

THE ROSIKRUCIAN DIGEST





Our Suggestion To You

A MEETING OF THE MINDS

¶ When you write, you have one party in mind. That party may be one individual or a group of them, but your thoughts are alone for them. You do not wish your thoughts to reach a mind or minds for whom they were not intended. Furthermore, you do not wish others to interpret your ideas for you. However, this is only possible when you take the proper pre-

cautions to see that your communications are brought directly to the personal attention of your correspondent.

The Rosicrucian student who fails to properly address his or her communications, or give all needed information for their proper delivery, causes his or her letter or report to be read, interpreted, and handled by many persons before reaching its proper destination.

To avoid such conditions and to facilitate a prompt reply to communications, we have prepared a special large Correspondence Tablet for students, at an economical price. The cover of the tablet is also especially useful. Besides being a blotter, there is printed upon it all essential instructions as *To WHOM*, *WHERE* and *WHEN To WRITE*. At the top of each sheet there is printed information for the proper direction of your letter. The stationery consists of a light, strong, and good quality bond paper.

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The ROSICRUCIAN SUPPLY BUREAU
ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



DR. J. C. GUIDERO

Frater Guidero, a member of the Order for years, was one of the founders of Hermes Lodge of AMORC in Los Angeles, for years master of that body, and for the last several years has been Deputy Grand Master of the Order for the jurisdiction of Southern California. He is well known to thousands of members in Southern California, who enjoy his jovial personality and wise counsel.

(Courtesy of Rosicrucian Digest.)



The Spark of Genius

... HOW TO KINDLE IT

Flowing hair and flowing ties do not make a genius, but the flow of ideas does. The world may never beat a path to your door or bestow honors upon you, but if you receive one original idea about your work, trade, or profession, you will rise head and shoulders above all others about you. The world is teeming with those who say about the successes of life, "Why didn't I think of that?" The reason is that they were waiting to be struck with an idea. Do not let the years slip by, hoping for an idea with great possibilities to descend upon you. Ideas are thoughts and they can be generated, brought into realization, made into everyday realities—but you must know how.

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Have you ever had that tightening sensation in your solar plexus, that slight flush of excitement from a sudden impression that you could improve on the work of another? Have you felt the irresistible urge to create, to build, to originate, to do differently than you have ever done, and yet, do not know where to begin? It is the mysterious creative power, the spark of genius within you. Do

not let it die within your bosom for want of direction and expression. The Rosicrucians (not a religious organization) have for centuries shown men and women like yourself how to marshal their fleeting thoughts, make out of them important factors for achievement and accomplishment in life. Their simple and rational method for the direction of mind and the awakening of the dormant powers of self is founded upon an age-old system of personal development, used by the sages since antiquity.

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"The Secret Heritage" is a book which contains no bombastic promises, no vain assurances, but a frank invitation to avail yourself of the knowledge it offers. Thousands have been led by it from mediocrity to the highest pinnacle of their hopes, for it tells just how you may avail yourself of this helpful information the Rosicrucians gladly give. Use the coupon below and write today for your free copy, if you are sincere in your wish to advance in life.

Scribe S. P. C., Rosicrucian Order, AMORC
San Jose, California

Gentlemen: I am sincerely interested in the unusual knowledge possessed by the Rosicrucians; therefore, kindly send me a FREE copy of "The Secret Heritage" at once, explaining how I may obtain the information they offer.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

JUNE, 1936

No. 5

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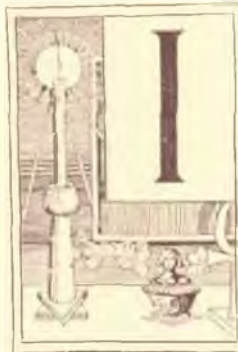
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH THE ANTI-JEWISH PROPAGANDA

By THE EMPEROR



It may seem strange to some of our members and readers that with so many bombastic news items in the papers from all parts of the world informing us of highly "important" council meetings, and international discussions, I should look upon the anti-Jewish propaganda as an outstanding thing to constitute my thought for the month.

But there is growing in the United States and in some other parts of the Western World a campaign of propaganda and outright, deliberate, ridiculous attacks upon the Jewish people generally. Our members and friends send to us from one end of the month to the other leaflets, pamphlets, circulars, newspaper items, magazine stories, and what-not presenting the pro and con of this absurd campaign. To the mystic and the philosopher, as to the artist, musician, and inventor, there is no nationalism and no racial distinctions that warrant the individual in looking upon any one nation or race or sectarian class of persons as universally inferior, evil-minded, detrimental to world peace and happiness, or deserving of unrestricted condemnation.

Within the past twenty-five years there have been a number of campaigns started in different parts of the Western World attempting to point out that the Jewish people as a race have no other

ambition in their hearts or minds than to conquer the world and particularly to conquer Great Britain, Canada, and the United States. In the literature issued by these wild propagandists we were told twenty or more years ago that the Jewish people had everything planned and definitely settled to seize hold of and control all of the farm and agricultural lands of the United States by 1930, and that thereafter all other persons in these States would be under the tyrannical and nefarious dominion of the Jewish people. As 1930 approached the literature setting forth this great scheme became less prolific, less definite, and finally disappeared, and the idea was even abandoned by those who were the most vociferous in their assurances that we were all condemned to submission to such racial control. The year 1930 came and the predicted revolutions and seizure of our great lands failed to make appearance. One of the very disturbing incidents of the American national life that let the bottom drop out of the campaign's argument was the fact that in the economic crash of 1929 Jews and Gentiles alike suffered and, in fact, some of the greatest financial institutions that were disastrously affected by the collapse were those either owned, controlled, or directed by persons of the Jewish faith. The power which was claimed to be in their hands and by which they would take advantage of every situation and never lose but always gain was quite evidently misrepresented by the propagandists.

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through the wide dissemination of literature and by news articles and stories in such distinctly class publications as that issued by an organization attempting to promote a "Christian" political party by fanning into wild flame the mild antagonism that a small portion of the American populace has toward persons and things distinctly Jewish.

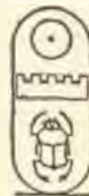
As matters stand today, it would appear that anything that is wrong was born in the Jewish mind, and that anything evil was concocted out of Jewish instincts, and any program or practice that is not to one's liking can be instantly catalogued as being Jewish and, therefore, deserving of immediate criticism and destruction. According to these propagandists, since all evil emanates from Jewish intellect and Jewish power, the great spiritual writers, philosophers, and mystics made a serious mistake in all of the past ages in not realizing that Satan was a Jew and that His Satanic Majesty and his entire kingdom constitute the center and source of all Jewish traditions and practices. In fact, the fires of hell must be attended by the most devout of the Jews, if we are to believe the ridiculous stories of these propagandists. Since God is the opposite of all evil and if all that is evil is Jewish, then God must be a Gentile—wholly, exclusively so. How it comes about that the Jews have ever been devout worshippers of this same God which the Gentiles love and adore, is one of the mysteries which the propagandists have not yet solved in their inimical and most efficient imagery.

As a typical sample of the foolish propaganda now in circulation in the form of pamphlets, leaflets, broadsides, long dissertations, and documents being sent through the mail to every person whose address can be secured, we have one three-sheet specimen of literature entitled, "A Constructive Anti-Program." The program outlined therein is anti-everything that can be directly or indirectly traced to Jewish influence by a distorted imagination. There is nothing at all "constructive" about the literature or the plan it contains. All of the evils of our present times not only in America but throughout the world are attributed to the Jews. The reason our American dollar is worth only 59c is because the Jews have seized hold of the

other 41c somewhere, somehow. The only reason that eleven million men are out of employment is because the Jews are in control of all the good positions—despite the fact that among the eleven million unemployed there are several million who are orthodox Jews. The reason that the sands of the desert blow over cities, the waters of the rivers overflow their banks, the snow came in blizzards during the winter, and the rain fell too heavily along with storms at sea and significant spots on the sun, is because the Jews have directed these things in order to help whip Americans and others into submission to their insidious power.

And as a demonstration of the false and ridiculous length to which these propagandists will go to try to prove one of their absurd contentions, one of the pages in this large piece of propaganda is devoted to an attack upon Franklin Roosevelt, the President of the United States. The attack is not a fair and argumentative criticism of his administration generally, such as we are apt to hear from the mouths of sane and sensible persons during a political campaign, or as we might hear from the lips of men and women who are good citizens and who honestly and patriotically analyze national conditions with a hope of improving them. The attack begins on its first line with unkind and flippant terms attempting to portray President Roosevelt as a typical Jew, because forsooth, Roosevelt admitted at one time somewhere that perhaps his ancestry could be traced back far enough to show that there were Jews in their families or persons of the Jewish faith or race. The same thing might be said of many of our very best families in America, and if connections with persons of the Jewish religion is a stigma, a great many noble families in America and elsewhere in the world had better hurriedly burn their genealogies before these propagandists get hold of them.

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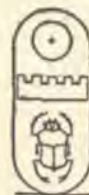
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tention, the writer of the circular who signs himself Robert E. Edmondson "publicist-economist," called attention to the fact that this one dollar bill has on one side the reverse and obverse illustrations of the Great Seal of the United States. Then he calls attention to the fact that if a person examines the obverse side of the Seal he will note that directly over the eagle with its spread wings there is a circular halo of glory in the clouds in the center of which are grouped thirteen five-pointed stars. The writer ignores the significance and symbolism of the number thirteen in this group, but calls attention to the fact that these thirteen stars are so arranged that by tracing an outline of their group one discovers that they are in the form of a six-pointed star. Then he ignores that this six-pointed star is in truth an interlaced or double triangle, one triangle having its apex upward and the other having its apex downward. Then quoting from some ancient books he shows that this very, very old emblem or interlaced triangle is called King Solomon's Seal and was a part of the famous symbolical breastplate supposed to have been worn by King Solomon and worn by the high priests of the Jewish religion in their symbolic ceremonies. He shows also a reproduction of a medal that some Jewish organization prepared as a token of appreciation to Roosevelt on the back of which is this King Solomon's Seal with the three Jewish characters in the center of it thus making a complete replica of one of the most ancient of all the mystical, occult symbols.

The contention of the writer of the circular is that the mystical symbol means "good luck and wisdom to Franklin D. Roosevelt, our modern Moses leading Jewry in the Promised Land (America) under the Seal of Solomon." Could anything be more ridiculous!

It is true, as every student of the Kabala and of the Zohar, and of ancient mystical symbolism knows, that this six-pointed star or interlaced triangle is known as the "sign of the macrocosm or the creation of the greater world," for the six points are supposed to be representative of the six days of creation of the universe. The Jewish characters or letters of the Jewish alphabet which are

in the center of the triangle represent the letters "MCLA," or the Jewish word "Mezla," which is generally interpreted by all of the Jewish authorities as meaning a "benediction and the blessings of wisdom from the most High Influence." It may be considered in modern times as a "good luck" symbol, but in reality it is a sacred symbol or benediction and not one to be used lightly by those who have the highest understanding of its meaning. Among many Jews of the present time there is a more or less common greeting or passing salutation in the words "Mozel-tov," which means good luck or "the best of everything to you."

But this symbol of the interlaced triangles was not invented by the Jews and has never been limited strictly to Jewish use. Among the Rosicrucians and mystics, and especially among the alchemists, metaphysicians, the Essenes and the Therapeuti, this sacred symbol had a significance that was not reducible to the terse and commonplace expression of good luck, nor was it limited or associated in any particular way in the minds of the mystics with any exclusive connections with the Jewish faith. The writer of this critical propaganda fails to realize that almost all of the racial symbolism and mystical terminology, as well as the dates of the holy days and sacred ceremonies constituting the basic prayers of the Jewish religion, came from Egypt and from Oriental lands. To use this symbol, therefore, as it is on the Seal of the United States to prove that Roosevelt is a Jew and that he has "sold out" the American Government to the Jews is just so absurd that it would be laughable except when we realize that there are a few weak-minded and foolish persons in every country of the world who are worse than sheep in following the thoughts of some leader who attempts to impress his listeners with the idea that he is most profound in his understanding of things and very cunning in his ability to see behind the significance of everything.

And in addition to the fact that the Seal of King Solomon is older than the Jewish people or Jewish religion, this new one dollar bill with the Seal of the United States on it does not represent a new idea just released by Mr. Roose-

velt. It was our unquestionably loyal and truly patriotic statesman of the past, Benjamin Franklin, who was chairman of a committee of three to invent and design the original Seal of the United States and, as a mystic and Rosicrucian, Benjamin Franklin took up this matter of the Great Seal while he was in France and brought back to America a mystical seal filled with mystical symbolism of a prophetic nature. It was in this original seal, submitted by Franklin and adopted by our Congress back in the 18th century, that this group of stars first appeared over the eagle and certainly Benjamin Franklin was not a Jew nor were any of the members of his committee, nor were all the members of Congress Jews, and the President of the United States at that time was certainly not a Jew. Why does not Mr. Edmondson refer to the reverse side of the Great Seal which also appears on the one dollar bill? In that part of the Seal we see the Great Pyramid of Egypt with its apex suspended in the air in the form of a triangle and in the center of this the All Seeing Eye. Here is the remainder of the mystical symbolism of the Seal and if Mr. Edmondson's arguments are in accordance with logical reasoning, he should claim that because half of the Seal of the United States has a Jewish symbol on it and the other half has an Egyptian symbol on it, there is going to be a constant struggle in the United States between the Egyptians and the Jews to own and control the country and people, and that as we walk down the street or attempt to buy or sell real estate or attempt to carry on our every day affairs, we should constantly watch out for either the Jew who may be just in front of us ready to rob us, or the Egyptian who may be standing behind us ready to mystify us or perhaps throw us into a hypnotic sleep and take everything away from us before the other fellow does.

Yes, all modern civilized countries grant a certain amount of freedom of the press and freedom of speech to express our wishes, but does it not seem that these privileges are becoming a license to attack and tear down, thus wilfully and maliciously deceiving a portion of the public?

As soon as we begin to analyze our worldly and personal difficulties and at-

tempt to excuse our own weaknesses, or try to find the cause outside of ourselves and pin the matter down to a difference in religion, race, nationality, or something else, we are not only making fools of ourselves, but we are stirring up a fundamental instinct that has been the basis of wars, unrest, intrigue, and destruction. That there are bad Jews is just as true and unmistakable as the fact that there are bad Gentiles. That as a race of people the Jews have had to exercise cunning as their greatest personal asset in place of political power is not a fault but a circumstance of their situation in the world. That they have for centuries and in all countries been picked as the race to be severely criticized is not the fault of any of the present day Jews, nor probably a fault of those that represented the highest and finest principles of Jewry. It has been due entirely to the unfortunate tendency of human nature for the stronger to pick upon the weaker with the inevitable result that the weaker are constantly seeking to lift themselves up in self-defense. If the Jews ever attain, as a race of people in this country or elsewhere, one tenth of the political power, financial power, cunning, fortitude, and aggrandizement that is being attributed to them by these propagandists, it will be due entirely to these continuous campaigns of attack.

Only by realizing that we are all children of God, all having our individual weaknesses, evil tendencies, misunderstandings, ambitions, desires, and dreams, can we put ourselves in attunement with the Cosmic and place ourselves physically and mentally in the category of universal brotherhood. Until we learn to love all men and all women as we should love God and His creatures, and until we learn to think kindly of every creature, even those who have walked in the shadows of sin and evil, can we hope to find salvation and freedom from the false shackles that hold us earthbound to the grossest and most animalistic instincts. The soul in the body of a Jew today may be the soul in the body of one born in the Christian religion and attaining heights in Christian theology in the next century. We may reject the friendship of a Jew today only to find it necessary, or convenient, or profitable tomorrow to ac-



cept not only his friendship but his hand in fellowship.

Some of these propagandists have claimed that AMORC in its foundation in America and the Supreme Grand Lodge in its activities in San Jose are owned or controlled by Jews. Aside from the falseness of this situation there is a question of purpose or reason. Would the AMORC be less than it is today, or better than it is today, if Jews had laid the foundation for its American activities and were today directing its affairs? I frankly admit that I cannot answer such a question, and I have yet to find anyone who can answer it without beginning his argument with bias and prejudice.

To those who think that other world events occurring right now or precipitating unhappy conditions in various places constitutes more important matter for the thought of the month than this analysis of the anti-Jewish propaganda, let me say that the very spirit of this

anti-Jewish propaganda is the spirit of the wars that are in the offing, that are being planned right now, that millions of people are attempting to prevent and which millions of persons have had to suffer and pay for in the past. The spirit of this anti-propaganda is the spirit of racial and religious hatred and that is the foundation and the basis of man's greatest errors of a personal and national nature and until this unnatural, poisonous, destructive spirit in man can be eliminated and he can love his fellow beings for their good qualities and forgive them for their evil ones and never give thought to their race or religion, universal peace and universal brotherhood can never be established and the individual himself can never shake off the shackles and chains that tie him down to the lowest plane on earth. (The foregoing remarks represent the personal opinions of the Imperator as dictated by him for this department. —Editor)



ATTEND THE ROSICRUCIAN CONVENTION — JULY 12-18

COME WITH US TO EGYPT

There is still ample time to make reservations to accompany us on our tour next January through the Mediterranean to Egypt, Palestine, and a dozen or more other countries bordering on the Mediterranean and in the very cradle of civilization. This unique tour, the second that has been conducted by AMORC, will be under the direction of the Imperator and his wife, and will include practically fifty cities of interest to students of mysticism and ancient history. It will include outstanding features that have never been included in any other trip to the Orient or to the mystical lands. Special trains, steamship, entire hotels, and chartered automobiles in every city will make the tour convenient, luxurious, and happy and yet extremely economical. The price for this tour is lower than any similar tour with so many special features, and will be an unforgettable event in the life of each one who participates. Any member of any section or grade of our work with his or her immediate relatives is entitled to go on this trip. Women, unaccompanied by their husbands, or young people who have been fearful of travelling alone, will find this an unusual opportunity to travel safely in good companionship and with the utmost of enjoyment. The tour will last about sixty days beginning the last week of January, 1937.

For further information and registration, write to the Rosicrucian Egyptian Tour Secretary, C/o AMORC, Rosicrucian Park, San Jose, California.

*The
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June
1936*



Crime In America

HOW ROSICRUCIANS WOULD PREVENT IT

By FRATER HARVEY MILES, F. R. C.



TO ATTEMPT an article on Crime Prevention and cover the subject thoroughly without incurring rebuff and censure, or hurting someone's feelings and causing some misunderstanding, is difficult indeed. The real truth generally has to be

submerged and left for those who are willing to dig deeply and then are big enough to accept it when they have it. TRUTH suffers because of the narrowness of its receptors, and that is the reason that pages and sometimes volumes are written to explain a truth or a principle when it could be given in just a few words.

When a philosopher, a mystic, or a thinker in any field of truth and learning wishes to convey new light to those who are groping in ignorance and darkness, in superstition and fear, in delusion and deception, and he feels that it may not be well accepted, he paints or creates a beautiful picture around the truth and by the time he has finished with his picture you have missed the TRUTH which he so desired to convey. But the earnest soul who has cour-

age and strength to face facts will analyze the picture, and obtain that jewel of TRUTH that was smothered in glamor, while the others remain in ignorance and wonder.

Therefore, we will, in our humble way, try to assist in the prevention of crime by pointing out to our fellow Rosicrucians and to all seekers of light who read this article, the cause of crime and how to prevent it. Crime is designated as being the commission of an act forbidden by public law, or a violation of public right. J. Martineau said, "Human society may punish us for our crimes; human monitors may reprove us for vices; but God alone can charge upon us the sin which He alone is able to forgive." And that sin which only God can forgive us is the THOUGHT we hold in our minds. No man-made law can punish us for our evil thoughts. We can rob, murder, plunder, and commit the most atrocious crimes in our mind and nothing but GOD can reprimand us; but the MANIFESTATION of those THOUGHTS are punishable by law.

Man is born a destroyer, as well as a creator, of life. If crime is the taking of a man's life for a personal, unjust deed, or for the preservation of one's own life, man is simply acting under an impulse that is born in him; for mankind the world over is imbued with the



desire to kill. As a rule, man does not care so much what he kills, just so he can prove the mastery of life through physical force. Men by the hundreds go out into the woods and fields during hunting season and slaughter and kill beautiful and graceful animals just for the joy of killing, and call it sport. They will come back from a hunting or sporting trip, so-called, and express themselves on the great joy and the wonderful feeling that it is to watch an animal drop after they have carefully levelled a gun at its head and pulled the trigger. Civilized man roams the jungles of India, Africa, and the Malay Peninsula, lurking to kill some beautiful specimens of various types of animals just for the joy of watching an animal fall after levelling a gun at its head. They do not need to kill these animals for food or self-preservation, but it is the joy of killing that they desire. They call it sport. **MAN IS BORN A CRIMINAL; HE DOES NOT BECOME ONE.** Man evolves from the criminal through civilization and the cultivation of the **HIGHER MIND** and his psychic faculties, and it is such teachings as the Rosicrucian philosophy that give man an understanding of life and teach him the value of it. All life is sacred in the divine scheme of things, and no man has the right to kill; yet some of our most cultured minds prepare to slaughter mankind wholesale by way of nationwide warfare.

If we are willing to admit that we are born with the inclination to destroy life and that the first thing we would do to preserve our own existence is to kill, then we must say that to prevent crime we must begin at home with the children, because the development of crime begins in the mind of the adolescent. The mind of the child is the most fertile soil for the stimulation and breeding of **THOUGHTS OF LUST, MURDER, THIEVERY, FALSEHOOD**, and all other types of crime; and the best educators of crime are your daily papers, the moving pictures of certain types, seventy-five per cent of the magazines purchased from news-stands, obscene literature that gets into the home by various channels, and stories that are told by the parents in the presence of their children. Children between the

ages of seven and fourteen will go to a show, witness an atrocious crime in the play, and they will come home so excited and enthralled over the lust which they were permitted to witness that they dream about it day and night, and finally they decide to execute the same performance—but only in play. They reconstruct the scene, but the fun turns out to be disastrous; for an accident occurs that they do not expect and if the child is old enough to go to a reformatory or a home of correction, that becomes his future home. If he is more unfortunate, he may be sent to some penitentiary where he will get future education along similar lines.

We read in the newspapers that if a child twelve years of age commits a major crime in Soviet Russia, he will be liable for the full penalties of the law, including capital punishment, the same as adults. Isn't that enlightening for mothers and fathers? Children born in the midst of vibrations of the most horrible crimes, being punished by death and executed by the very people who have been responsible for the increase of crime in their country. Imagine that! Pronouncing a capital punishment sentence on a twelve-year-old boy or girl. And this **LAW** is made by **LEADERS** of a great country! Do they not realize that the killing of such a young person who is totally ignorant of morals and ethics, or right or wrong, is stimulating **HATRED** of the worst kind, not only in the parents' minds, but in the minds and hearts of all other adults in the community, and this hatred is the beginning of more crime? You can never prevent crime by committing more crime. It has been tried for thousands of years unsuccessfully. Instead of helping humanity outgrow its natural tendency toward crime, people's minds are stimulated in the desire for crime, and they are agitating the objective mind by propaganda of war, gangsterism, underworld activities, and by showing pictures of insidious atrocities to fruitful and immature minds.

Just recently a picture was shown in one of our local theaters illustrating the operation of a photo-electric cell, and there was enacted a scene showing how, by breaking the contact of invisible rays, a trigger of a gun hidden in the

wall would be pulled, someone shot, and in no way could they detect the crime. The device was so cleverly secreted in the house that murder was continuously carried on for GREED, AVARICE, LUST, and SELFISHNESS. An excellent illustration for our youths to give them ideas to work out under the proper environment.

War today is the biggest and most profitable business the world has ever known. It is the biggest "racket" in the world today and is controlled by a class of War Lords that instruct and educate young men in crime. These War Lords seek only power and self-aggrandizement. They use the cleverest psychology to induce young men in their ranks; they are taught to kill and plunder, and they are made to think that it is their patriotic duty. They are heroes when they spill blood for politics. But if any soldier would kill a man in self-defense after returning to civil life, he is branded as a criminal and sentenced to prison, if not acquitted by a jury of people who are generally half-illiterate.

We read in a San Francisco newspaper of a little girl, six years of age, criminally attacked by a high-school boy. He coaxed her into his car, drove to a place of seclusion, chloroformed the little girl, assaulted her, and drove down Stanford Avenue and threw her body onto a lawn, leaving her to find her way into the house half unconscious. What gave this young man the idea to do this horrible thing? Is it something he has inherited or is it instilled into his mind by PICTURES AND STORIES, CHEAP NOVELS AND OBSCENE LITERATURE? If it is the latter, then the first thing to do in the prevention of this type of crime is to preclude the sale of all such reading material and picture shows that inform youths of such things. (But don't worry, it won't be done; because there are thousands of dollars profit going to someone by publishing this cheap trash.) If it is heredity, he should be put under observation and given the care of a psychiatrist, medicine, or any other branch of science that is helpful in these cases.

Crime is induced into the young minds of our modern youth by the glorification of gangster leaders and underworld brilliance, and until parents really begin to think and act it will continue.

We read of Thelma Rediger, twenty-year-old Springfield, Missouri, business-college student, who applied for the job of springing the death trap on Frank McDaniel, condemned negro. She states that she has plenty of nerve for that sort of thing and that she would just like to see how it feels to hang a man. Isn't that an aspiration to be proud of—the lust to kill a human being just to see how it feels, or to get the reaction? Wouldn't some young man just love to have this girl for a wife, and to be the MOTHER of his children?

We pick up another daily paper and read of a fifteen-year-old school girl who is spending her days in a hospital as a result of being criminally attacked by Harley Barrick, twenty-two, and Lester Silva, seventeen. The youths offered to drive the girl home from a young-people's party, but instead they drove to a lonely spot, beat her and seduced her, later taking her home, ravaged by the lust of young men obsessed with a sex desire and perverted minds. The youths are on their way to some penitentiary to learn how to behave (or get worse). The girl is in a hospital under the care of a nurse, trying to get well, and then to meet her friends and family in shame and disgrace. What effect will this experience have on her future? Will she be able to live down the disgrace? Will the public let her live it down? One thing is certain—she will always distrust the male sex and I am sure that no one can ever blame her.

The cause of this crime can be traced directly to the yellow press and the moving pictures of the type that educates young minds to this sort of crime. Crime of this nature is the direct result of sex filth that is seen both on the vaudeville stage and screen, and is contaminating the youth of modern times; and it will continue among our young people until the parents of these children rise up in arms against the showing of such trash to the public. The public mind is perverted with sex and if we are going to stop crime of this nature we must first PRECLUDE THE SALE of all literature that is distorting and contaminating the young mind and developing perversion.



In looking over ten or fifteen various magazines that are bought at newsstands we take note of the type of advertisements in them. Here they are: "Sex Life in America"; "Curious Sex Practices"; "Scientific Sexualia"; "Sexual Slavery"; "Underworld Vice"; "Love, Woman, Sex"; "Strange Erotic Customs"; "Sex Life in Europe and America"; "Revolting Racial Ceremonials"; "Love and Sexual Life."

These are the titles of volumes our young men and girls are absorbing and their minds are becoming channels of filth and corruption, and the thousands of people who read this foul and obscene literature are becoming one gigantic mental cesspool.

There is organized in America the Council of '76, in alliance with the United States Flag Association. It is the purpose and intention of the Council of '76 to stamp out crime of every conceivable sort; but they need the assistance of every ROSICRUCIAN and every man and woman in America who stands for HIGH IDEALS and HIGH MORAL STANDARDS. Our Imperator, Dr. H. Spencer Lewis, is the State Chairman for the Council of '76 in California, and has been awarded special honors by the United States Flag Association for the work his councils have done. But they have only begun to eradicate crime from America; they have hardly scratched the surface.

We would like to have everyone who reads this article write us and offer his or her assistance in this gigantic problem and uplifting movement which will benefit all mankind.

Among the thousands of Rosicrucians throughout the world, we know there are those who will constantly project their thoughts and vibrations of strength and power into the consciousness of the multitudes who are weak and easily swayed by desire and lust and the glorification of sin, and not condemn them, but help them rise out of the depths of HELL into which they have permitted themselves to fall. The beginning of crime is in the THOUGHTS we create and radiate from our minds, and when we can help the unfortunate souls create thoughts of CONSTRUCTIVENESS, GOODNESS, LOVE, and COMPASSION for all mankind, we will have begun to stamp out crime in America. Take the impression of crime away from the objective mind and it will not breed and manifest a reality for which some innocent person will have to suffer.

Crime must go, but it can only go if every red-blooded American will lend a hand. Write to the Benjamin Franklin Council of '76, Suite 707-708, First National Bank Building, San Jose, California, for any information you wish, and it will be graciously given to you.

● READ THE ROSICRUCIAN FORUM ●

HOW YOU MAY HELP

The Rosicrucian Digest has been the means of interesting hundreds of persons in the higher principles of life and has directed them to the teachings of AMORC. It is necessary, therefore, that we have as many persons as possible read it. So we offer for the next ninety days a trial subscription of six months for \$1.00. This special rate is for NEW SUBSCRIBERS only, brought in by members of AMORC.

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*The
Rosicrucian
Digest
June
1936*



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HOUSES OF GOD



IT IS customary to hear the Protestant clergymen, the Roman Catholic priests, and the Jewish rabbis alike refer to churches, cathedrals, and synagogues as "houses of God," and it is quite customary to hear the average individual who is devoted to

Sacraments, or to listen to Godly advice, as going into a sacred place to receive therefrom the divine benediction that resides within the holy edifice.

In fact, it is quite customary to hear those who enjoy the quiet and peace of the church or cathedral say that they love to go there even when there are no services, no music, no ritual, and no sermon, because of the holy vibrations, the sacred radiations from the altar, and the holy of holies within the church which seem to surround them and permeate their very body and soul.

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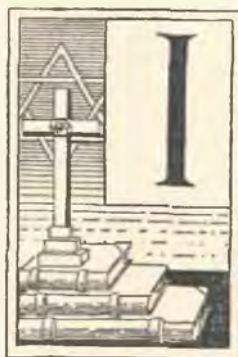
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Sacraments, or to listen to Godly advice, as going into a sacred place to receive therefrom the divine benediction that resides within the holy edifice.

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The interesting fact is, however, that a church, a cathedral, a synagogue, a



mosque, or a holy sanctum within the home is made holy, is made sacred, and made divine in all of its vibratory influences by the individual who goes there and by his attitude of mind, and by the sincere and religious expressions of his soul. Neither church nor temple, cathedral or synagogue, is a holy place simply because it has been constructed in the architecture of a religious edifice, and because it is to be or is about to be used for religious worship or instruction. The most magnificent cathedral or temple built for religious worship and in every sincere manner dedicated to the worship of God and the preachment of divine principles, if left standing vacant, idle, and unused from the moment of its completion, would never become a holy place charged with sacred vibrations and impressive in its radiations no matter if it grew to be a thousand years old and was venerated for its antiquity. Whatever there is that is holy and sacred within the walls of a church or temple, and whatever sacred vibrations and sacred spirit is felt as a part of the holy place, are brought into the structure or created and attracted there by the religious devotion, sincerity, prayers, and meditations of the human beings who assemble within its walls.

It is usually said at the completion and dedication of a church or temple, cathedral or synagogue, that it is consecrated to God and dedicated to religious worship. At the very best the church upon its completion is offered to God and His worshippers, and it is the performance of worship, the study of sacred laws, the devotion of the worshippers, and their prayers and sincere attitudes day after day, week after week, and year after year, that fills the very walls and all of the holy spaces within with the vibrating energy of soul essence that is so easily sensed by those who enter the portals for meditation and peace. For this reason man may arrange a sanctum in his home and through his sincere worship, his holy respect and regard for the place, and his attunement with the Divine Consciousness may cause his sanctum to become charged with the very spirit of God and the vibrations of Divine power. Therefore, it is not the nature of the structure, nor its location, the name of its creator, nor the purpose for which it was plan-

ned that makes a church or a cathedral, a mosque, a synagogue, or a sanctum a holy place. Such holy places can become filled with the spirit of God and charged with the emanations of His consciousness through the projection of His mind and understanding, His love and mercy to the worshippers, but these transcendental elements that make a church or a temple distinctive in its impressions from other buildings and powerful in its influences are attracted to the place of worship by the sincerity and devotion of those who assemble there.

The Cathedral of the Soul built without any material elements, unsupported by any financial powers, resting upon no earthly foundation, and owned and controlled by no distinctive group of individuals is just such a holy place made sacred by the devotion and the worship, the prayers and the love of the thousands who use it as the channel for the contact with the consciousness of God. It is the intangible, immaterial, and invisible meeting place of the souls of thousands who must lift up their consciousness to the cathedral and to God in order to find attunement with the church and its holy mission on Sunday.

If you are not a regular attendant at any church, or if you are, you will find the Cathedral of the Soul a great convenience and a great help in lifting up your heart and mind, your inner consciousness, to a higher plane where you will meet within the Cathedral the souls of thousands of other individuals and the consciousness and divine emanations of God and the Holy Saints, of Jesus the Christ and His Disciples, of Mary the Holy Mother, and all of the patriarchs and angels of your religion and of all religions.

Throughout the day and moments of doubt, despondency, tiredness, peace, happiness, or want, you can momentarily lift yourself up and find in the Cathedral the attunement, the vibratory harmony, and peace and power that will enable you to commune with God and with your soul. Why not take advantage of this opportunity and make it a regular practice to devote a few minutes each morning, afternoon, and evening to meditation and prayer in the Cathedral of the Soul? You will find it inspiring and illuminating, and you will

find it helpful in the hours of trial and tribulation. If you are a non-member and have not read and studied the opportunities explained in the Cathedral booklet called *Liber 777*, send for a free copy now and enjoy the benefits it offers. Without religious bias or prejudice, without sectarian differences, without distinctions of any kind, you will always find a Cosmic surge of

Divine power, a Godly benediction, a peace and a power that will help you along the path of life. Start this month by making the Cathedral of the Soul your holy sanctum, not to supplant your church, not to supplant your form of religious worship and instruction, but to offer you a haven in your restless hours, and a retreat for the soul in its anxiety to contact the heavenly hosts beyond.



Thoughts About Honesty

By ALLEGRO



ONESTY seems such a trite thing to discuss. From the day we first began to hear with conception in this incarnation to the present moment, we have continually heard talk about honesty. When we learned to read the printed

word we found much said about honesty. And early in our career we heard these expressions: "Honesty is the best policy," "Thou shalt not steal," "Be truthful," and "Oh, what a tangled web we weave when first we practice to deceive."

Then Karma, through the experiences of life, began to teach us about honesty. Incident after incident came about to show us about truth and untruth. Hour after hour, day after day, and year after year the lessons of life pointed out by the law of cause and effect and other great principles that honesty is the keynote, the very foundation of all progress.

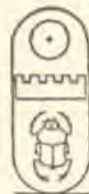
To construct the foundation of honesty for our edifice of life, we must first clear away the rough obstacles which obstruct the building site. These obstacles are very much the same in

most cases. The outstanding ones are: thoughtlessness, laziness, cowardliness, love of material gain and pleasures, and prejudice.

Thoughtlessness and laziness are very closely related. It is hard to draw a line between the sort of mind which draws no lesson from the beauty, harmony, and order about him, and the one who steps crushingly upon the delicate blossom of a lovely flower rather than use the energy to alter his course a very few inches.

Cowardliness and love of material gain and pleasures are also related. A man's fear of being considered different from his fellow man and the fear of being held up to the ridicule of those about him is a definite form of cowardice. But it is the sacrifice of a sort of aggrandizement hoped for in the mind of his friends or companions that he really fears. In like manner he fears to lose and wishes to hold the gleaming attractions of material gain and pleasures. . . . He considers these things his treasure—and "where a man's treasure is, there will his heart be also."

Prejudice is a term that cannot be fairly used without its co-partner *ignorance*. Neither can be complete without the other. Only the ignorant show prejudice and certainly the prejudiced show ignorance. These two are the greatest



enemies of honesty. We find prejudice in the assumptions taught us in our earliest youth; we find it in our government; we find it in the text books of our schools; we find it in the teachings of our churches, who seek to verify their own assumptions and whims instead of looking for truth; and we find it within our own makeup when we yield to selfish temptations.

We fail to keep this honesty problem steadily before our consciousness because we have become so accustomed to its presence and have overlooked its eternal necessity. But we must have the foundation, the base of honesty to build on. If we will but appreciate the truth that it is our first golden key to progress,

we will learn to love it: and if we love it we will give it more attention.

We can remove the barriers of thoughtlessness and laziness, of cowardliness and love of gain, of prejudice and ignorance, if we love honesty. We can replace these undesirable things with everything of the greatest beauty and of the greatest good. This foundation of honesty will cause us to carefully analyze what we see, hear, do, and think, and will bring us to meditate more often upon everything reaching our consciousness, seeking for truth.

So a beautiful structure will be started, for all that we are is the result of what we have thought. And if we abide earnestly by honesty our soul will abide continually in "more stately mansions."

ANCIENT SYMBOLISM

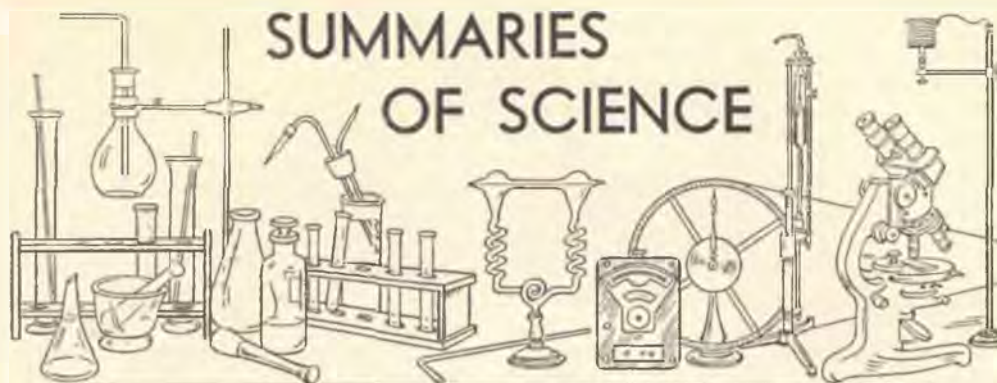
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



LIGHT AGAINST DARKNESS

The allegorical illustration this month, like many symbols and allegories, can be interpreted in various ways. The common interpretation of this very, very old allegory is that before the arts and sciences can be established in any new land or community, there must be driven from that land, all of the superstitions, fears, and the misbeliefs of the people. The coast

land in the illustration, represents it to be a new country. The figures of humans with various symbols above their heads, depict the different arts and sciences, culture and learning. They are shown driving from the land, demons, serpents, and monsters, which allude to the misbeliefs and superstitions that dwell there. This is another illustration from one of the rare Rosicrucian books in the private archives of AMORC.



Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

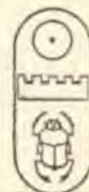
Cosmic Rays



THE source of the mysterious rays which on the one hand seem to bombard the earth, and on the other to constitute the magnetic field about it, is still a muted question in the scientific world. In certain circles it is being maintained that

the ray is the result of the destruction of matter through either the tremendous explosions of Cosmic bodies or the gradual devolutionary processes of the earth's elements. These scientists contend that this disintegration returns a mass to its primary energy, and it is this force which is detected and identified as the Cosmic ray. They insist that the ray is generated by this deterioration of

matter. They overlook the fact of first causes, that is, that all our present mass is the result of an energy and the energy must have originally preceded the first complex forms of matter. In other words, the energy responsible for the nature of matter existed before it. For example, modern science today in its laboratories has reduced matter and its forms to the basic energy of which it is composed, and which generally speaking is termed an electronic energy. This electronic energy consists of electrical potentials, both negative and positive, the source of which is unknown to science. As science studies it, it learns that this energy seems to constantly be seeking to organize again into complex forms, or in other words, to build itself up into the structure we know as matter. Therefore, this energy underlies all things; all things consist of it. Peculiar to state, this constructive energy of the universe parallels in many respects, in-



so far as its functioning is concerned, the so-called Cosmic ray, and yet science attributes the Cosmic ray only to the destructive processes, to the disintegration of matter. Now, certainly it is to be realized that this energy, this electronic energy, does not exist only in mass, but exists and prevails everywhere, even where there is no mass or matter, as we know it. If this were not so, then there would be true voids or vacuums between all of the heavenly bodies, and this we know is not true. Thus, if this electronic energy prevails everywhere, it should always be detectable. When matter is destroyed, as we term it, that is, reduced to its simplest nature, it returns to this electronic energy, but the energy may be ascertained before it has evolved into matter. Therefore, we as Rosicrucians contend that the Cosmic ray and this universal electronic energy are the same, and can be detected at all times, aside and apart from explosions of distant stars, and it is not merely the result of destruction and disintegration of matter. No matter how high one will rise above the earth, whether one or a million miles, this universal energy will always be detected.

The Cosmic is a proper term for it, for it is universal, but it is not generated; it is the very being of the universe. Things arise from it and return to it. It is the source out of which other things are composed; it comes from nothing else. Fortunately, there are other schools of science which also hold this point of view, and who do not believe that the source of the Cosmic ray can be ascertained by flights into the stratosphere or beyond. It is quite true that the destruction of a large star will intensify the bombardment of a certain area of the universe with Cosmic rays, and it is because that mass of matter has returned to its simplest state suddenly, and would naturally intensify the absolute energy of the area. It is interesting to read the following item of scientific news in connection with these theories, with regard to the Cosmic ray.

"Because a star exploded seven million years ago with the brilliance of thirty million suns, there is a chance that science will know more about the Cosmic radiation that continuously bombards the earth from remote depths of the uni-

verse. Cosmic ray records are being studied to see if they show any relation to the gigantic stellar explosion or super-nova that was discovered by Dr. Edwin Hubble and Glenn Moore of the Mount Wilson Observatory while they observed with the world's largest telescope distant nebulae in the Virgo constellation. Some years ago Drs. F. Zwicky and W. Baade put forth a theory that cosmic rays originate when a star explodes into a super-nova. With the discovery of the great outburst of Nova Virginis there is new interest in the theory. Dr. Hubble explained that the bearing of his discovery on the theory is as yet indeterminate but that the spectra of the super-nova are being studied."

A Code For the Embryonic Scientist

Recently the scientific world was shaken by the announcement of the death of the eminent and beloved scientist, Pavlov, on February 27, at the age of 87 years. Just before his death he was asked what he could wish to the youth of his country who devote themselves to science. His reply given below is translated from Russian by Professor P. Kupalov, chief assistant in the Pavlov Institute at Leningrad. It is not only appropriate for the young scientists of his country and all countries, but for all who are sincerely interested in the acquisition of knowledge.

"Firstly, gradualness. About this most important condition of fruitful scientific work I never can speak without emotion. Gradualness, gradualness and gradualness. From the very beginning of your work, school yourselves to severe gradualness in the accumulation of knowledge.

"Learn the ABC of science before you try to ascend to its summit. Never begin the subsequent without mastering the preceding. Never attempt to screen an insufficiency of knowledge even by the most audacious surmise and hypothesis. Howsoever this soap-bubble will rejoice your eyes by its play it inevitably will burst and you will have nothing except shame.

"School yourselves to demureness and patience. Learn to inure yourselves to

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drudgery in science. Learn, compare, collect the facts!

"Perfect as is the wing of a bird, it never could raise the bird up without resting on air. Facts are the air of a scientist. Without them you never can fly. Without them your 'theories' are vain efforts.

"But learning, experimenting, observing, try not to stay on the surface of the facts. Do not become the archivists of facts. Try to penetrate to the secret of their occurrence, persistently search for the laws which govern them.

"Secondly, modesty. Never think that you already know all. However highly you are appraised, always have the courage to say of yourself—I am ignorant.

"Do not allow haughtiness to take you in possession. Due to that you will be obstinate where it is necessary to agree, you will refuse useful advice and friendly help, you will lose the standard of objectiveness.

"Thirdly, passion. Remember that science demands from a man all his life. If you had two lives that would not be enough for you. Be passionate in your work and your searchings."

Brown Snow

This item could have been captioned "The rain of bull-frogs," "Rain of red snow, butter or ink" for all these things, like the recent storm of brown snow, actually occurred. Some of the instances were separated by several centuries. The so-called rain of butter, one of the most mysterious of all of these phenomena, was a peculiar grease-like, yellow substance which fell from the skies and which was found to be edible and resembled, strangely, the manna described in the Bible, said to have fallen from the heavens.

Science had no precedents by which to judge these strange phenomena, so when the reports of the occurrences were submitted to their councils, and the facts did not coincide with their established theories, they were damned. That is, they were declared to be mere

legends without scientific foundation, and of little or no importance, and certainly not worthy of learned research. Even today, accounts of these strange mysteries of the skies are discredited and largely laughed at by either those who wish to conceal their own ignorance of the causes or who frankly disbelieve the stories. Such an attitude is not the true scientific spirit and the Rosicrucian Order has often lamented that science permitted the suppression of these facts. We may not believe these instances are due to any supernatural influence, but it is our duty, if we profess to desire the advancement of learning, to thoroughly investigate the unusual, the unknown. It is indeed, therefore, encouraging to know that today, science thoroughly investigated the brown snow phenomenon of New Hampshire, and gave a well-founded explanation of the cause. This is a step in the right direction. The report reads:

"During the early morning of February 25, 1936, about 2 cm. of sleet and hail fell at Hillsboro, N. H., following about 10 cm. of light snow the evening before. The hail had a distinctly brownish, purple color, and contrasted strongly with the pure white new snow beneath when the crust was broken. Close examination revealed that the color was due to minute particles of soil. The day before newspapers had reported severe dust storms in Colorado and other parts of the West. Connection between the two occurrences seems generally accepted. In order to determine the amount of silt deposited, 3 samples 1 sq. m. in area were laid out on level ground about 100 m. apart, and away from trees or buildings near Hillsboro, N. H. alt. 800 feet. All the snow and hail showing discoloration was removed from the sample areas with a clean plate and placed in clean enameled kettles. When melted the resulting water was distinctly dirty and some sediment quickly settled out. Dark purple, oily bubbles were common on the surface. After standing one week in a large graduate the suspension had cleared partially, but the purplish film persisted on the surface. The water from the



meter-square samples was evaporated by boiling and the sediment collected in a Gooch crucible in sample I and in weighed filter papers in II and III after it had proven extremely slow work to get water to pass through the soil collected in crucibles. The samples were then oven-dried, cooled in a desiccator and weighed. The results were as follows:

| | Wt. of silt deposited on 1 sq. m. |
|------------------|--------------------------------------|
| Sample I | 1.6192 grams |
| Sample II | 1.1600 grams |
| Sample III | 1.6682 grams |
| Av. | 1.3825 grams |

"This is at the rate of 1,382 kg. per sq. km. and roughly equivalent to 12.3 lbs. per acre or almost 4 tons per sq. mile.



Convention Arouses Enthusiasm

YOU ARE INVITED TO JOIN WITH US IN A
HAPPY VACATION

By THE CONVENTION SECRETARY



ANY of you will certainly miss a very happy vacation and extraordinary opportunity to witness many delightful demonstrations and hear many unusual lectures if you do not attend the annual Convention this summer. Never before

have our members throughout the country expressed so much enthusiasm about our annual Conventions. This is due to the fact that the good-will tour of our field lecturers visiting so many cities and showing moving pictures of the buildings and grounds at Rosicrucian Park, and giving brief demonstrations of our laws and principles, has caused hundreds of our members to be extremely anxious to come to San Jose this summer and spend a week or ten days with us here.

Think of actually visiting each and every one of the departments of our organization and seeing all of our activi-

ties and all of the features of our work in actual progress! Think of contacting and interviewing the officers and department workers with whom you are in correspondence, or who prepare your monographs and answer your letters and render you the special services from week to week throughout the year! Even without the great sessions of the Convention with their lectures and demonstrations, visitors to Rosicrucian Park are always made happy by the contacts with the scores of workers here and with a visit to the various offices, workrooms, scientific laboratories, and other fascinating features of the organization. Talk with any member who has visited Rosicrucian Park within the last two or three years and you will find that he regretted his inability to stay for days, weeks, or months.

Now you have an opportunity to spend a week or more with us here in the most delightful section of California and during the most enjoyable climatic period of the year. A vacation trip to California is always like the realization of a lifelong dream. This summer the railroad fares are greatly reduced, as are the bus fares, so that not only is it

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a real pleasure to visit California but economical as well. Every visitor who ever comes here from the eastern or mid-western States is impressed with the fact that the moment your train or automobile crosses over the heights of the glorious and fascinating Sierra Nevada Mountains, sprinkled with the ghost towns of the mining camps, and charming in its thousands of scenic wonders, the entrance into California on the west of these mountains is like the entrance into a new world or a new empire. In the winter months, when all of the eastern and midwestern States are covered with snow and the weather is cold, on the western side of the mountains they find grass lawns and flowers growing in abundance and the climate mild enough to go bathing in the waters of the Pacific, even on Christmas Day. Remember that the western coast of the United States is a part of the ancient continent of Lemuria. Its soil is different, its earthly products are different, its flowers and shrubbery grow in variety and abundance, the climate is different, and the very spirit of the people is so different from that of other parts of the continent that one cannot help being impressed with this fact. It is because everyone here is cheerful, happy, healthy, and enjoying the magnificence of earthly and Cosmic blessings.

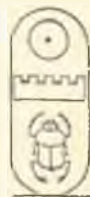
You will be surprised and pleased with what you find at Rosicrucian Park, located in the center of Santa Clara Valley, known for many years as, "The Valley of Heart's Delight." It is from this valley that the famous Del Monte products are shipped to all parts of the world, along with hundreds of other brands and varieties of fruits and vegetables. Living here is economical and healthy and along with these features is that of continual pleasure in the variety of scenery and the enjoyment of life in all of its phases.

Rosicrucian Park typifies the very best of everything in Santa Clara Valley, or in the whole of California. In the grounds of Rosicrucian Park grow all of the varieties of flowers and shrubbery typical of California, in addition to specimens of shrubbery and flowers sent to us from various parts of the world. Here you will find plants, trees, and flowers that are typical of the hottest climates of South Africa and Australia,

and even of Egypt and Palestine, alongside of those that grow in the snows up on the sides of Mt. Shasta or in the northern portions of Alaska, Canada, and the European countries.

Then there are the interesting buildings and fascinating structures. Since the year 1927 AMORC has built twelve different units of Oriental architecture representing the various countries of the Near East and Far East where mysticism has influenced the design, the coloring, and the beauty of construction. You will find at Rosicrucian Park the Administration Building and Supreme Temple in Egyptian architecture of the middle period; the Science Building in the Egyptian architecture of the earlier period. You will find the great Convention Auditorium in Moorish architecture, the large Oriental Museum in Byzantine architecture, and you will find also an open air temple built as a reproduction of the style and architecture of Amenhotep's temple at Luxor, Egypt. And then there is the new planetarium building in pure Arabic architecture, presenting a perfect replica of one of the large and fascinating mosques of the Far East. There are nooks and corners in the Park grounds where little groups can meet for discussion and pleasant conversations. Hours can be spent in the Museum looking at the hundreds of individual exhibits from every part of the world and particularly from the lands of mysticism. Just to walk into the full-size reproduction of one of the ancient tombs of Egypt and to dwell there a while in meditation, as if one were in the Valley of Kings at Thebes, or to stand before a cross-section of the Great Pyramid and see the initiation chambers, or the interior of King Tut's tomb, carries one far away from this modern world into the times and places of the development of civilization.

Interesting programs with music, lectures, demonstrations, exhibits, and definite instruction are held daily in the large auditorium, and in the evenings after the sessions members meet for private discussions and there will be pageants on the lawns which will depict incidents of ancient ceremonies in Egypt and other lands. An opportunity to participate in an Oriental Egyptian initiation in the Supreme Temple is afforded every visitor to the Convention



so that those who wish may have the distinction of having had an honorary initiation in the highest temple of the Order in North America.

In the planetarium (described elsewhere in this issue) there will be daily lectures and demonstrations revealing many of the Cosmic laws. Advanced members and leading workers of the Order from all parts of the country will conduct special classes or forums for the benefit of the members in each of the various degrees, and at the end of the week there will be held the usual banquet given by the officers of the Order as a parting honor to all who have attended. This great banquet, the largest held in this part of California each year, will be held this summer in the new Civic Auditorium of the city of San Jose, with the impressive surroundings of Spanish architecture and with delightful music and the utmost of comfort.

There will be ample time mornings, early afternoons, and late in the evenings for sightseeing, and automobiles will be provided for those who come by train, and guides will be glad to show our visiting members the historical sites of this very old part of the continent.

Remember, you may come a few days before the Convention and visit various parts of California, or stay in San Jose and enjoy with us every hour of the time; or you can remain for a few days after the Convention and receive every courtesy in enjoying your visit. The Convention opens on Sunday evening, July 12, and closes Saturday evening at the banquet.

If you wish to know about automobile camps in this valley which are convenient and economical and of excellent standard, or about hotel reservations which are nominal and of a very high quality, write at once to the Convention Chairman for information.

Special Bus From the East

It is planned to have a special comfortable and modern bus come from the metropolitan area of New York and Chicago to California, travelling along the most interesting scenic routes. This will afford an opportunity to travel westward in the most economical and enjoyable manner. If you wish to make arrangements to join others in this four or five day trip with the bus, see the announcement below in regard to this matter.



SPECIAL CONVENTION BUS FARES

We have finally obtained, from a nationally-known bus company, special rates from New York and Chicago to San Jose. NEW YORK to San Jose and return, round-trip fare, \$70.00. From CHICAGO to San Jose and return, round-trip fare, \$55.00. Make your reservations at once. If you live within one hundred miles or more of Chicago, arrange for your transportation by writing to Mrs. Leta M. Santee, 3311 Diversey Avenue, Chicago, Illinois; if within a hundred miles of New York, write to Mr. Thor Kiimalehto, 105 Pinehurst Avenue, New York City. You must PURCHASE YOUR TICKET BEFORE JUNE 20th. These buses will travel through some of the most scenic sections of the country. They are de luxe parlor coaches, comfortable, roomy, and each bus will have two chauffeurs.



GOTTFRIED WILHELM LEIBNITZ

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretations of other eminent authors of the past. This month we present Baron von Gottfried Wilhelm Leibnitz.

Leibnitz' philosophy is definitely related to the period known as the beginning of modern philosophy. He was born in Leipsig, June 21, 1646, and received his general education at the University of Leipsig. In 1667 he was invited by Baron von Boineburg to come to Frankfort as councillor to the Elector of Mainz. His scientific inclinations were aroused by several visits to Paris in 1672 and to London in 1673, where he met many leading scientific men. Publicity was given his philosophical views and his mathematical genius when controversy arose between himself and Newton, because of his system of differential calculus which greatly resembled Newton's method of fluxions. In 1676 he was appointed librarian to the Duke of Brunswick-Luneberg. From then on he spent the remainder of his life in Hanover. Among his chief works in philosophy are the "Monadologie," and in natural science his "Protagaea," a treatise on geology. Our readers and Rosicrucians will be particularly interested in his metaphysical views, and below are two excerpts from these metaphysical writings which are worthy of the careful attention of every student.

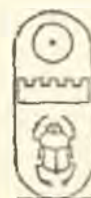
How Conceptions Are Derived From the Senses



Aristotle's positions usually are. Plato thinks more profoundly. Such tenets or

One Hundred Eighty-three

ARISTOTLE preferred to compare our souls to blank tablets prepared for writing, and he maintained that nothing is in the understanding which does not come through the senses. This position is in accord with the popular conceptions as practicologies are nevertheless allowable in ordinary use somewhat in the same way as those who accept the Copernican theory still continue to speak of the rising and setting of the sun. I find indeed that these usages can be given a real meaning containing no error, quite in the same way as I have already pointed out that we may truly say particular substances act upon one another. In this same sense we may say that knowledge is received from without through the medium of the senses because certain exterior things contain or express more particularly the causes which determine us to certain thoughts.



Because in the ordinary uses of life we attribute to the soul only that which belongs to it most manifestly and particularly, and there is no advantage in going further. When, however, we are dealing with the exactness of metaphysical truths, it is important to recognize the powers and independence of the soul which extend infinitely further than is commonly supposed. In order, therefore, to avoid misunderstandings it would be well to choose separate terms for the two. These expressions which are in the soul, whether one is conceiving of them or not, may be called ideas, which those which one conceives of or constructs may be called conceptions, *conceptus*. But whatever terms are used, it is always false to say that all our conceptions come from the so-called external senses, because those conceptions which I have of myself and of my thoughts, and consequently of being, of substance, of action, of identity and of many others come from an inner experience.

Maxims

A body is an aggregation of substances and is not a substance, properly speaking. Consequently, in all bodies must be found indivisible substances which cannot be generated and are not corruptible, having something which corresponds to souls.

All these substances have been always and will always be united to organize bodies diversely transformable.

Each of these substances contains in its nature the law of the continuous progression of its own workings and all that has happened to it and all that will happen to it.

Excepting the dependence upon God, all these activities come from its own nature.

Each substance expresses the whole universe, some substances, however, more distinctly than others, each one especially distinctly with regard to certain things and according to its own point of view.

The union of the soul with the body and even the action of one substance upon another consist only in the perfect mutual accord, express established by the ordinance of the first creation, by virtue of which each substance following its own laws falls in with what the others require and thus the activities of the one follow or accompany the activities or changes of the other.

Intellects, or souls which are capable of reflection and of knowing the eternal truths and God have many privileges that exempt them from the transformation of bodies.

In regard to them moral laws must be added to physical laws.

The better things are understood, the more are they found beautiful and comfortable to the desires which a wise man might form.

Those who are not content with the ordering of things cannot boast of loving God properly.

Justice is nothing else than love felt by the wise.

Charity is universal benevolence whose fulfillment the wise carry out conformably to the dictates of reason so as to obtain the greatest good.

Wisdom is the science of happiness or of the means of attaining the lasting contentment which consists in the continual achievement of a greater perfection or at least in variations of the same degree of perfection.

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AMORC REGISTERED IN PENNSYLVANIA

Members and friends of AMORC will be pleased to learn that the Supreme Grand Lodge of the Ancient and Mystical Order Rosae Crucis, the Rosicrucian Order, a corporation, is registered in the State of Pennsylvania, and has been since September, 1934. Lodges of AMORC have been established in Pennsylvania for years prior to the registration.



SANCTUM MUSINGS

THE PHILOSOPHY OF MARRIAGE



MARRIAGE does not begin with the traditional hegira from the stately church steps through the shower of rice and shoes to the waiting car. Neither has it its beginning in that awakening to responsibility that comes with the departure

from the squalid office of a small-town justice of peace. Legally, the connubial state may be said to have then begun, but the elements which will make for its continuance or failure began years previously.

The romance and courtship of life begins with self-consciousness, the appraisal of the emotions and desires. Humans, like all other animals, are impelled by the surges of sensations which well up within them. In infancy, as do the beasts, they instinctively and unconsciously attempt to either maintain the emotional urges and to appease the desires they engender, or to avoid the causes which aggravate them.

The infant, in performing even the simplest function, is an automaton. With transcendancy to an age of reason, the

conditions and things which gratify the most intense desires are analyzed. This analysis does not at first constitute a study of the relationship of cause to effect. It is far more superficial. It is an identifying of the effect so it can be more easily attained in the future. Thus, for example, the small boy's analysis of candy is not to determine its ingredients or to ascertain what contributes to the pleasureable state when he devours it, but rather to establish in his memory its taste, color, smell and shape, so that when he again experiences the desire for it he can be more certain of acquiring the thing which will gratify it the most.

The factors that satisfy the desires and appetites and appease the emotions become the fundamental interests of life. Reason is the slave of these interests for it follows the dictates of our emotions. When the reason has suppressed a desire, it has done so only because of a more subtle emotion of which we are not fully aware. With a realization of the interests of life, as defined individually, each human begins the courtship of life.

These worldly interests are not without their romantic setting; in fact, if they lacked glamor they would fall short of that satisfaction they bring to us. Hourly, daily, this wooing of interests continues. We endure hardships, abuse,



and suffering with the hope that we will eventually be wedded to our fondest interests and find therein a lasting happiness.

The young boy has a growing consciousness of his increasing strength and exercising it gives him a personal satisfaction. It pleases the instinct of preservation that endeavors to express itself in aggressiveness and self-reliance. He plans and seeks out ways of developing his muscles and building a strong body. Athletics becomes one of his principal interests in life. Books, games, people, and everything related to this interest has an attraction for him, and he courts it.

The little girl is aware earlier in life than the boy of symmetry of form and the harmony of color. She seeks these things because they are pleasurable to her. This appreciation of symmetry and harmony is a realization of exterior beauty and it awakens the ego, the desire to be to others equally as attractive as these things are to her. This results in their adorning themselves with what they think is beautiful, so that the things may impart to the person a corresponding beauty. The little girl desires to be as sought as she in turn seeks the beautiful. Her interests center in all things that satisfy this inherent vanity. She openly woos them.

Wooing these interests in life requires a certain activity. A normal body generates a nerve energy potential. This energy is intended by nature to meet the demands which may be made upon it. This excessive energy is not produced for the functioning of the involuntary actions of the body, but to meet the demands of the will. It is the physical force we are able to exert in moving our limbs, in pulling, pushing, lifting, walking, running and talking. When moderately utilized, we experience no discomfort, but if we exceed the normal supply the depletion causes fatigue and consequent irritation. On the other hand, absolute inactivity, if one is healthy, causes a corresponding annoyance, an increasing tenseness, a tingling sensation as though each cell were endeavoring to discharge its surplus energy. This unpleasant sensation provokes bodily or mental action, for if the brain is very active this energy is con-

sumed by its cells and the same end is accomplished as if the limbs were used. Therefore, healthy persons seek action, both of body and mind, to eliminate this feeling of irritation.

The person who mainly lives a mental life has so developed his thought faculties that he unconsciously discharges this excess energy in mental activity. It is, in fact, easier for him to rid himself of it in this manner, and it brings him a greater pleasure. On the other hand, those accustomed to physical activity are almost involuntarily compelled to do bodily exercise in work or play. The nerve energy follows the path of least resistance in seeking to dissipate itself. There comes a period in life when even those accustomed in earlier years to physical exercise find the body not capable of performing, and yet nature supplies an excess of energy. Nature compensates by permitting man to cogitate. It affords reminiscence, the combining of multitudes of previously registered sensations into pleasing pictures of the past. It is an effort which consumes the less-frequent excess nerve energy.

Children have less experiences to draw upon, and a greater nerve force. Consequently, reflection is not sufficient activity for them. The mere expenditure of this energy in bodily action is not very enjoyable. There must be more incentive than the desire to just expend the energy. Adults have an objective in work and in play. Children find theirs mainly in play, and mostly with other children. Association with other children suggests the course that play shall take and it is not as irksome as individually planning it; consequently children seek companionship of any nature. If there are a number of children to select from, the child will choose one whose conduct nearest approaches the ideal of his or her interests. A boy particularly interested in athletics—boxing, for example—will be drawn to one in his group of companions who displays the greatest boxing prowess. This selection is secondary. The primary urge is for companionship, which affords the action desired.

If a child's interests are properly developed and disciplined by the parents, the child will naturally select companions whose conduct corresponds to

those regulated interests. Suffice to say that in play the child is continually selecting a mate, wooing one who pleases him or her. In very early years the child's interests are sexless. He or she seeks to gratify them where they may, and whoever contributes to their interests — boy or girl — becomes a chosen companion.

A boy and girl of five can find unlimited pleasure playing together in a sandpile, without the disdain for each other's sex that comes a few years later. The self-segregation that comes with the attaining of the age of eight or ten years is due to an imagined stigma if one is found associating with the opposite sex. Parallels are drawn. The girl is compared with the mother; the boy with his father. There is a realization of the similarity. It is apparent to the boy and girl at the age of eight or ten that the father and mother, though having mutual interests, live to a considerable extent in different worlds, worlds that are distinctly related to their sex, and any intermingling of these worlds is not considered proper. Thus the boy fashions his conduct after his father, and the girl after her mother. To do the things the girl would do would, to the boy, be a sacrifice of the dignity of his sex, for his father never attempts to assume his mother's role. Consequently this segregation is more a matter of suggestion than instinctive. The proof of this is found in the cases of boys raised by widows from infancy without the influence of a man about. Their effeminate interests are acquired by suggestion, and not natural inclination.

With puberty a new desire dawns, which at first the mind is not able to define. It is like the occasional restlessness adults experience, and yet they are not able to determine what will remove it. The first development of sex consciousness is in the lessening antipathy toward the opposite sex. It manifests in a strange ecstasy when in the presence of the other sex. This sudden transition of sentiment is at times confusing to the child and causes him or her to become self-conscious when with those of the other sex. This state of mind is followed by a more quizzical one, an attempt to self-explain the attraction the other seems to have.

The desire finally is idealized. The boy or girl sees certain physical or mental traits in the opposite sex that are preferable. There is visualized the ideal, the one whose presence it is imagined will bring a great personal happiness. Just as the small boy keenly interested in boxing has a mental ideal of a boxer and seeks among his companions one who will exemplify it, so the youth seeks among those of the opposite sex a personification of the new desire he experiences.

During this period all other traits and characteristics of the opposite sex which might have formerly appealed, even have been the cause of previous companionship, are disregarded. Thus before the consciousness of this new desire, a boy might have braved the scorn of his fellows by being seen with a little girl companion because "Susie or Mary could draw such nice pictures and he likes pictures," but now his whole and only interest in her is this subtle attraction of which he understands nothing. He notices in her, or she in him, only those characteristics which heighten or lessen the appeal of the ideal which the desire has established.

The value of a member of the other sex is measured by this predominant desire. Accordingly, companionship is found in this one interest—the satisfying of the desire to be in their presence. It may be, as it all too frequently is, that the one to whom the boy or girl is attracted lacks interest in all those other things which he or she has wooed since early childhood before this new urge of the emotions was felt. It is not that love is blind, as the old proverb says, but rather that love puts temporary blinders upon the reasoning faculties. Love compels the senses to perceive only what the mind desires.

At the average age of marriage, the man and woman's abilities are not fully developed. They have been awakened, but their talents mature later with time, if not hindered. However, at the marriageable age *the interests are already well established*. For years prior to marriage the youth and the girl have freely, as much as time and opportunity permitted, given themselves over to their individual interests — those inclinations which were felt in childhood, gradually



defined, and finally pursued. These interests constitute their life. While they may have recently wooed or been wooed by one of the opposite sex, they have been married to these other interests for years and they cannot easily be divorced, nor does the boy or girl desire that they should be. There is, after marriage as before it, the inclination to continue devotion to these interests.

Prior to marriage most humans habitually pursue their interests. They are the natural channels for the expressions of their emotional and mental life. In fact, it is difficult for the average youth to explain what his interests are. Deprive a man or woman of their habitual activity and immediately they are aware of what their interests in life are. Our interests do not follow in rotation, nor are they constant. Thus one may be interested in music and need it for personal gratification and happiness and yet there would not be a persistent urge at all times to play or listen to music. Our interests are fundamentally related to our instincts and our emotions.

Certain things which we do appease an emotional desire. It brings such satisfaction that we thereafter define the desire in terms of the things or conditions which removed it. The same emotional urge may develop in one person a love for music; in another a love for poetry. In one, harmony of thought exists; in the other, harmony of sound. Both produce the same emotional effect in different persons. Our interests are therefore cyclical. They make themselves known with our moods, our emotional states. We feel like drawing, writing, playing an instrument, because first we have an innate urge to act, and secondly, this urge is only quieted by doing those things which from experience we know satisfies them. These moods in some are frequent, and in others but occasional. However, the mood is no less dominant because it only occasionally occurs. The individual who is moved to play his or her chosen instrument daily derives no greater pleasure from that period than the one who is possessed by the mood but once weekly.

After marriage these immanent interests which have been common to a person will eventually assert themselves,

and demand their rightful place in a man or woman's life. The first cognizance a husband or wife may have that their marriage is fundamentally a mistake is when their marital partner unwittingly opposes one of these personal interests. To maintain domestic tranquility, a personal desire of long standing—one of the expressions of an emotion—may be voluntarily suppressed, but in doing so the individual always feels that he or she has made a tremendous sacrifice. When such sacrifices are made, the ultimate in connubial happiness can never be attained. Many men and women have a high affection for their matrimonial mate, but the possible excellence of their state of marriage is lacking because there is not a coherence of interests.

The poets for centuries have sung that marriages are born of the heart. In the poetic sense this is true. Traditionally we think of the heart as the seat of emotions, the center which reflects the feelings, joy, grief and the passions. The motivating factor which ultimately leads to the marriage ceremony prescribed by the state in the majority of instances is the biological urge. Thus, psychologically speaking, the emotions symbolized by the heart are the birthplace of the natural desire for marriage. Though this marriage impulse be born of the heart, unless it is carefully nurtured by the reason it grows like many hot-house plants to abnormal proportions at the sacrifice of its other attributes and longevity.

The exercise of reason in preparing for marriage does not mean cooling the romantic fervor by employing a method which subjects the feelings to a chilling laboratory analysis. In fact, dwelling on the harsh realisms of the functions of marriage and the origin of the impelling force which brings it about has a very disquieting effect upon the idealism one may have of it. If the illusionary glamor which surrounds marriage is destroyed, you strike deeply at public morals and conventions. Therefore, any such form of dialectics cannot be encouraged for social reasons. But reason, instead of robbing anticipated marriage of its appeal, can strengthen it, not by increasing the desire itself but by surrounding it with as many complementary interests

as possible. If no complementary interests can be related to it, obviously the object in whom the marriage interest is centered is at fault.

Suppose, as an analogy, you had a friend of the same sex with whom you had a common interest. This interest is more than superficial. We shall say it is deeply instilled in your nature. Let us also say it is not your only interest, but it is one of the principal ones. You meet this person weekly at a place where you may both devote yourselves to this regard in a congenial and sympathetic environment. It may consist of the love of music, sculpture, drama, astronomy, or one of a multitude of things. For this period weekly you give over your whole mental and psychic self to a complete absorption in this interest. You willingly exclude all others. But would you agree to eliminate from your life continually your other interests? You realize their significance, their relation to your needs and to your continued happiness. In fact, you would know that the enthusiasm you have for your hobby, your avocation, this preferred interest, would depend upon avoiding monotony which would come if there was not an alternation of interests. You would strenuously resist, therefore, having this friend who had a similar dominant interest share your daily life, if in every other respect his or her conduct or mannerisms and other regards was diametrically opposed to yours. You would fully realize that the mutual single interest could not be sustained at its highest level at all times. Therefore, if there was a vast divergency of other habits and characteristics, conflict would eventually result. This conflict would in fact, reason tells you, even dampen the attraction of the common interest existing between you.

If you would apply such reasoning to hobbies and avocations, then why not exercise it with respect to marriage? Why not try to ascertain whether the object of your affections is sympathetic to your secondary interests—the interests which draw you to other individuals where the matter of sex is not concerned. The extent of these correlated concerns is also a matter of importance. It is a rare phenomenon indeed when the interests of two people are identical,

and in the same order of value. There is a scale of appeals in life for each of us. Each of us can quite readily in a general way define our major interests in life, and then in a downward course name those less appealing. Some of those less fortunate who have a cramped mental life cannot go beyond a second classification.

Insofar as the married are concerned, it is quite natural that their major interest is biological, those subtle intangible influences which make themselves felt merely because of the difference in polarity of sex. Following this, then, there should be the main intellectual binding factors, the things that were preferred as interests in life prior to marriage. All of these pre-nubial concerns may not be shared alike, but if those for which each have the greatest fondness are, the foundation of connubial happiness is sound. Matrimonial companionship exists only in these major interests. In fact, companionship in all interests is practically an impossibility psychologically, and is not necessary for harmony. There are certain interests which are obviously related to the inclinations of sex, interests which are of the temperament of women, and others which are rooted in masculine impulses. These different interests are natural, and not conflicting, for neither sex looks to the other to share them or seeks the other's companionship in them.

A test of marital companionship is possible. If a man or woman can look upon their mate dispassionately, and see in them those intellectual and mental qualities and characteristics which would draw them to one of their own sex, then there exists a bond other than sex. If a husband or wife displays no concern for anything which the other enjoys indulging in a mixed society, the unity of their interests is exceedingly fragile. If one has a predilection for scholastic pursuits, history and literature, and finds stimulus in conversing with another of his or her own sex on these topics, the partner in marriage should naturally have the same general cultural tendencies, for if he or she has not, mere sex attraction will not be able to permanently bridge the mental gulf between them.

During our recent economic upheaval, the increase in divorces was alarming.



Crises of every kind always disclose formerly non-apparent weaknesses, for they usually tax to the utmost the things they affect. When external pressure is not severe, internal domestic strife can be relieved by resorting to interests which keep the discordant problem in the background. When two persons whose temperaments and interests are foreign to each other can no longer be continually free of each other's company during leisure hours by indulging their separate favorite pastimes, the matters of issue between them are bound to break through the restraint and cause serious consequences. Reduction of incomes and unemployment of late years has brought thousands of husbands and wives together as they should have been for years, but their original separateness had been caused by extreme difference of interests, and therefore the compulsory companionship was short-lived and they were soon added to the mounting number of divorces. During these times the hue and cry was that extravagance was the main cause of these divorces, especially at a time when economy and thrift was the vital need. In the majority of instances, this cry was merely to keep the real reason from being heard. Though extravagance in most states of the Union and most countries of the world is not good and sufficient grounds for divorce, it has been declared the contributing cause by men and women alike in even prosperous times.

What really constitutes domestic extravagance? The administration of home finances can, in many respects, parallel that of business. The first use of incoming funds by a business enterprise is for the maintenance of its program, its overhead, payroll, taxes, rentals, security (insurance and reserve funds), and the continuance of its advertising, sales and good-will activities. Good-will activities are contributions to the social needs of the community, hospitals, charitable institutions and benevolent societies. This creates public respect for the concern—a necessary adjunct to any business. Luxuries in business most often include ventures into the realm of expansion, unnecessary mechanizing of their plants, financial contributions to political parties to attempt to influence public opinion. In prosperous times business can stand these luxuries, many of which are sheer

gamble, sometimes bringing fortunate results. In depressing times these later ventures, if they jeopardize the maintenance funds, are naught but extravagances.

In a home, the first need is also to meet the demands of maintenance, rent and taxes, food, household and incidental expenses, and clothing. In these first demands upon the family resources must also, as with business, be included GOOD WILL. Domestic good will is brought about by relief from the routine duties of the day. Thus under this heading must be classified entertainment and cultural pursuits. Sound home administration also includes the security provision which wise business direction considers a necessity. This security is life, accident and fire insurance and a surplus savings' account. No home is extravagant where money is being spent in accord with such a plan. Extravagance cannot exist if each one of these requirements has been met. It is true a family can change the distribution proportion of their funds, but that does not mean extravagance. For instance, the rent and food costs can be reduced and the difference applied to security or good-will. Extravagance in home requirements occurs only when any one of the first demands is jeopardized. If the family obligates itself to live in squalid, depressing quarters so as to increase its savings, this constitutes an extravagance for it is a waste of the needed human comforts to attain a monetary power. Further, if cultural pursuits and pleasures compel limiting the amount of life insurance to a sum which would leave a member or members of the family destitute after funeral expenses had been paid, we have extravagance in still another form.

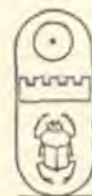
In an analysis of the majority of those cases where extravagance is given as a direct cause of divorce, it is surprising to note that it is not the extravagance considered above. It is usually contended that the extravagance consists of pursuing an interest which to all intent and purposes is constructive, and most times cultural, but which is not considered such by the complainant. In other words, husbands bewail their wives' wasteful expenditure of money on little

drama or music club membership fees, or memberships in fraternal organizations having nominal dues, and which are devoted to an appreciation of the arts, merely because they are not sympathetic with these interests, and they themselves often spend an equal or larger sum on the pleasures they think necessary in life. Wives in turn will often harass their husbands for throwing their money away, which seems so to their limited vision and lack of intellectual comprehension, because their husband spends two or three dollars a month for a series of lessons on abstract metaphysics and philosophy. The wife, thinking in terms of the buying power of money in satisfying her entirely different concerns, cannot appreciate the sincere enjoyment her husband gains from this nominal expenditure. The husband or wife whose values of life are solely materialistic try to subject all that they purchase or secure from investments to an examination by the senses. If they cannot, it seems to them an extravagance. They will consider knowledge not immediately convertible into dollars and cents as a dissipation of resources. However, this same type when they leave the theater lobby after a performance have nothing to display for their investment except a personal satisfaction. They cannot see the similarity between the joy a student of music, art, or philosophy receives from his investment and the gratification he obtains from the theatrical performance. Objections to cultural pursuits not endangering the first demands upon the family income are signs of incompatibility.

One of the greatest torments a human must endure is complete domination by another. That society, conventions, and the law permit such subjugation of one human to another makes it none the less grievous. There is nothing that robs life of those expectancies of the future to which we strive to cling fast like the suppression of our psychic tendencies and latent talents. Though we may to ourselves admit that the grains of genius have not been planted in our souls, we like to give utterance to those feelings which we know are of the stuff from which greatness comes. The humble streetworker who loses his thoughts in

the sounds he draws from his inexpensive violin has found refuge in a world that transcends this — a world of the inner emotions. No genius absorbed by the ethereal-like tones he produces on his Stradivarius can have his consciousness more liberated. To deny another human this occasional afflatus is the greatest crime one can be guilty of, and yet many husbands and wives with a supercilious attitude interfere with their mate's emotional manifestations. They deny them either the paltry few dollars which makes possible these simple and exquisite joys, or boisterously ridicule these interests about which they are most sensitive, until in defense they suppress them within the recesses of their being where they become rancor and breed hatred. Thousands upon thousands of homes are subject to this domestic imperialism, an imperialism born out of incompatibility. With most imperialists, a vain stupidity adds to the hopelessness of the situation because they sincerely believe that the oppression they exercise is for the best concern of all.

Domestic agreement between husband and wife with respect to the particulars of their individual interests is not essential. If the husband and wife are both artistically inclined, though the one may prefer sculpturing and the other dress designing, there prevails a harmony of sentiment. A man may vent his imagination in inventive activity, and a woman in short-story writing, and yet these interests would complement each other because they are inspired by the same inherent urges. There is in each the latent desire to create, to bring into existence something which coincides with the ideal their mind has conceived. Both can appreciate each other's thrill of realization when the idea materializes under the direction of applied intelligence, and each other's ebullient pride when it is completed. There must be a unanimity of emotional response. The channels into which these temperaments are drawn are, so far as this accord is concerned, not of importance. What matters is how the imagination wishes to play, as long as it is not stilted by ridicule or checked by absolute oppression? An emotion is an actuating force. Its end comes in the movement of



mind and body. The means employed is of no concern.

On the other hand, an unimaginative person may make life miserable for one who finds freedom in the play of mind. Those who find exquisite joy in creating in fiction incidents, characters and conditions which expand their mental world and carry them to great heights not obtainable otherwise, are tortured when their consciousness is continually forced to return by persons of unimaginative minds and bind itself to realities.

It is natural that men should frequently express differently a temperament which they have in common with their wives. Both may have creative ability, but in the man it may take the form of mechanical pursuits and in the woman, aesthetic interests. This difference in manifestation is influenced by the general emotional nature of the sex.

A monogamous marriage is impossible, regardless of the restraint of society and the dictates of convention, where the only existing tie is sex interest. No human cares to merely live, but rather to live for an end. Man lives because he finds in life something which strongly appeals to him, because he has desires he hopes to gratify by living. This applies alike to the dominant appetites of the lower nature of the sensuous and to the lofty ideals of the intellectual. The course of one's life is, therefore, always in the direction of these interests. Even disinterest, diffidence, and indolence are interests, for those who are so inclined find pleasure in them or they would not continue them. In the main, it is extremely fortunate for the human race that our desires are not easily satiated, or for very long. The mental pleasures are intensified by the continual growth and change of the ideal toward which the mind is drawn and the physical pleasures, though often becoming less frequent because of physiological changes, are stimulated by the imagination and thus kept alive.

Where marriage has been established on a foundation of sex interest alone, the marriage can last only as long as the marriage partner continues to represent the height of the ideal of that interest. A man, for example, who has a great fondness for roses, visualizes the perfect

rose in form, color and scent. That vision stays with him at all times. It does not change as long as the interest in roses continues. If he obtains a splendid specimen, one that is comparable with his exemplar, it should not be expected that he will continue his interest in it even after its bloom has wilted. His interest will direct him to search elsewhere for another like the perfect specimen he still visualizes. So it is with a marriage built upon physical attraction. The interest in physical attraction will not diminish quickly with the years, but interest in the original OBJECT of the attraction is bound to, for physical attraction in a human reaches a zenith as it does in a flower. Consequently, the husband or wife seeks elsewhere for an exemplification of the physical ideal. Marriages of this type clutter the divorce courts and fill the front pages of yellow journals with scandals. Fundamental human interests such as sex, compel attention by man, but woe is the couple whose sole mutual interest is sex. The interest will persist, but within a few years neither one will be the object of the other's interest.

It may seem to some that we have not taken into consideration moral force. They contend that sex attraction may be the essential and dominating factor in causing a marriage. It may also be the sole interest each may have in the other, and yet some characters assert such a strong influence that with the waning of sex glamor there will result no promiscuity or improper conduct with others of the opposite sex. It is said, therefore, that marriages of this kind are lasting because of the interposing of moral responsibility. But this is a circumlocutory argument, for when moral values are interposed, there is no longer the single interest of sex. There is, in addition, the interpretation built up by the reason of certain delicate emotional reactions to conduct.

Morals are definitely related to virtue, and virtue is a kind of sympathetic emotion causing us to extend the same amity to others as we hope to receive from them. Individuals who can appreciate such moral duties toward each other, even when the sex interest in each other wanes, have more than just a sex tie. They have this mutual moral responsi-

bility which is as distinct a human interest as the love for harmony in color and sound, or in other words, music and art. Such couples then, in fact, have double mutual interests. When the physical one fails, the moral one prevails. It is evident a monogamous marriage depends upon a combination of interests other than sex. Especially should one of the interests be cultural for the cultural desire can never be quite satisfied and is always a higher end to strive for, since mental pursuits can be followed later in life than physical ones. The unifying efficacy of the former is greater.

Psychologically, love is selfish, though oftentimes indirectly so. We love those who love the things we do. This love, of course, is not to be taken in the physical sense. These higher loves, as Plato termed them, will persist long after the love of sex is dormant, and they make for the staple marriages upon which society depends.

Contests between husbands and wives for home dictatorship have been the prime cause of many marital rifts. Many of these conflicts are provoked by traditions which are obsolete today. At a time in the past when woman was a chattel of man, not far above the cattle in the pasture in value to him, man was physically and mentally superior to her. His distinct physical advantage compelled him to be the provider, to travel, to study nature's phenomena, to sharpen his wits to better cope with enemies and the elements. Woman was as confined as the few domestic animals the family owned. She had no future, therefore was not required to exercise her mental powers. She was in every respect man's inferior. There could be no question of man's rightful place as head of the house, lord and master of the home.

Civilization and the machine age have changed all that. The modern woman with any initiative can in the confines of her home become as conversant with world topics as her husband through the medium of the press, news periodicals, radio, and motion pictures, not to mention a world of books by eminent authorities on the events of the day. Today the average man is less an individualist than he was a century ago when the world was primarily an agri-

cultural one. Most men, whether of the white collar or laboring class, are cogs in modern industry. A fair livelihood is assured them by being if nothing else routine plodders. To a great extent the law-enforcing agencies of society have prevented man from resorting to physical violence in disputes with his mate so even that attribute affords him little superiority in his home today. Therefore, the present-day male has no claim to home dictatorship by virtue of his sex and tradition. This position, if it is to be assumed in the home at all, must go to the natural aggressor—the one who is the most positive in his or her desires and can enforce them by sheer power of will.

The aggressive spirit is to be found in either sex. It is not in any sense strictly a masculine characteristic. Aggressiveness can be acquired, but it is most frequently instinctive. Psychologically it is due to the ability to concentrate intently upon an idea, keeping it prominent in the consciousness, building up thereby an artificial desire which becomes directly related to the idea. The artificial desire is will, which compels action of body and mind to satisfy itself or attain the final end of the idea. All other interests are subordinated to this dominant thought and the person moves constantly in a direction which he or she believes will fulfill this single purpose. This aggressiveness does not relate to all the interests of the individual, but he or she usually tries to relate other interests to the cause of the aggressiveness. Thus a man may be a dynamic force in his business and in his other interests be quite calm, but whenever in his secondary interests something suggests the possibility of furthering the preferred one, this aggressive spirit will be aroused.

Where this aggressiveness is concerned with domestic matters it will, if it is resident in only one member of the family, cause that one, regardless of sex, to be the director of the household. There can be no unhappiness caused by it if there exists between husband and wife the needed mutual interests, for this aggressive spirit will but promote to the fullest the interests which they both share and enjoy. Where the common interests are lacking, the aggressive one



will by the very momentum of his or her will, pull away from the other and rapidly bring about the eventual divorce.

Husbands who are not naturally aggressive should not attempt to assume the role and bring themselves into conflict with a naturally aggressive wife merely because they believe their place in the home has been usurped. Where there is no common interest between man and wife, the aggressive member will continue the attempt to impose his or her interest upon the other, and the state of environment of the home can easily be imagined. Where one is particularly aggressive in an interest not shared by the other, tolerance will be exhibited if both share another common interest. Consequently, the non-aggressor of the family should continually keep before the other the things of mutual interest if domestic harmony is to reign.

What is the ultimate end of marriage is a question quite frequently asked. The answer cannot be a general one for it depends upon the point of view. Marriage serves not one purpose but several. Biologically, the legal and moral aspects of marriage are inconsequential. In the biological sense marriage consists of a union of the two sexes and a propagation of the species. From this point of view a man and woman have served their purpose in life when they have reproduced their kind. This is the final and ultimate attainment of nature, biologically. When they are no longer capable of this function in a strict biological sense, they become liabilities instead of assets. Sociologists, on the other hand, have a more illumined though none the more utilitarian concept of marriage. Family responsibility keeps alive moral values. It invokes sympathetic emotions. The instinct of self-preservation extends from the individual to his immediate dependents. It curbs the individual's brutal passions and causes the finer sentiments to be expressed in ways and means intended to protect the weaker members of the family. This restraining influence will unite men in supporting the institutions of society which care for the indigent, helpless and unfortunate which they would not be concerned with if they

were thrown upon their own resources, with no other responsibilities. The direct selfishness of man is curbed by the thought that his acts may reflect upon his dependents. If the state of marriage did not exist, the family would become extinct and so would those institutions of society which depend upon an appeal to man's charitable nature which is aroused by family life.

Men risk any conduct for their own regard, but will weigh the risks of a venture if it is to jeopardize their immediate family. Society is an enlarged family promulgating on a larger scale the interests of the families of which it is composed. Destroy the ties which hold a family together, and society crumbles. Consequently every wise government avoids experimentation with family life, or those influences which make for its strength and security.

Psychologically and philosophically, the final object of the state of marriage is the creation of an environment which provides the emotional means to bring man peace of mind and eliminate the restlessness of search. Man by nature loves to peregrinate. He hopes to find in point of space those things which will quell the longings of his emotional self. The more aggravating these urges, the more restless he becomes. He expects to find just over yonder hill that mysterious something which he cannot define which will quiet the welling sensations within him. It is the extreme exception who will climb the mountain top within himself and from the lofty peak of his mind seek within the depths of his nature the cause of his restlessness.

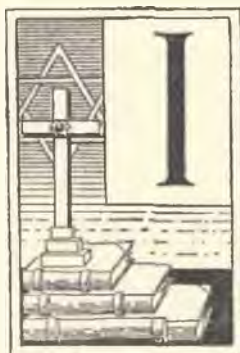
Marriage provides the emotional environment man needs to stifle these pangs of agitation. Care of wife and family runs man through a gauntlet of his emotions. Every emotion is played upon. No sentiment is left unexpressed. When man experiences within the family circle those sensations to which his emotional nature responds, life's interests become centered there. The uncertainties of a peace and pleasure beyond the hill become a gamble which he will not chance for the benefits of his immediate known environment.



The Rosicrucian Planetarium

AN UNUSUAL ADDITION TO THE FEATURES AT
ROSICRUCIAN PARK

By THE SUPREME SECRETARY



IN *The Rosicrucian Digest* for last month there was reproduced a large picture of the new planetarium building now nearing completion at Rosicrucian Park. This picture has aroused so much interest that we feel our members will be glad to have some

further facts about it.

There are a number of scientific planetariums in Europe, but there have been only four in America. Most of these were built upon high mountain tops or in isolated points away from the hearts of cities and always more or less inaccessible to the average visitor. The Rosicrucian planetarium is the first one to be built in a small city and directly on one of the important highways and easily reached without special conveyances or the loss of considerable time. For this reason the Rosicrucian planetarium will not only be an enjoyable feature for the hundreds of members who visit Rosicrucian Park each year from all parts of the Occident and Orient, but it will be unusually convenient to the many thousands of tourists from all

parts of America who pass northward or southward along the main highway of California. Thus one more Rosicrucian cultural attraction will bring thousands of strangers to Rosicrucian Park, there to become acquainted with the rational, sane, scientific, and practical activities and teachings of our organization as compared with the extremely fantastic, impractical, or theoretical teachings of so-called occult organizations that create many doubts in the minds of the public and leave a very erroneous impression as to what the various mystical organizations of the world are attempting to accomplish.

Just as our Oriental Museum at Rosicrucian Park brings thousands of visitors today who are surprised to find that the Rosicrucian Order does not deal exclusively with intangible things of the clouds, or invisible things of the imagination, but with the practical and useful things of life, so the planetarium will attract cultured, thinking men and women of all parts of the West, and likewise the tourists from all parts of the world. Once again the AMORC will be distinguished in encyclopedias and reference books, and in statistical information published by the State of California, and by historical authorities everywhere as the first and only fraternal organization in America, or per-



haps in the world, to build and operate a planetarium for the public exhibition of the scientific principles of the Cosmic and the universe. It will impress thinking persons with the fact that this organization does practical things in a practical way and deals with the most advanced revelations of science.

By reference to the picture of the building as published last month in this magazine, it will be seen that when the Emperor designed this new building, as he designed all of our other Oriental buildings at Rosicrucian Park, he made this new one representative and typical of another of the Oriental types of architecture. This one is impressively and distinctively of the Arabic type of mosque to be found in Turkey, Syria, Palestine, Egypt, and other places of the East. Its two large domes, covered with silvery metal, sparkle in the sunlight and moonlight and attract the attention of the tourists as they approach Rosicrucian Park. Its spires and turrets are typical of the minarets attached to the mosques of the Orient. The coloring of the building, while harmonizing with the other Oriental buildings or the other eleven units of our buildings at Rosicrucian Park, is distinctly that of the Mohammedan and Arabic principles.

Within the building which is one hundred and fifteen feet long, there are large reading and lounging rooms, rest rooms, cloak room, editorial room and research library. The main foyer is lined with black marble and with marblesque floors and a wide stairway leading to the planetarium proper. In the planetarium the lecture sessions will be conducted in theme as if one were attending a performance in a "theater of

the sky." In this planetarium will be demonstrated the movement of all the groups of stars and of the planets and of the various Cosmic laws which operate throughout the universe. The entire movement of the stars, planets, comets, and other heavenly features which usually require a year's time will be reproduced in one hour. One will learn more about the fundamental principles of astronomy and the formation and operation of the universe in an hour's lecture than in the reading of many books.

Differing from the other few planetariums in America, or those in Europe, all of which are owned and controlled by scientific institutions, the Rosicrucian planetarium will not be confined exclusively to a demonstration of the astronomical laws according to the Copernican theory. In this planetarium the old theories of ancient astronomy which guided the Egyptians will be demonstrated.

Because of the need of flexible mechanical apparatus for this planetarium in order to be free from the limitations of the Copernican theories and to demonstrate at the same time the Cosmic laws known to our members, every piece of apparatus to be used was designed and invented by our Emperor, and manufactured under his direction right here in California, many of the parts and most intricate pieces being made in our own laboratories by the Emperor and his assistants. Every feature of the mechanical operation is therefore original and distinctly adaptable to the demonstration of the principles taught in our monographs.

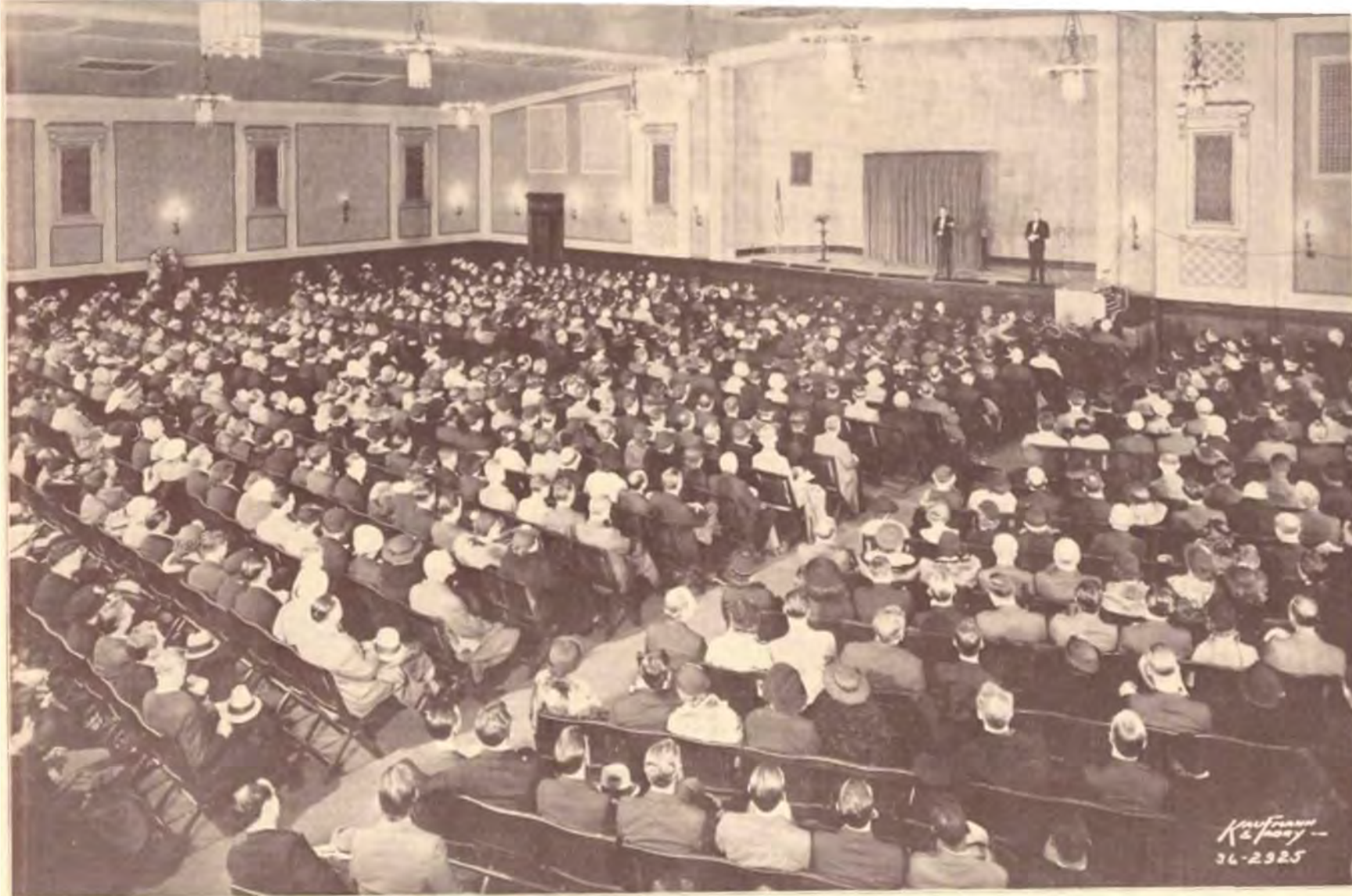
● READ THE ROSICRUCIAN FORUM ●

IMPORTANT BULLETIN

We are happy to announce that our beloved Sovereign Grand Master, Dr. Clement Le Brun, has gained slightly in health and strength and has been able to leave his home for a few minutes at a time for short walks and drives. We are very hopeful of his complete recovery, and he and his family desire to thank all of our members for their loving thoughts, messages, and flowers.

The continued good wishes of our members are earnestly solicited.

*The
Rosicrucian
Digest
June
1936*



THOUSANDS HEAR ROSICRUCIAN LECTURE

Since January, thousands of men and women in all of the principal cities of the United States have heard Frater Poole, member of the National Lecture Board of AMORC, expound the history and purposes of the Rosicrucian Order. Thousands of members, likewise, have heard him elucidate the AMORC teachings.

Although the Courier Car has but half completed its second transcontinental tour, it has been so well received that plans are under way to again reroute it across the nation. The public has also acclaimed the exhibition of the special sound and talking motion pictures by Frater Brewer, which are one of the features of the Courier Car's visit to a city. The picture above was taken recently on the occasion of Frater Poole's public address in Chicago.

(Courtesy of Rosicrucian Digest.)

"AMAZING"

Says Well-Known Egyptologist of PYRAMID BOOK



NO ONE is better qualified to comment with authority on a book about the Great Pyramid than Mr. Hugh A. Matier, well-known Egyptologist and archaeologist. Mr. Matier spent years in Egypt, making a personal study of the Great Pyramid. He participated in the renowned Petrie expedition in Fayoum, Egypt, bringing to light many astounding relics. He is a founder member of the Pacific Geographic Society, and the Allied Archaeological Societies of the Pacific. He is also a member of the Art, Historical, Scientific Association of Canada, now searching for evidences of early man on the Pacific Coast of North America. Mr. Matier voluntarily wrote the following letter while reading Dr. Lewis' latest book, "The Symbolic Prophecy of the Great Pyramid."



Hollywood, California
28th April, 1936

My dear Dr. Lewis:-

I am just in the midst of reading your new book, "The Symbolic Prophecy of the Great Pyramid," and how delightful it is!

It really is a long time since I had so much pleasure in a book.

The clearness with which this profound subject is dealt is amazing to an Egyptologist like myself and I am sure you will give thousands of people great pleasure, even those who have not been to Egypt.

It was difficult to put it down even for the few minutes required to write this, but I felt I must thank you and congratulate you on this splendid masterpiece.

So now, to your book again I return, and with my compliments and best wishes, I beg you to believe me, dear Dr. Spencer Lewis,

Yours most sincerely,

Hugh A. Matier

This new book, "The Symbolic Prophecy of the Great Pyramid," is therefore considered to be by authorities and laymen alike, one of the most fascinating and accurate presentations of this age-old mystery. It contains references to science's latest discovery, the hidden, subterranean passageways of the Pyramid and explains their secret purpose. Treat yourself to the best—obtain a copy at once.

Only \$2.00, including postage.

The ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA U. S. A.

THE PURPOSES OF THE ROSICRUCIAN ORDER



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

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. U., care of

AMORC TEMPLE

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