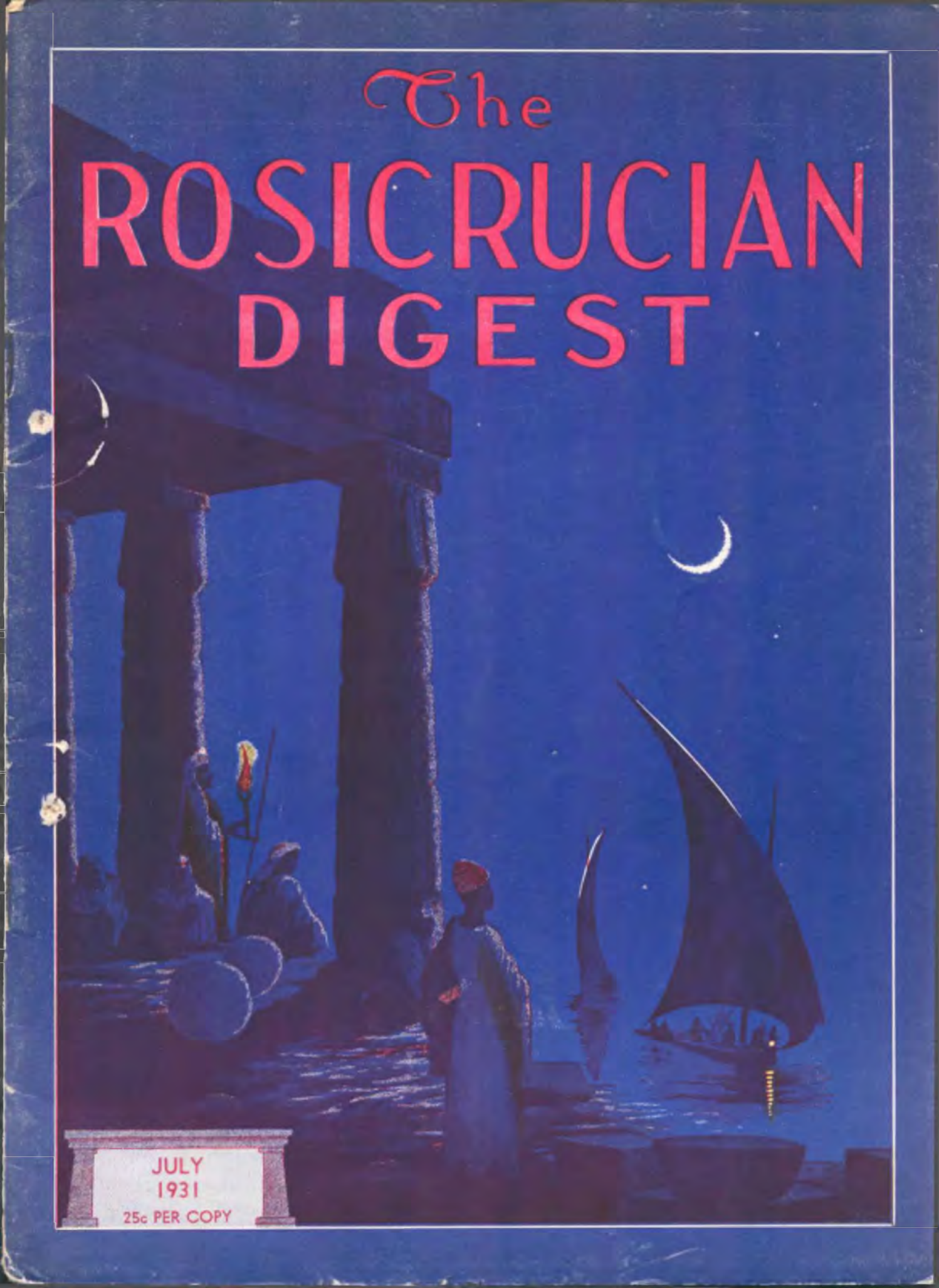


The ROSICRUCIAN DIGEST



JULY
1931

25c PER COPY

Suggestions

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The Rosicrucian Digest



Covers the World

The Official, International Rosicrucian Magazine of the
World-Wide Rosicrucian Order

VOL. IX.

JULY, 1931

No. 6

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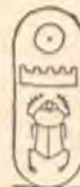
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ROSICRUCIAN PARK

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The THOUGHT OF THE MONTH BEING TRUE

By THE EMPEROR



WHEN we were very young we were taught many important lessons through the medium of our penmanship copy book. I used to wonder, when I had to write those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least something of greater interest to children. I did not realize in the early days that I was criticizing one of my own relatives after whom I was named, for Mr. H. Spencer, one of the two Spencer brothers, was the originator of the Spencerian Penmanship System, and the Spencerian copy books were used in all of the public schools twenty-five to thirty-five years ago and even more recently. However, the fact remains, many of those proverbs like many of the songs, cantatas, anthems, and other pieces of music which we sang in the great choirs in New York, have remained with many of us and we now see the value of having those impressions registered in our early consciousness.

Among the early proverbs that never seemed to be important, or even 100% sensible, was the one to the effect that we should first of all be true to ourselves, and that just as the day follows the night we would find ourselves being true to all men, etc. Of course, from the youngster's point of view, being true to one's self is looking after number one, first of all, and seeing that he gets the biggest share of the bag of candy or the

largest piece of the cake or ice cream. I never knew of a game of marbles, or checkers, baseball, or any other game, in which each one of us did not try to be true to ourself above everything else.

But now, from our adult point of view, we see how that little proverb contained a great Cosmic law. In fact, I don't know why I should call it a Cosmic law, particularly, since it is a law that is so universal that it is just as much a material law and a law of the conditions here on this earth plane as it is of the spiritual side or psychic side of life.

But being true to one's self does not mean being selfish or self-centered. Very often the very reverse is true. I doubt if a person who is selfish and always thinking of himself first of all can truly be true to himself. There is something inherent in every human heart and in the nature of most human beings to want to share with others and to divide not only our troubles but our good fortune and our joy. Whenever I have seen a man enjoy a good joke in reading the newspaper or a book I have noticed that he is on pins and needles until he can turn around and tell that joke to someone else and share the point and laughter in it so that person can enjoy it too.

Big business has probably as much publicity through the recommendations of its pleased customers as it has through any form of advertising, and the man who is supposed to succeed by making a unique mouse trap in the middle of the woods, because the multitude will beat a path to his place, could

not find such rich rewards, if it were not for the tendency on the part of human nature to want to tell everyone else about the good things we have, including good mouse traps. Therefore, in wanting to share our happiness and our joy, our bounties and blessings, we are being true to some inner part of ourselves; and when we try to be miserly and selfish we are not being true to the higher and finer instincts of our human nature.

But there are other things that constitute being true to one's self, besides this desire to share what we have. I think one of the most important is that of being true to our convictions. First of all, I must assume that all of us have some convictions; and right here I want to say that although many times, as a youngster, I have walked along the beach front of Ocean Grove, Asbury Park, and Bradley Beach, picking up various sea relics, and have always felt that a jelly fish was the most spineless, useless, wishy-washy thing in life, I have come to the conclusion that a person who has no definite convictions is even worse than a jelly fish. I am not referring to that type of person who becomes a "yes-man" merely for the sake of securing some contract or favor and who poses as an agreeable character for the time being, but I am referring to those people who go all through life and in all their private affairs and personal interests they have no conviction for which they would fight or even argue. This type of person constitutes the mob that can always be gathered together at any street corner or any park under some strong character as a leader.

I remember seeing one such mob, representing the unemployed or labor strikers in a western city, start out from a great building to parade down the main street with banners and music, as a demonstration of what it wanted, based upon some conviction that was supposed to be branded in every fiber of its being. I remember that as the parade reached the middle of the city another leader raised himself upon a high platform and addressed the thousands that rapidly accumulated and in a few minutes gave them another address and started the parade back the other way with an entirely different motive. Undoubtedly, a third leader could have

swung them off at a tangent at some other corner, if he had suddenly appeared.

The man who is entirely wrong but is still convinced that he is right demonstrates more character in sticking to his convictions than the person who says "no" one minute and changes it to "yes" as soon as someone gives him a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis. Some persons develop a conviction like they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life, vacillating from one belief to another, and follow this principle or that principle only so long as it appeals to their fancy. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or its falseness.

Another form of being untrue to one's self is to pledge one's allegiance or co-operation to a movement, an organization, a society, or a standard, and then only give it half the support and half the time that it should be given. Have you ever met the type of person that is called a "professional joiner"? Such persons join anything and everything, if they have the money to pay for the joining, and they especially join things that do not cost much in time, energy, money, thought, devotion, or anything else. They merely like to belong to something.

Recently my daughter brought to the house another homeless orphan kitty. It was only two weeks old and had been suddenly separated from its brothers and sisters and its mother, and it went all around the house crying and looking for something and somebody. I knew just how the kitten felt. It wanted to belong to somebody, especially somebody of its own species, and it wanted to feel the companionship and warmth and love and affection of personal contact, but as this little weak kitten wobbled across the kitchen with its peculiar "meow" as though calling for something to come and adopt it, I could not help but think of those who wobble through life, ready to join anything they can belong to.



Perhaps my comparison with the kitten is unfair, for I find now, after three days have passed, that the kitten is trying to show some devotion and appreciation in exchange for the opportunity of belonging to somebody, and that is more than some of these believers ever show to any of the organizations that they join. They like to open their wallet and show the stack of membership cards and they like to tell their friends that they belong to this or that, but if you ever ask them what they do to help the organization they will tell you that they are too busy and haven't the time to help. Nor do they adopt the principles and standards of these organizations as their own and try to live their life well and be true to themselves. Some of them couldn't do this because they have joined so many organizations that they would find themselves trying to leap across to both sides of the fence at the same time. They are like persons who would join a society of athletes and the Christian Endeavor Society on the same night and try to be true to both parties.

Persons of this type, who are not true to themselves, do not seem to realize that the advancement of civilization has depended upon man's conceptions of those things which he believes will aid and improve human society, and then by plunging into cooperation with such conceptions, carry them to their fulfillment. Even the crank who believes in anarchy and will give his life to attempt to carry out its ideals, demonstrates more character than the one who is an indifferent member of any kind of society or organization. Back of every organization, every society, every movement that is contributing to the welfare of mankind, are those who are giving of their time and their very life blood to it, and a host of those who are giving as much as they can; then there is the great majority who are giving nothing but are like a lot of leeches hanging fast to the body of a big fish and waiting for it to discover some large morsel of food wherein the leeches will suddenly share in the blessings. Even the payment of dues does not constitute devotion or service, for oftentimes the leaders and the great workers in the organization are also paying their dues and if all took the same attitude that the payment of dues

was sufficient there would be no great work accomplished by any organization.

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100% to its work and become not only a follower but a leader, not only a student but a teacher, not only a benefactor of its work but a creator. If you are a Rosicrucian or a Theosophist, or a New Thought student, or a member of any of the Christian denominations, so long as you are listed on the membership or claim to be a member, put your shoulder to the wheel and stand by their principles just as though their beliefs were your same convictions for which you would be willing to sacrifice your life. If their beliefs or teachings or tenets are not your convictions then you have no right to be a member of their organization and you have no right to claim to be. True, you may be only in the kindergarten class and may not have reached such definite understanding as constitutes a conviction, but, even so, you must have some beliefs regarding the correctness of the teachings or some beliefs regarding the benefits that you will derive from such teachings, or you would not be wasting your time in studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt their principles whole-heartedly and let your entire being vibrate in harmony with them and give of your service, your time, your support, your enthusiasm, as freely and willingly as possible.

Be true to yourself in every sense. Analyze the principles in life which constitute your convictions or your firm beliefs and then ask yourself what you are doing to promulgate these, to advance these, and establish them in the lives of others or throughout human civilization. If they are not good enough for you to promulgate and help establish universally then you are not being true to yourself in having anything to do with them; and if they are good for the real part of you and for the real self in you then be true to yourself and adopt them as your guiding law and power in life and help to spread the same knowledge and the same benefits to others.

Five hundred forty-eight



Something For Nothing

NO ONE HAS EVER FOUND WHERE IT IS BUT MANY
ARE SEEKING

BY FRATER A. LEON BATCHELOR



DO NOT suppose that our correspondence is very different from that of many world-wide organizations dealing with the problems of human nature. But I certainly am impressed from day to day and week to week with the many letters that pass through my hands, written by strangers who are seeking what they frankly call "Something for Nothing."

I know that it is a natural tendency on the part of human nature to like to receive gifts or to like something that costs nothing, either in money, effort, service, devotion, or anything else. This is such a natural tendency and so widespread with all classes of human beings that we find the largest advertisers in the world taking advantage of this and constantly using the word "free" in their announcements. We know there are persons who will go a long ways and spend a great deal of effort in travel and much valuable time in attempting to get something for nothing.

Generally, they find there is a long string attached to the thing they get and at the end of that string is a nice bill representing what has to be paid for the thing obtained. Some people are quite satisfied, however, if the string is long enough that while they are enjoying the thing they have gotten they cannot see what is attached to the end of the string, and are willing to take their chances on what they think may be found when the end of the string is finally reached.

But generally speaking, there is a large class of persons in the United States and other countries who are easily influenced by any announcement that seems to offer something for nothing.

I am reminded in this regard of an incident that occurred a few years ago when a friend of mine, who was an advertising manager, was called upon by a large music publishing house to prepare an advertisement that was to go in all of the newspapers of the United States. This publisher of popular songs was anxious to have his catalogue reach the hands of piano players in every community. It was before the phonograph was very popular and before radio had entered the homes, and the only way that a publisher of popular songs could introduce his music was to have them sung on the vaudeville stages or at public performances of some kind, or by sending out catalogues containing the choruses of the new songs. Of course, you know that with most of the old popular songs, the chorus was the prettiest and most attractive part, and if a part of the chorus was given in a catalogue so that the piano player could try it, it usually resulted in the sale of the complete piece of music.

Now this publisher had an idea that he should have a small advertisement prepared in which he would feature the words "Catalogue of 100 Choruses Free." He thought that such a catalogue would make a great hit with musicians or piano players and that he would have an avalanche of requests for his catalogue. He put the ad into about one hundred eastern newspapers



and the results were considerably less than he expected. He was very much disappointed and appealed to my friend to devise some different form of advertising.

My friend, in studying the advertisement, noticed that the catalogue was sent free only if the person who read the advertisement sent 50c for one of the latest popular pieces of music. In other words, you had to buy a 50c popular piece of music in order to get the catalogue free. The catalogue had about three hundred pages in it, and was really a costly thing. My friend at once explained to me and to the publisher that it was hard to give a catalogue away and call it a gift.

He said, "You know the American people are always seeking for something for nothing. But the something you offer them has got to look as though it really was something and not a mere nothing. Americans believe that catalogues are meant to be given away free and, therefore, in offering one of them as you do, you are not appealing to this peculiar desire of something for nothing. Now let me change your advertisement to meet this inane belief of the American people and you will have results."

So the advertisement was changed and it read this way: "Free, a 50c copy of the latest popular song! To every person sending us 50c to cover the printing, wrapping, and postage of a three hundred page catalogue containing one hundred choruses of the latest popular music, we will send one copy of any of the following 50c popular pieces of music absolutely free."

You see, in this advertisement a regular 50c piece of music was offered free. It appeared to be something for nothing. The fact that 50c was being sent to cover the printing and shipping of a catalogue was unimportant. The results of this advertising were so heavy that the advertisements had to be discontinued in a few weeks, for the publisher could not get enough catalogues printed or enough music printed to comply with the requests.

Perhaps you are smiling at this incident, yet every advertising authority in the country will tell you that the psychology back of it is fundamental,

here in North America, at least, where men and women are madly seeking something for nothing. When the publisher ran his first advertisement, everyone received a catalogue and piece of music for 50c. In accordance with the second advertisement, everyone received a catalogue and piece of music for 50c, but the belief in something for nothing made the second proposition the strongest one.

Here in our own correspondence we find those persons constantly writing to us who say that they can secure marvelous teachings, wonderful lectures, great lessons, and all the secret knowledge of the universe through some individual, or some school, or some system that offers it to them *free*. They wonder, therefore, why we charge dues or have any fees, or any monetary obligations connected with our work. They are so fascinated with the idea that they can actually get something for nothing that they are blinded to all reasonable arguments and to all common sense principles.

I do not care what it is that we seek in life, if it is anything worthwhile and worth having, it cannot be secured for nothing. Love is probably the greatest gift that man can give to man and yet it is something that is certainly never given absolutely free. The gift of love carries with it many obligations and usually before it is given, it has been well earned, well paid for, and well deserved. No one could appreciate affection that was given hastily and quickly and undeservedly. For not only does it have to be earned and deserved before it is given but to continue enjoying its beauty, we must continue to earn it and deserve it.

Life is one of the great gifts of God and yet it is something that has been earned or deserved in some way, and we know only too well that in order to maintain the gift after we have it and to enjoy it to its fullest extent, we have to do everything within our power to hold it and to deserve it. Certainly, if the three most wonderful benedictions, Light, Life, and Love, are given only to those who have earned them or who pay for them in some manner, we cannot expect lesser gifts of a human nature to be given to us on any other basis.

Five hundred fifty

Knowledge is perhaps one of the most practical gifts that man can seek, yet knowledge costs money; it cost effort; it costs time.

There are those who write to us and say frankly that they believe that the great knowledge which the Rosicrucians possess should be given freely and not limited to those who can make some form of recompense. They try to appear logical and sane in their argument by using a very trite and inappropriate argument. They say that divine knowledge or knowledge regarding the divine things of life, and knowledge about the spiritual laws and spiritual powers is something that we have no right to barter with, to trade, or to sell, and that if we have such knowledge along such lines it is a divine gift and as such we should give it freely to others.

This type of person is only trying to excuse himself for his weakness of wanting something for nothing. He does not ask himself how we or anyone else came in possession of this knowledge, and what expense, time, or trouble it cost us to secure it, and what time or expense is being used in continuing to disseminate this knowledge, but simply argues that what you have is not a material thing and it belongs to the Cosmic and, therefore, you have no right to withhold it from me, who has nothing to offer in exchange for it.

The argument that knowledge is universal and belongs to the Cosmic is entirely beside the question. Electricity is a universal force. It is not generated in generators as some people seem to think, but drawn from the Cosmic and stored up in accumulators by the generators. Its original source is Cosmic, yet you would not get very far if you went to the electric power house and insisted that they give you your electricity free because they have taken it out of the Cosmic and have not paid the Cosmic for it.

As I said above, the worthwhile things in life are sure to cost us something. You can generally judge the value and importance, and usefulness of what is offered to you by what you have given in exchange for it. A man may have offered his kingdom in exchange for a horseshoe nail or a horseshoe, at some time in history, and relative values

may have seemed to have been shattered by such an offer, but the fact of the matter is that it was sure and the man's safety upon the horse may have meant far more to him than his kingdom.

A book that is printed and sold and offered at 10c or for 5c may have considerable value in it in proportion to the number of copies sold and the cost of production, but nevertheless no man could expect that a 5c book would bring a change in his life that would be important and of value to him over a number of years. Lessons and lectures may be offered by mail to those who pay for them with so-called voluntary donations of five, ten, or fifteen cents a month, but you may be sure that what is received in exchange for these donations is like unto a donation. It is a complimentary little gift that you receive in return and is given to you about in the same spirit as you give your 15c. You could not claim or demand that you are being cheated when something is being given to you free and, on the other hand, the giver does not feel obligated to go to any great extent or great cost to give you what you are unwilling to compensate for.

There are men and women in this world today, and usually they are in the highest and most successful positions in life, who will judge the value of a thing by what they must give in exchange for it. I remember a friend of mine who came here from France and who wanted to buy a piano. He was entirely unfamiliar with the various makes and names, but he canvassed New York City piano stores, asking questions. In practically every store he went into the argument offered to him was that the pianos they had were the cheapest that could be made for the quality they contained. The prices ranged from two hundred to seven hundred dollars. Finally, when this man entered a store where they had the most expensive pianos, with nothing less than fourteen hundred dollars, he realized that he had reached the ultimate of the piano art and he bought that piano because he believed he would get a better return for his money than he would in buying something that was cheap.

You cannot go into any great business organization today and offer them your



services free, for they will frankly tell you that you value your services so lightly they are of no value to the firm. You cannot interest a man in a piece of property by placing such a low price on it that he will suspect that instead of buying it by the foot, he is buying it by the bucket. If someone was to advertise the world's finest dictionary, bound in excellent leather, and complete in every way for 25c, or a voluntary donation, you and I would suspect at once that it was probably as big as a thumbnail and contained about ten words and would be absolutely useless.

The interesting point about it is that the person who seeks something for

nothing usually is so defrauded that he realizes that the man who sold the thing to him was the one who got the best of the bargain. The fellow who is looking for something for nothing is really hoping that he is going to cheat or outdo the other fellow, but the usual result is that the other fellow has outdone him. It is strange that it takes a lifetime for some persons to learn this lesson, but nevertheless, as long as human nature exists, we probably will have that type of person who is given a very excellent description by Barnum, the circus man. We shall ever know them as those who are seeking something for nothing.



This Talk of War

MAN WILL BE HELD RESPONSIBLE FOR
WHAT HE CREATES

BY FRATER COSMOS



LOOKING down upon the planet earth from a psychic view-point, high in the heavenly spaces, I see millions and millions of vibrations radiating in all directions from many millions of minds and I am made extremely unhappy by sensing a destructive thought back of these vibrations.

It seems that in so many communities, in so many cities and countries on the earth today, there are individuals and groups of individuals who are talking about the "next great war," as though it had already been decreed and proclaimed. There is an almost unanimous agreement among these prophesiers of war that the great conflagration will take place some time during the end of 1932, or at the beginning of 1933. The date has been more or less definitely fixed by some of these prophets, who

meddle from time to time with the unknown quantity of the art of astrology, and who think they have discerned in the contemplated positions of the planets a cause for war, and through their voluble writings and bombastic warnings they have spread a universal fear regarding a probable war and have had the satisfaction of seeing their prophetic dates accepted as a Cosmic proclamation. The unthinking multitudes have seized hold of these dates and these warnings and with an uncanny, as well as an unreasonable sense of security in their ability to predict the future, have repeated and repeated the prediction until half the world is now laboring under the belief that the next great war is inevitable during 1932 or 1933.

If some great mystic principle, or spiritual illumination, or some superhuman motive, could have moved these same people to look forward to and anticipate world-wide peace and love,

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Five hundred fifty-two

with prosperity and happiness, and if these same persons would have started to proclaim the coming of such peace and happiness with the same serious conviction, and the same volubility, the same earnestness and enthusiasm, there is no telling what marvelous accomplishments might result.

It does seem strange how humans, with their superior intellect and their conscious knowledge of the power of their minds, are so unmindful of the fact that so far as earthly conditions and mutual human relationship are concerned, and so far as the individual destiny of human beings, separated or in groups of national and continental units, is concerned, they are responsible for the creation of conditions that affect all of them.

Years ago, when the last great war was in its inception, the Rosicrucian magazine, published by AMORC, printed an article with the title, "War, a Condition of Mind." What was said in regard to man's individual relationship to national affairs at that time may be said at the present time with even more seriousness. War is not only a condition of mind in its inception, but a condition almost wholly of the human mind, and is unquestionably a result of man's mental creation.

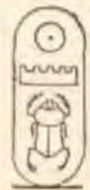
During the progress of the last world war, individuals and nations attempted to discover the national cause of war or the political, financial, or economic cause of the war. Each nation of people attempted to blame those nations that were associated with the opposing countries. So-called "lords of war," or kings of countries, industries, and the possessors of great fortunes, were blamed as the creators of the war. Capital and labor accused each other. The clergymen of the churches accused the evil influences of the un-Godly; the atheists and non-religious accused the churches and the spiritual leaders. The anarchists accused the rulers of governments, while the rulers in turn accused the leaders of liberal governments.

The war ended, and historians, investigators, scientists, and rational thinkers searched all documents, all records, all sources of information, to try and determine how and why such a great war originated. No national nor

international agreement in regard to the cause of the war has ever been decided upon. Reviewing the history of every war of which we have any notation, or any records dating back to the earliest conflicts of civilization, we find it impossible to definitely accuse anyone of the armies, nations, or groups of people involved as being the prime movers and original creators of these wars. Why? Because, war is not created in the council chambers of any nation, at the round table of any group of diplomats, or in the dark chamber of any group of restless libertines, nor in the Wall Street offices of capital, or the noon-day sessions of the working class. War is created only and wholly by the condition of mind of the multitudes and without this creative power focalized upon the belief in war, the possibility of war, and the tolerance of war, there could be no war in any land among any people or nations of peoples.

Here in America, or throughout the North American continent, there is the utmost desire for peace in the heart of every loyal citizen. It is not a question of patriotism, for patriotic emotionalism is a natural and inherent power and attribute in the being of every sane and living citizen, be he mystic, spiritual leader, laborer, capitalist, or political ruler. The Rosicrucian, regardless of his high spiritual development or his continued prayer for peace, is a patriot in every sense of the word and is ready to use every means at his command to protect the integrity of his home, the integrity of his state, and the integrity of his country, and to preserve the foundation, and the honor, the peace, power, and happiness of his country, even at the sacrifice of his life and the sacrifice of the principles that he holds dear. But until there is a call for him to serve his country or until there is an actual state of warfare in which he voluntarily and whole-heartedly participates as a true patriot, he prays for peace, talks of peace, and longs to see peace maintained.

War is born, first of all, in the mind of man. Before it is born it must be conceived and matured from its embryonic state to that degree or stage of maturity where it can no longer remain unborn, but must cast itself into the world of activity and demonstrate its



cruel personality. The conception of war in the human mind is started by the fertilizing of the human consciousness, with thoughts of intolerance, hatred, unholy ambition, unnatural aggression and brutal conceit.

How many of those who glibly talk of the possibility of the next world war realize that every time they admit in their own minds of the possibility of war they are helping to create it? How many of these persons know that they are the ones who will be held responsible by the Cosmic for whatever conflicts the future may have upon this earth? I say now, with all of the understanding and knowledge that the Cosmic can reveal and as a messenger of the Great Masters, that the Cosmic has not ordained another great war. I say, with all of the conviction based upon absolute knowledge, which any human being can obtain through superhuman sources, that in the Cosmic book of events and in the Akashic records no great world war involving the principal civilized peoples of many lands is scheduled to begin next year, or the year thereafter, or any year in the future.

The Cosmic has taught men in recent years the lessons which they should know and should have, in order to help establish and maintain peace, and it is an unquestionable fact that the very ones who participated in the last great war and upon whom the great Cosmic lesson about war made its strongest and greatest impression are not the ones who are responsible at the present time for the promulgation of the false idea of an imminent war.

Those who have drunk of the bitterness of the cup of war and whom the Cosmic allowed to witness the horrors of war are not the ones who consciously or unconsciously conceive, think about, talk of, or anticipate another great war. They know only too well the terrible cost, the enormous price, and the futile waste of war. The present prophecies emanate from those who were either too old or too young to participate in the past war, or who, for other reasons, were safely situated in the security of their homes and who believe that they have a superior insight because of their distant contact with war conditions and

are capable of judging the trend of human conditions.

If we stop and think a moment of a few of the facts taken from the actual records of the last war, we may realize what war really means.

The total number of men involved in all the armies that were at war amounted to over fifty-nine million men. These men were the pick of all nations involved, averaging from sixteen to forty-five years of age. Think of such flowers of manhood in such vast numbers gathered together to destroy each other, instead of attempting to create something beneficial for the human race! Billions upon billions of dollars were burned in smoke and fire, powder and ruined material, leaving absolutely nothing from its expenditure that can ever help the races of men on earth, and there were other billions of dollars lost in business production and in matters that would have benefitted all men.

Many in the United States think that our total loss of men was but forty-seven thousand, the number of men who actually died on the battle fields, but when we add to this number those whose life ended through illness and accident in camps, here in the United States, and in camps in foreign lands or on the high seas, we find that the total loss of men for the United States was over three hundred thousand. Think of this army of men, young and old, but in the prime of life! Even those who were at home had to sacrifice that which would have helped in many human ways in order that money and supplies, food and other things, might be sent to the hell-fire of the war. The most civilized countries that had established moral and ethical codes for the advancement of civilization abandoned these standards and flung all of their principles and ideals to the high winds and participated in what was nothing more than the primitive, uncivilized ideals of undeveloped manhood.

Here in the United States, as in other countries, our churches, our schools, our musical and educational societies, our ethical and cultural movements, abandoned all of their heretofore avowed purposes and ideals and urged participation in the lowest principles, the meanest and most sordid actions, and

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the practice of inhuman acts. The moral standards of men and women, boys and girls, were lowered to the lowest degree, and those practices which in May, 1914, were condemned by society and by the average individuals in all civilized lands as immoral, degrading, and of the lowest type, were raised in a few months to aggrandizement and prolific approval.

Each civilized country involved in the war turned upon a pivot point in the start of the war and hastily marched backward in all of its cultural and moral and ethical development, until all of us were plunged into the very darkness and badness of degraded human debauchery. Is it any wonder that the gangster and the racketeer has been able to advance his theories of life, establish his practice of living, and maintain his dominion and control over our civic affairs? Did we not, in the process of the war, open wide our ethical and moral gardens to the free intrusion of everything that is brutal, inhuman, and unnatural?

Are we to have this all over again? Is it true that we are going to have another and still greater war, in comparison to which the last great war will seem like a mere quarrel among the children in a school yard? If we are, it will be the result of man's own thinking. Whatever war will come in the future is being created now, this very hour, this very instant, by the attitude that each and every individual in every land takes in regard to war.

It was not the assassination of one ruler of Austria and Hungary that started the last war. That incident was but a spark that ignited the accumulated powder of years. Other potentates had been assassinated before him without such international conflict resulting. In

1910, 1911, and 1912, there was evidence aplenty all through Europe that a condition of war was being established in the minds of the people, and by 1914 that mental attitude had reached a condition where it was self-explosive, and merely a bugle call to arms was necessary to start the great conflict. Are you going to allow your mind to be inflamed and distorted, your consciousness lowered, your creative power misapplied, your responsibility tried and tested, by permitting the thoughts of war to dominate your thinking? Are you going to listen to the sad and unnecessary prophecies of war, and repeat them, and add to their strength and power, until they produce of their own kind in living manifestations?

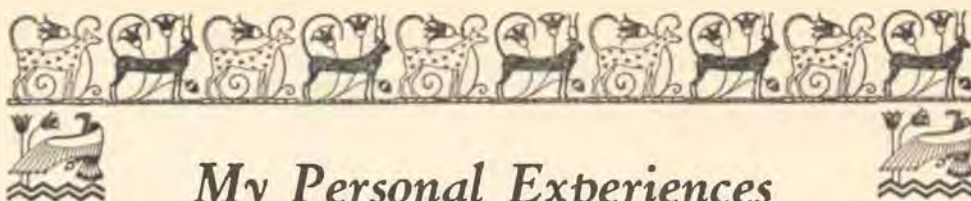
Stand ready to protect your country; stand ready to protect the ideals of your nation, of your flag, of your constitution, of your civilization. Always be prepared to defend the honor and integrity of that which holds nations together in peace and honor, but also hold back from your mind any thoughts that will lead to war, that will promote the idea of war, or that will inflame the minds of others toward war, when such war is unnecessary, undesired, and preventable. If your patriotism is normal and natural, and as a true representative of the human brotherhood you are ready at any time to defend your country and your people against the intrusion of the enemy, begin this protection of your national interests by preventing the intrusion of the enemy's thoughts, for there is no greater enemy to your country, and to the human race and to the spirit of the human brotherhood, than that insidious, subtle foe—the thought of war.



DO NOT MISS THIS TREAT

We wish to announce that a very remarkable manuscript will appear in the next issue of this magazine. It is a specially prepared article dealing with the most secret principles of psychic development, psychic control, and suspended animation, and is part of a rare manuscript used in the private teachings of the monasteries of India where it is claimed to be part of the teachings taught fourteen thousand years ago. This very long article was prepared for us by Dr. J. D. Ward, the special American representative of the monasteries of India and an advanced Rosicrucian authority. Nothing like this has ever been published in public print before and undoubtedly you will want some extra copies of the magazine to mail to your friends and especially to those who are scientifically and analytically inclined. Notify the Supreme Secretary at once, before the 10th of July, if you wish extra copies.





My Personal Experiences

SOME UNUSUAL PSYCHIC ADVENTURES OF A STARTLING AND INTERESTING NATURE

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

(NOTE—This series of articles will present the strange and mystical experiences which may come to one who has gradually attuned himself to the higher or more subtle forces existing around us. Perhaps some of our members have had identical experiences and the explanation given by our Imperator in connection with the ones he has had will help our members to understand some of the laws that are possibly involved. These experiences will be presented in the form of one complete story in each issue for the next few months. Many points connected with each of these experiences are difficult to explain and still remain in the realm of the unknown. You may take the Imperator's partial explanation and accept it or you may reject it. He is merely offering his personal opinion while he still holds an open mind and is seeking through tests and experiments to determine the exact nature of whatever principles or laws were actually involved in these experiences. Incidentally, these experiences show what may come into the life of a person who is Cosmically or psychically attuned and who is in constant contact with conditions, persons, and places throughout the country, and while holding the position he holds in relation to the work of this organization—Editor.)

No. 1. *The Numbers Over the Door*



URING the early part of the fall, a few years ago, I was invited to visit a city in one of the southern states, where the AMORC had an active branch, and give a public lecture, as well as meet with the members for two or three evenings.

I accepted the invitation and it was my first visit to this city. I arrived at the railroad station late on a Sunday afternoon and was met at the depot by a number of our members who hurried me to the home of one of them, where I was to be a guest for two or three days. When I arrived at the home my trunk was taken from the rear of the car and placed in some room which I was to occupy and I was ushered into a large living room where I found many members assembled. A dinner had been planned at one of the large hotels and before I could think of asking for a few moments' privacy I was hurried into another car by the committee of entertainment and taken to

the hotel where, with one or two of the other members, I rested for a while in the lounge room. I then washed some of the dust from my hands and face, allowed the porter to brush my clothing, and otherwise made myself ready for the first official gathering.

I recall that I was very well pleased with the large number of members who were present, and with the enthusiasm and interest in the work. The meal, too, was enjoyable and in an excellent setting in a private banquet room of the hotel. After the dinner, the entertainment committee took me for a short ride around the city in the soft light of sunset and I was truly inspired by the many pretty scenes in the suburbs of the city. I was taken back to the home of my host and hostess and there in the living room came face to face with a still larger number of our members who had gathered there, awaiting my return.

I think it was about eight o'clock in the evening when we returned from our ride and although I was very tired from a long day and night traveling on the train and much excitement since my arrival in the city, I volunteered to spend

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another hour with these members, answering their questions and making comments regarding their experiences.

At about nine o'clock I began to feel that I would like to retire to my room and bring my official activities to a close for the day. Each time that I diplomatically hinted at the desire to retire and tried to do so without being unkind to my host and hostess, I noticed that the members assembled there revived their interest in some point of our work and opened another argument of some kind, generally relating to personal psychic experiences. I began to feel that the members were inconsiderate to some degree and were not appreciative of the time I had given them, or of my desire to retire.

When at last, however, I had to be bold enough to rise and say I thought I would now go to my room, some of them suggested that perhaps I would not object if they remained in the living room for a while and continued their discussions. This did not surprise me at all, and yet as I made ready to walk across the living room toward a hallway where I believed I would find entrance to my room, I noticed that some of them prepared to escort me; in fact, the host and hostess and a committee of four or five did escort me to the door of my room which was across the hall directly opposite the doorway into the living room.

The host quietly opened the door to my room and switched on the electric light and asked me to tell him whether I thought the room was comfortably arranged and satisfactory. I noticed that my trunk stood in one corner of the room and that the room itself was apparently large and well furnished and looked inviting in every way. I was really tired enough to have slept in almost any kind of a room, for after one has been traveling for three months and sleeping in Pullman berths and in various hotels, one can easily adjust his tired body to almost any environment.

I stated that the room was pleasant and thanked them for their interest and prepared to step into the room and say my evening farewells to all of them when I saw that practically every one of the members who had been in the living

room had crowded into the hallway to look into my room and some of them began asking further questions such as, "Are you sure that the room looks comfortable to you?" I thought it rather unusual that so many persons should take an interest in this particular room and my comfort, but after assuring them that the room was perfectly satisfactory to me and saying good-night many times and in many ways, I was just about to close the door when my host and hostess assured me that they would occupy a room close to mine, and that if there was anything I wanted in the night I need only open the door of my room and call them. They also assured me that a night light would burn in the hallway and that there was a telephone conveniently situated in the living room, and they made other comments that were intended to impress me with the fact that in any peculiar emergency of any kind, I would be absolutely safe.

I recall that as I closed the door some of the members said that they would be around again to this house early in the morning and have breakfast with me and they would be glad to know how I had enjoyed the night. This did not strike me as peculiar at the time, for in practically every one of my twenty or more tours of the United States, lecturing in behalf of the organization many years ago, I found that members would seek the opportunity to talk to me personally and privately up to two and three o'clock in the morning at my hotel room, or at whatever place I had lunch or dinner, and that many of those who had not been able to see me in the evening would make it their business to be at the hotel at six or seven in the morning and call me on the 'phone and invite me to have breakfast with them, or invite themselves to have breakfast with me, and in this way I was often forced to eat at an early hour, when I would have preferred to sleep or read some of the books I have always carried with me.

When one is on such tours as these, his time is not his own, and from early in the morning until late at night, or into the morning hours, it is just one round of personal interviews, visits to



homes of sick persons, visits to interesting sights, calls upon prominent people in the city for the purpose of making their acquaintance, public lectures, private lectures in classes or lodge rooms, and a hundred and one other little matters that just fill every hour and minute of the day and night. It is a tiresome and often irksome work and the golden moments or hours of such a tour are those when someone who is in charge of local affairs whispers to one and says, "We are going to leave you alone for a few hours to do as you please." Such occasions are few, however, and they generally occur between midnight and six in the morning.

I stepped into my room on this particular occasion and closed the door and turned the key in the lock. I wanted to be sure of no intrusion for I wanted to enjoy a good bath and an hour of meditation and contact with those whom I was treating and helping in a metaphysical way. The room in which I found myself was probably twenty feet square. The doorway through which I entered was at one corner of the room. Directly opposite this doorway was a window and in that same wall was another window at the other corner of the room. Between the two windows was a very large and old fashioned dresser. Between the doorway and the window opposite it was a couch with an Oriental throw on it and a number of pillows. There was also a small writing desk and I noticed that it had upon it not only the necessary things for writing, all in good order, but a package of souvenir post cards illustrating the city and each of them bearing penny stamps.

The bed was also an old-fashioned and exquisite one of wood and appeared to be very comfortable, indeed. There were a number of chairs and a stool and several small rugs upon the carpeted floor. The room was tinted a very attractive color. The draperies were tasty and everything was exceedingly clean and neat and there was a central chandelier with an additional standing light at the desk, near which was an old-fashioned and comfortable Morris chair.

The room was rather warm, for it had been a warm day, and in raising the shades to open the windows wider, I

noticed that the windows had permanent screens attached on the outside and through these screens I could look upon the lawns around the house, for the house was of the usual one-story Spanish type and my room was in the rear of the house overlooking several lawns. I noticed that the moon was visible in its first quarter, the stars were clearly showing in the sky, and that there was a cool breeze, which indicated that I would have a comfortable night. Near the head of the bed was a small door that led into the bathroom adjoining. I turned out the lights in the bedroom and undressed in the darkness in order to keep the rooms as cool as possible. After bathing I sat in the Morris chair in my bathrobe and attended to the treatments that I was to give, and read a few passages from one of my books in order to have some special thoughts to meditate upon, and then I unpacked a few things in my trunk and placed them in the drawers of the dresser.

Then I prepared to retire for the night. I had to smile as I thought of the peculiar interest the members had taken in regard to the room and its comforts, for the moment I get ready to go into my sleep for the night I no longer reside in a room but in the whole wide world. In fact, the starry heavens are my home as soon as I am ready to sleep. I never retire without my prayers of thankfulness for the day and its opportunities and my whole-hearted offering of myself and all of my faculties to the Cosmic and the Great White Lodge and its Masters to serve in any possible way throughout the whole Cosmic domain.

My last thoughts, therefore, are always of a rising of my consciousness from the bed into the great expanses of the starry heavens and this great world becomes my home, my room throughout the night. Usually, whether on the train in a Pullman berth or compartment, or a hotel or private home, I am absolutely unconscious of my immediate environment until I awaken at sunrise. I am especially active in a Cosmic or psychic sense between the hours of two and three o'clock in the morning.

Now, all of our most advanced members have discovered that just before two

o'clock in the morning, standard local time, wherever one may be, there is a peculiar change of consciousness that takes place. During this peculiar state the consciousness is partially divided between a sense of being in the world of material things and in the world of Cosmic things. It is in this state that many manifestations occur and contacts between our members are very easy, and it is also during this period that the Great Masters most often contact us or cause us to have unusual experiences. Seldom do these things come after three o'clock in the morning and from that time on till we awaken the consciousness is wholly Cosmic, and the events occurring after three o'clock are seldom remembered, while those occurring during the hours of two and three are lightly recalled, if the Cosmic intends them to be so.

In order to partially unpack my trunk and place the things in the dresser drawer I had lighted the chandelier in my room, and was about to go over to the switch near the door to extinguish the light again before getting into bed, when I happened to look at the space directly over the door. The door was framed in wood and in the usual manner, but just above the top frame of the door I noticed a number of peculiar marks written on the paint or the plastered wall, as though written with charcoal or a very heavy and soft pencil. As I approached the door and looked closer at these marks they seemed to resemble figures. Standing on the small stool, I was able to see the markings more clearly and saw that they did constitute numbers running from one to fifteen and that the numbers were evidently made by different persons, for they were of what might be called different handwriting. The number one was just a single stroke. There was a dash after it, and then appeared number two in a crude form. This was followed by a dash, and then appeared the number three in what I believed was a feminine hand. There were dashes between the four, five, six and seven, etc. I noticed that the figure twelve had its numbers made by an entirely different

hand than that which had written numbers one or two, and the three in thirteen was a different three than the other three in the row. This distinctly impressed me for I decided at once that the numbers had been written by different persons and number fifteen was the last. I wondered why numbers had been written above the door like that and then decided perhaps some child had used the room and, in a game of some kind, children had placed the figures there.

Switching off the light, I removed my bathrobe and flung myself upon the bed to enjoy the cool breeze. In a little while I had completed my prayers and salutations and greetings and covered myself with one of the light blankets, turned over on my left side and prepared to go to sleep. It must have been before midnight, but what the exact time was I do not know.

In the position in which was lying I faced the open space of the room in which I was located, the door with its peculiar numbers above it, the couch, the stool, and one window. The dresser was near the foot of my bed and back of me was the other window and a blank corner of the room and the door which led into the bathroom. I had locked the bathroom door merely as a matter of habit, and with nothing but the moonlight faintly outlining the open space of the window, I closed my eyes and went to sleep.

I soon found myself coming back to consciousness with a peculiar sense of unusual vibrations around me. This was not anything new, except that the vibrations were not as pleasing as usual. I am often awakened just before two o'clock with the sense of intense vibration and realize that various manifestations are about to occur. In this case, however, I was awakened because of the depressing or annoying effects of the vibrations. I tried to turn from one side to the other but sleep was impossible. Turning back again to my left side and facing the larger part of the



room with one window and its opening clearly outlined to me, I was about to try to go to sleep again when I saw a figure of a human being rising slowly up in front of the window on the outside of the building and trying to look into the room. I am never frightened in any such experiences, for I have spent nights in "haunted" houses and in places where I have been told there were real "ghosts" and I would not be frightened if any burglar or intruder of any kind came into the room. I am always prepared and ready for emergencies and have no fear of sudden transition or injury to my body, and I am always keenly interested in any excitement of an unusual nature. So I remained perfectly still and allowed developments to proceed.

In a few moments the dark shadowy figure pulled itself into the window and into the room. I could only see a part of its tall figure outlined against the window, because I had raised the shade only to the middle of the sash for that was as much of the window that was open. Therefore, I could not see the uppermost part of it but merely from the chest to a little below the waist, and I could see from this that the figure was large and heavily built and undoubtedly that of a man. While it remained in front of the window for a few moments I was analyzing its size and motion, and suddenly wondered how the figure got into the window because of the closed or tightly fastened screens outside of the window. There had been no noise of the screen being forced and the figure had jumped through the window as though there were no screens or form of interference.

Before I could reason out how the screen might have been removed, the figure moved away from the front of the window into the corner of the room where there was the deepest darkness. As I watched to see if the figure would become visible, I noticed that there was a slight aura around the figure and that the aura was of a rose color and I knew

at once that I was looking at someone whose personality was unfriendly and filled with destructive thoughts. The figure became more definite as my eyes became more accustomed to the aura around it and then a hazy light seemed to develop in the corner of the room and I noticed that there was a white bedstead standing in that corner instead of the Morris chair and desk.

Analyzing this for a moment, immediately convinced me that I was not looking at any actual occurrence in a physical or material sense but at some psychic manifestation, and that the bedstead was not an actuality but a reality of a psychic nature. I saw that the bedstead and bed was small, much like that used for children, and then I became aware of the fact that there was a child on the bed partially covered and that the light in the room around this corner was becoming brilliant enough to let me see the child's head with blond curls. I noticed that the man bent down over the figure of the sleeping child and listened for a few moments. Then the man raised something that looked like a very large sack or bag and I thought he was going to put it over the child, but instead he laid it over what appeared to be a psychic chair of an old-fashioned kind that I had not seen in the room before. Taking from his pocket some sort of a cloth, I saw him grapple with the child and quickly tied it around her face.

Instantly I jumped and arose in my bed, sitting upright, and was about to call or scream in protest and rush to the defense of the girl, when I realized that in such a psychic experience my physical self could do nothing and that I was only seeing something that was not actual and that the best thing to do in such cases is always to let the entire manifestation take place and wait for the answer or the explanation or the reason to be revealed after it is over. Interrupting as I would have done by plunging myself into the vibrations of the corner, would have stopped the manifestation and it would have occurred again some time and I would never know what was intended for me to know. So I sat upright in bed and with some reluctance and unpleasant feeling watched the procedure.

The child struggled and in turning her head about I noticed that she had

long curls on one side of her head but short hair on the other side, and this struck me as being a peculiar manner of trimming or dressing a child's hair. The man struggled with her long enough to seem to make her unconscious, for she gasped and fell back upon her pillow. Then he lighted a candle or some sort of a taper that looked like a candle and placed it upon the arm of the chair where he had placed the bag. This chair was quite close to the side of the bed. He then moved across the room to the opposite corner where there had been no piece of furniture and I now saw a large old-fashioned highboy or cabinet of drawers, which he proceeded to open and from which he took many large objects of a bright and shiny nature. After placing these in the bag that he carried he went over to the window and made a hurried departure, but as he approached the window he knocked against the chair and the candle fell upon the bed.

In a few moments the clothing of the bed was aflame and I sat on my bed and watched the fire consume the bed and apparently consume the child. There was even the faint odor of burning cloth and perhaps of burning flesh that I detected. There was all of the soft, crackling sounds of burning material and of wood burning. These sounds and odors were faint, because they were as though coming through a screen wall of some kind, which is typical of a psychic manifestation. Finally the room became aflame in the corner and I could see that the entire walls would be consumed and I heard pounding upon the door of my room. The pounding sounded as though someone or several persons were striking the door with their fists, and there was the faint sound of voices as though screaming. I thought that it was time then for me to arise and investigate. I slipped the bathrobe on and moved hurriedly toward the switch on the wall and threw it on, but with the coming of the light in the room every vestige of what I had seen disappeared.

There was no child's bed in the corner and no child; no upset chair, no burned cloth or wood, no broken screen in the window nor chest of drawers in the other corner; no bag filled with peculiar things and no man in the room

but myself. I no longer heard the pounding on the door and listened intently for some sound. Everything seemed to be perfectly quiet. I carefully unlocked my door and looked out into the hallway. The night light was burning peacefully, there was no sound, no disturbance; nothing to indicate that anyone was awake. Locking my door and making sure that the room was just as I had originally seen, I went back to bed and went sound to sleep.

I was awakened by hearing much excitement around the house; many voices talking and a general indication that there were many persons in the house. My watch showed that it was seven-forty. I hurriedly dressed and when I thought it was the proper time, I opened the door of my room and looked out in the hall, only to come face to face with twenty or thirty members who rushed toward me from all parts of the living room and asked the same question—"How did you enjoy the night?" Knowing that there was some mystery at hand, I thought that I would put the shoe on the other foot, and I casually remarked that I had slept very well, enjoyed the cool breeze, and really felt quite hungry. I noticed that the breakfast table was prepared for many places and my hostess then pointed out my place and asked all of us to be seated. During the course of the breakfast every kind of significant question was put to me regarding the night. They wanted to know if I had heard any strange sounds, if any animals outside had disturbed me by barking or crying, if the early rising of the host had bothered me, if the room was too warm or too cool, and if the bed was comfortable, etc., etc.

Of course, I was anxious to know what they knew, and it wasn't until one of the persons present said, "Well, he is Number Sixteen and the first one to stick it out," that I recalled the numbers above the door. Looking up in a casual way from my plate, I said to the members, "Did you expect me to do what the other fifteen did?"

This at once put them in an awkward position. They knew that I knew something that they did not know and, of course, the only thing that could be said now was to tell the whole story.



To bring this experience to a close in a hurried manner, I will say that they explained to me that on fifteen occasions friend or relatives had been invited to occupy that room and that invariably each and every one of them had been awakened shortly after midnight by the appearance of some intruder coming to the window, and that on each occasion the guest in the room had arisen and turned on the light and refused to sleep there again. Every kind of precaution had been taken on many occasions to prevent anyone from entering the room and yet no one would sleep in it, and in order to determine whether the experiences were real or imaginary, the members in that city had decided to invite me to be a guest in this home rather than be a guest at a hotel. They had all been there to see me enter the room the night before and had come early in the morning to find out whether I had abandoned it or had any experience of any kind.

They were intensely interested in hearing my account of what occurred, for not one of the other guests had remained to see the experience to a conclusion. Someone in the group of members remembered that the house which originally stood on the present site had been burned and that it had been rebuilt or partially rebuilt and that it stood idle for several years before the present owner rented it.

After breakfast we called at the office of one of the oldest real estate firms of the city, who originally had charge of the home, and learned that the structure had partially burned at one time and that a little girl about twelve years of age had burned to death in the room in some peculiar manner and that her parents had been unable to get through the doorway to her in time, and that when they had eventually gone around to a side window they had found the window broken and the room so filled with flames that they were unable to enter, and that after the fire was over they were never able to determine whether a burglar had entered the home or whether the little girl had set the house on fire and had tried to break out of the window, or just what had happened, and the mystery had never been solved.

I was put in touch with the parents two days later and heard their story, which was practically the same as the real estate man told me. I was interested, however, about the peculiar cut of the child's hair and the parents told me that on the very day the fire occurred and the girl lost her life she had had her golden locks cut, but they had been cut all the way around and not half way. My own explanation of this peculiar point is that in a psychic sense the hair had been cut so recently that the Cosmic showed it partially as it was and partially as it had been. This is the point that I cannot understand.

Explanation

My explanation for this peculiar occurrence is that which every advanced member would offer. The soul personality of the little girl was aware of the fact that the parents and others have never solved the mystery of her transition and of the fire, and that they wondered whether she broke one of the rules of the home and attempted to play with matches or fire in her room and accidentally set fire to the place, or whether a burglar had entered and caused the fire. In order to clear this mystery and relieve the parents of any further worry, the little child's personality constantly attempted to project itself to the original scene of the disaster and reenact the whole affair for the benefit of any guest in the room, so that the true story might be told and the parents made to understand the mystery.

If this explanation is true, then, having had the opportunity to reenact the entire affair without any interruption, and having cleared the mystery, there would be no further purpose in the return of the personality to this room.

Seven years have passed since this experience occurred and I have been recently informed by the persons who still live in that house that there has never been another sound or annoying condition in that room since the night of my peculiar experience.

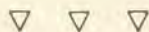
Thus, fifteen times had visitors marked a number over the door to indicate how many had seen the beginning of the manifestations, but not until the sixteenth time, when someone was patient enough to watch and listen, was the story completed and the mystery solved.

Five hundred sixty-two



What Fools These Mortals Be

BY FRATER PAUL BECKETT



UXLEY said, "There is an enormous gulf, a divergence practically infinite, between the lowest man and the highest beast."

Quoting from the footnote to Genesis 1:26 of the Scofield Bible,

"Man is spirit and soul and body. Spirit is that part of man which knows, and which allies him to the spiritual creation and gives him God-consciousness. Soul in itself implies self-conscious life, as distinguished from plants, which have unconscious life. In that sense animals also have souls."

This may seem a strange preface to an article in this magazine—a quotation from an English biologist who was classed as very unorthodox, and a quotation from an explanatory footnote contained in an exposition of the Bible by a modern "literalist." Yet, strange to say, they both treat of a subject I wish to bring for your consideration, namely: The great similarity and the great dissimilarity between man the beast; and both writers quoted recognized from different view-points this seemingly paradoxical condition. Let us endeavor to enlarge upon these thoughts and perhaps we may draw a personal lesson therefrom.

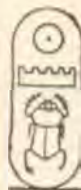
The approach of Huxley, the biologist, is naturally material, while that of Dr. Scofield would tend to advance from a spiritual background; the former taking the premise of an existing body and viewing backwards to spirit—the latter taking spirit as the basis and viewing forward to body.

Five hundred sixty-five

Animals have souls (we as Rosicrucians grant that), so likewise has man. Animals have a show of affection for their offspring and for those who are near to them; they likewise exhibit high symptoms of fear and hate. All these may be termed attributes of the soul of an animal, for they are not material and show no tangibility. Now the human being displays these attributes as well. Again, animals are possessed of the same five senses as are part and parcel of man—they see, they hear, they feel, they smell, they have taste. So far, men and animals are on a par. However, in some instances the senses of man show a lesser development than is shown in some animals, though, perhaps, this is the result of non-use on the part of man. For example, the sense of smell in a dog is keener than the corresponding sense in man. Hearing is more highly developed in most animals than in man.

Deducting from this, can we say that animals are more highly endowed than man? On the face of the evidence so far given, man is below the standard of the animal creation. True, man with a telescope can see farther, but that is a mechanical aid. With the aid of proper amplifying apparatus he can hear sound from greater distances than is normal in the animal. But why should man, who is supposedly higher in creation or evolution than the animal, be forced to call to his assistance mechanical contrivances to be able to equal the animal who is lower in the scale of evolution?

Yet, we find man constantly seeking to enlarge upon the possibilities of his



five senses by artificial means, in order that thus he may expand their usefulness; but, at the same time, he is forced to admit that with the same contrivances the dog can see just as far as the man and can hear sounds from as great a distance. Still we have found no reason to class man as a superior creature.

Wherein lies the difference that we all know and acknowledge does exist? Is it because man walks on two feet and not on four? No, I think not. Well, then, we must assume that man has some attribute that the beast has not, for in the use of the five recognized senses the animal evidences superiority. Suppose we turn to Dr. Scofield again and take his term "spirit" (I use this term because he has so used it), that added quality that makes a man a spiritual creation and gives to him a God-consciousness. Is this that thing that gives man "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth?" We know that there is something possessed by man that is not possessed by what we call dumb animals, and we fail to find that something among the physical attributes of the two, for, physically, we find man and beast to be largely similar. Then it must be in some other sphere that we find the great dissimilarity. I believe it to be a spiritual attribute that produces the superior qualities evidenced by man, for physical man will do many things to his detriment which reflect upon one or more of the five senses, that a beast will not do; and yet this

man, with his physical self diseased, broken, and frightfully abused, still retains his superiority.

If my premises are correct, namely, that physically man is on a par, or maybe a little under par, with beasts, but that because of a spiritual attribute possessed by man he is vastly the superior of the lower animal, so much so that "an enormous gulf, a divergence practically infinite," exists between them, I then believe that the subject chosen for this article is eminently correct.

Fools! Yes. For we expend all our energies, our time, our thinking, to the development and enlargement of our physical faculties, these faculties which we inherit in complete similarity with beasts of the field, thinking that such enlargement will bring to us greater superiority and greater happiness. Now I think we can safely say that we recognize the fact that our superiority lies not in the physical but in the spiritual; that happiness is an intangible state, only related superficially to the physical attributes. If this fact be true, why do we continue to seek happiness, to seek to increase our superior qualities along these lines? Why do we not turn directly to that attribute wherein lies our superiority—the seat of all true happiness, and try intelligently to develop and enlarge our understanding of things spiritual, to develop and enlarge our inherent spiritual powers—to seek after, find, recognize and utilize those great forces that make us superior creatures—aye, that cause it to be said of man "Thou hast made him but little lower than the angels."



WARNING TO OUR MEMBERS

Again, we must officially advise our members that the AMORC or the Rosicrucian Brotherhood has no connection whatsoever with any organization in Florida that is sending to many persons letters inviting them to be members of a very "small" or "select" group of students of higher teachings. These letters printed on brown stationery contain symbols much like our own and have caused confusion in the minds of many who have received them. Do not be deceived by statements or claims that appear to have some connection with our organization. We do not operate any branch of our work under any other name than AMORC or Rosicrucian.



Last Call For the Convention

THIS IS AN UNUSUAL OPPORTUNITY FOR EVERY MEMBER

BY THE CONVENTION SECRETARY



LIST a few more weeks and the great international convention of Rosicrucians will be under way and with all of the beautiful music, demonstrations, pleasant climate, happy faces, enthusiastic cheers, and the beautiful and artistic setting in Egyptian and Moorish decorations, the convention will open and another period of great work will start.

I wish I could tell each one of you of the many hundreds of interesting things that will happen during the week or ten days that so many hundreds of our members will spend here in this city in the closest companionship.

First of all, there is the large auditorium that has been built especially for our convention and which has already been admired by not only the people who live in this State, but those from all parts of the country where beautiful architecture and beautiful settings around homes and buildings are quite commonplace. The building presents a massive appearance of a Moorish type, surrounded by lawns, and yet is in keeping with the Egyptian architecture of the other buildings at Rosicrucian Park. The doorway, windows, and the belfrey over the front of the building have attracted attention for months, as passers-by have stopped to look at them and to photograph the buildings. Inside, there are beautiful reception rooms, rest rooms, and conveniences that are extremely comfortable and artistic.

Five hundred sixty-seven

The auditorium has a large stage of paneled wood in Moorish style, with footlights and other features to give it distinction, and there are very comfortable pews covering the entire section of the auditorium floor in semi-circular manner. This affords the utmost of comfort and convenience in seating the members, without any noise from the movable parts of chairs like those that are found in theaters or other auditoriums. At considerable expense, wonderful music has been provided so that the tones of beautiful chimes and of a pipe organ will emanate from the belfry at the beginning of each session and during the times when the members will be at recess and recreation on the beautiful lawns. At other times the music will come from the platform where soloists and quartets will sing through a microphone in the studio back of the stage and where organ and instrumental music will be provided not only during sessions but at the intervals between the sessions. Here, during the entire day from early morning until evening, the members can meet in the various reception rooms, or on the lawns, or in the auditorium, and have their private conferences and discussions, their little talks and comparisons of notes, while enjoying the music or the companionship of those from all parts of the world.

Outside of the auditorium the lawns with the beautiful shrubbery afford many nooks and corners and comfortable places where members can gather about and sit on the benches and talk and enjoy contact with others. And the Amenhotep Shrine will also afford an



opportunity for many hours of meditation and private experiments.

In another building is the museum, with all of the relics and interesting things that have been brought from various parts of the world, and most of which pertain to mystical and occult temples or places in foreign lands. Just one of the exhibits in this museum is worth hours of study. It is a large model of the great pyramid in Egypt made to exact scale and cut in half so that the interior of every room, every initiation chamber, every passage, can be clearly seen, with the various officers and persons in the rooms conducting an initiation. This exhibit in a large glass case has attracted attention for many months and is probably the only interior view of the pyramid to be found in this country.

Then there is the beautiful Supreme Temple in complete Egyptian architecture, where the great ceremonies have been held and will be held during the convention. This is a marvelous and beautiful temple with its tapestries and its decorations in inlaid gold and other metals, and with its beautiful mystic music and moonlight atmosphere all day long.

Then there are the offices and sanctums of the various officers of the organization where all members visiting the convention will be permitted to interview the officers and receive personal help and greetings. A journey through all of the departments of the organization, seeing the hundred or more methods used to keep each of the many departments working separately, and a visit to the offices of many of the persons who handle your correspondence and who deal with your problems, will be a great value to each one.

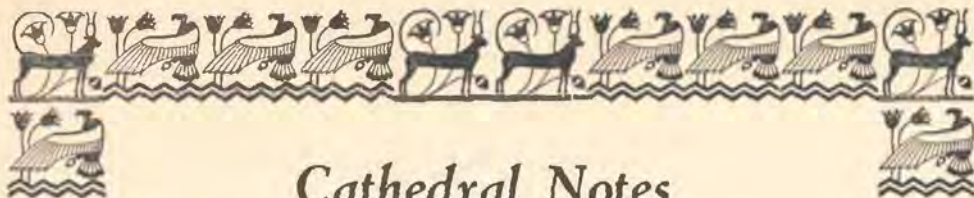
The sessions of the convention will be held each afternoon and evening from July 22 to July 29. During the morning hours and between the sessions of the convention the officers, including the Emperor and Supreme Secretary and all of their associates, will be glad to meet with the members, talk with them about the work of the organization, the teachings, and their personal problems. There will be a staff of hostesses to guide each member through all of the buildings and departments of work and

to assist in arranging sightseeing trips around the city, and through the valley, and over to the sea shore, and into the mountains. Remember that California affords the greatest variety of scenery and the greatest variety of open air entertainment, and within a few hours ride of our buildings you can go by automobile to the largest cities in the State and to the most rural parts of the great ranches, and to mountains, valleys, rivers, oceans, lakes and bays. There are hundreds of scenic places to be seen and many historical sites to be visited, including the Leland Stanford University, the home of President Hoover, the mysterious Winchester mansion, the like of which there is nothing in any part of the world, and hundreds of other places, including the early missions, the famous Del Monte Hotel and golf grounds, the first federal buildings of the State, and the famous Carmel Bay and nationally famous Seventeen Mile Drive along the ocean.

San Jose is the oldest city in the State and was the site of the first Indian pueblo. It was also the first capitol of the State and around it in this valley of Heart's Delight are hundreds of historical places to be seen of great interest.

Many members will arrive on Monday the 20th and will remain for four or five days after the convention, making two weeks' visit of this wonderful valley. Members are welcome to come at any time before the convention and stay as long as they please. On the Sunday in the middle of the convention week there will be special outings and parties for entertainment and recreation. Guides will escort our members to our various adjoining enterprises such as the large printing plant, where our books and magazines are printed in the most modern way, and you perhaps will be interested in seeing the large presses which print the entire magazine on practically one sheet of paper, and other large presses which print from one hundred and twenty-eight to one hundred and forty-four pages of one of our books at one time on one sheet of paper. This is how our books of the Rosicrucian Library are printed and you

Five hundred sixty-eight



Cathedral Notes



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



THE REPORTS coming to us from all parts of the country relating to the Cathedral periods and the benefits derived from them are certainly a marvelous testimonial of the efficiency of our present system of Cosmic contact with those who are in need of sympathy, advice, help, and protection. The Sunday evening periods are especially appreciated because of the pleasant music and the cheerful messages, but all the other periods throughout each day of the week are greatly valued because of their practical helpfulness.

If you are a stranger and are reading this magazine for the first time, you are invited to send for the book regarding the Cathedral, as announced above, and without any obligations you may share in the benefits of the Cathedral of the Soul.

Those who are deriving benefits are sharing some of these with others

through the medium of the Cathedral Welfare League, and all are advised to keep in mind that as they share their blessings, as they give in return for anything they receive, so they will find themselves in beneficent aspect with the Cosmic and attuned to receive even greater blessings.

Our Welfare workers in all parts of the world, and those who are assisting in Sunshine Circles and in representing the Order in carrying on its humanitarian work, are advised to constantly recommend the Cathedral of the Soul to strangers and to all who are in need of help of any kind. Be sure that these persons receive a copy of Liber 777, and instruct them how to share in the benefits of the Cathedral periods. This is a glorious work and it is becoming worldwide and we are thankful for the thousands of letters received each month from those who are enthusiastic workers in this connection, or who express their appreciation for the benefits received.



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

*The
Rosicrucian
Digest
July
1931*

Five hundred seventy-four

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The Rosicrucian Order, having existed in all civilized lands for many centuries, 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 Rosicrucian congresses. 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 of Rosicrucian association, are invited to send for the free book, "The Light of Egypt." Address, Librarian, S. P. C., care of

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