

# The ROSICRUCIAN DIGEST



MARCH 1932  
25c Per Copy



# Suggestions

## ROSICRUCIAN EMBLEMS

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

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This youthful ruler became the great organizer of the Mystic Brotherhood of Egypt in the years 1365-1350 B.C. He is the beloved Great Master of the Rosicrucian Order. He is often referred to in histories as AK-HENATEN and IKHNATUN.—(Compliments of *The Rosicrucian Digest*.)



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Address: Librarian S.P.C.  
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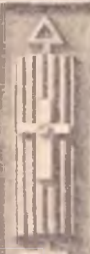
Rosicrucian Park  
San Jose, California

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





PYTHAGORAS



AMENHOTEP IV



ST. FRANCIS



KEPLER



SOCRATES

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. X

MARCH, 1932

No. 2

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PAREZ



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ST. MARTIN



NEWTON



BACON

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The  
**THOUGHT OF THE MONTH**  
 THE ROSICRUCIAN NEW YEAR

By THE IMPERATOR



ERE we are at the close of another Rosicrucian year and almost on the border line of a new one.

We presume that most of our members know that because the Rosicrucian organization is international and operates in so many

lands, among so many different nations of persons, with a great variation in language, habits and traditions, we in the New World have adopted the Old World idea about the birth of each new year. In fact, a majority of the human beings throughout the world still follow the ancient idea of a new year beginning at the spring equinox in March, and only in the Western World do we find a small portion of the earth's population following the modern and inconsistent idea that January 1st is the beginning of a new year.

It is in March that the winter days are brought to an end and the spring season commences. It is in March that the earth begins to blossom again with all of her beauty and starts anew with a cycle of existence. Consistent, therefore, with our members in foreign lands, we take the day when the sun enters the sign of Aries in the heavenly zodiac as the first day of the new year.

This day varies a little each year, and for the year 1932 we find that the sun goes into the Aries on Sunday, March 20.

Taking the standard of time in Greenwich, England, where all international time is standardized, we find that the sun makes its entrance into Aries late in the day. This, however, is equivalent to 2:44 P.M., Sunday afternoon, Eastern Standard Time of North America, or 11:44 A.M., Pacific Standard Time, on Sunday, March 20.

It has been customary for the Emperor of each jurisdiction to issue an annual proclamation declaring the day on which the new year begins for his district, and so I am hereby proclaiming Sunday, March 20, as the beginning of the Rosicrucian New Year for the North American jurisdiction. This means that throughout the week of March 20 to 26 all lodges of our North American jurisdiction will hold their formal, annual New Year feast and celebration, accompanied by the installation of new officers and the appointment of special titles and honors upon worthy members who have distinguished themselves in the service of the organization. Usually, Thursday night of the week is selected for such ceremonies, but all members of every established lodge or chapter should make inquiry at once as to the precise day and hour when this important and beautiful, symbolic ceremony will take place; and I trust that no member of any lodge or chapter where such ceremony is held will be absent this year.

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Among the smaller groups and with our members who are studying at home alone and not in contact with any groups, the occasion may be properly sanctified in accordance with the instructions that will be found elsewhere in this issue of the Digest.

The important point for us to keep in mind is the fact that on Sunday, March 20, next, the Rosicrucian year of 3285 will begin. This means it is the three thousand two hundred eighty-fifth year since the Rosicrucian Light was first definitely established in the lives of men and women as a universal lesson.

Naturally, it means a new year of new opportunities and a new year for greater growth and greater development on the part of each individual member and on the part of the organization as a whole.

The past year has been filled with unsettled conditions and with many disappointments and bitter trials. Still, our records show that the interest in Rosicrucianism reached more minds and more hearts in the past twelve months than in any previous year of our Western World activities. The organization has had its trials and tests and has had to take its share of the unrest and unhappy conditions surrounding the lives of its members. But while others talked of depression and talked fearfully and doubtfully of any immediate brightness or relief, the organization has kept the faith, held its head high, looked out beyond the present horizon, and at the same time, extended a helping hand to those who had fallen by the wayside

tired and weary, and helped them to go on and on along the straight path that leads over the hills and over the plains and beyond the horizon to the coming day.

Somewhere in the new year that will begin on March 20, there is a day that will be the happiest day in the lives of many, for it will mark the final termination of the present unsettled conditions and the zenith of adjustment and new happiness and peace for millions.

It is our duty, therefore, to straighten up our bodies, lift up our minds and hearts, seek God's protection of renewed strength and vigor and carry on. It is not only our privilege to use the knowledge which our organization gives us to help us overcome all the obstacles and reach a higher place in life, but it is our duty to apply these principles to help those whose vision is narrow or short, and whose faith has been lost and who are trembling in the fears of disappointment and illusionment.

Let the new year be an awakening, a rebirth, a regenerative period for you. Make it show results in your life! Make it serve you. When this new year comes to a close next March, I know that thousands of you will find it to have been the happiest year in your lives. You can make that true and make that demonstration in your life by beginning now to stick rigidly to your determination, to be the master of your fate and the captain of your ship of life. The organization stands ready to show you how, and all it asks is that you apply the principles and you will reap the proper reward.

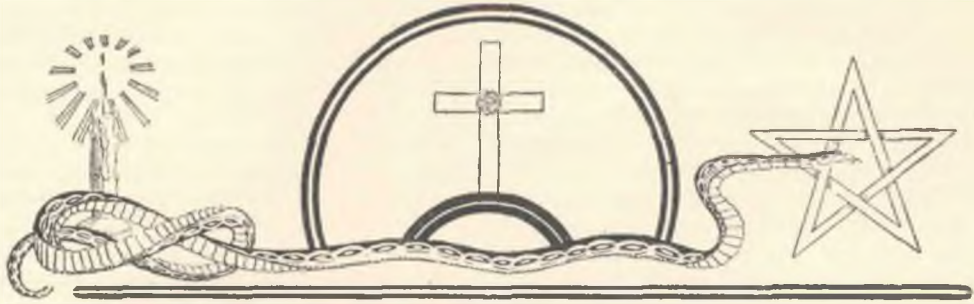


#### A RARE TREAT

Formerly the organization published a magazine entitled, "The Rosae Crucis." The numbers contained unusually instructive articles. We have a great many of these helpful copies left. We are offering them at the special price of 4 copies for 60c. Each magazine is very large, and contains many pages of an inspiring nature. An investment of 60c will give you helpful, interesting reading for several weeks. We will select the assortment for you, and you will be pleased. Send your remittance of 60c to Rosicrucian Supply Bureau, San Jose, California.







## The Psychology of Fear

(Its Generation and Conquest)

By RALPH M. LEWIS, F.R.C.



THE psychological analysis of fear, as far as its physical reactions are concerned, is merely a matter of close observation and examination. The results occur with such uniformity of manifestation as to permit a definite conclusion as to its effects on the human. When we try to determine the probable cause of fear, however, we are confronting the intangible, and our conclusions are, at their best, theoretical. The following theory is offered with the hope that the reader will test its presumptions and further substantiate them.

Fear is not the result of the known, but purely of the unknown. One can not fear the known obviously for the reason that that which we know, are conscious of, and perceive, is of the NOW, and is acceptable, or not. In other words, things which we know are of the present, because we perceive them—they are in our consciousness. Therefore, that which we know we may either like or dislike, but not fear. It is only when we associate the unknown with the known that we have a condition susceptible to fear. For an example:

If you have found it necessary to pass a dwelling daily in whose courtyard there was a large, ferocious dog,

you would know of the dog, and also know of its ferocious propensities. These known things you would not fear. If you but analyze for a moment your reactions, what you could fear, however, is the probable attack at some time by the dog, and its outcome. The element of your fear would be primarily based on the unknown; not the known. What you know is associated with comprehension, and fear is never related with understanding. Furthermore, knowledge is a state of consciousness. You know a thing through your sense perceptions. You can say you have an apple because you can see, taste, feel, and smell to prove that you have it. Fear is never a state of objective consciousness due to actual sense impressions. Let us again resort to our previous example.—The fear of a bite from the ferocious dog would not be the consequence of actual sensations received from any of your faculties such as feeling, hearing, or smelling. The fear would be an anticipation of actual consciousness of being bitten.

To further explain, your fear would be the reality of being bitten. At this point we arrive at a definite conclusion, and that is that fear is not the absence of reasoning. This conclusion perhaps seems inconsistent with the instances of fearstricken cases you can recall. Undoubtedly, those who were possessed of fear seemed in their reasoning devoid of any rationalism in comparison to your own conclusions. That, you will find, was not a denotation of lack of reasoning, but merely a dia-



metrically opposed process to your own. The mind which dwells in the state of fear reasons deductively; that is, from given points forward to a probable conclusion. Deductive reasoning is that form of reasoning that collates particular instances and progresses to an inference or general conclusion.

If we may resort again to our example of the ferocious dog and the passer-by;—the passer-by, through recollection of an actual previous experience of being bitten by a dog, or other animal, and by recalling the experiences of others, can easily visualize what it would mean to be bitten. He takes the elements of the known from his memory like materials, and tries to assemble them into a structure he does not know. What he does *not know*, in this example, is the experience of being bitten by this dog at this time, but he infers or imagines, if you please, that condition. Fear, then, is not a reverse process from a result to a cause, but from a cause to a probable imaginary conclusion. Fear must always be of the future. It can never be of the present. Fear is always of something that can be, not which is. Fear, therefore, is of probable circumstances, not of things. Fear may resolve itself about things, but in a final analysis is not of them.

This method of deductive reasoning is, however, very necessary to us in many ways. It is a virtue that perhaps accounts more for the advancement of man than any other inherent privilege he has. It permits man to project his thought into the future. Through deductive reasoning man may reap what he has sown in experience; by assembling the actual and known he constructs premises as to the unknown. Man can plan only on the foundation of what he has already learned. There is no more secure a method of penetrating the veil of the future than with the sword of wisdom sharpened by the experience of the past. This procedure of deductive reasoning is commonly appreciated by us in the form of imagination. It is a fascinating system of mental transmutation. We go into the past and take from the memory events, and bring them to the present in our consciousness, and from them we plan that which probably never existed, but what we wish to exist in the future.

Forty-seven

Fear, however, as far as its results are concerned, is the perversion of this procedure, a rather extremity, if you please, of imagination, because fear is entirely dependent upon imagination. Fear is also dependent upon reasoning, as we have shown,—upon that form of reasoning known as deductive, and will ever be found associated with it.

We have concluded as to what fear is dependent upon, but what as to its nature? Briefly, and in a general sense, one may say it is an emotion. That is too inexplicit, as emotions themselves are so infinitely separated in their reactions on the human as to give no thorough understanding of fear. An emotion is the perturbation, or excitement of the mind. It is the result of certain stimulus to the brain and produces distinct physical reactions. Thus, hate, fear, love, and courage are all clearly emotions, but their subsequent reactions are quite different.

Let us proceed with an analysis of fear to determine its nature from the stand-point of the mental condition it produces. At first we will find slight variation in its nature from any other emotion, as said. It is only in the physical reaction that the differences of emotions are noticeable. A composite picture, developed in the objective mind, the brain consciousness, produced by deductive reasoning, or imagination, may be very realistic. It can be so complete in its details as to vie with an actual picture drawn from memory. You know how realistic dreams may be at the time you are in a dream state. Your response to the circumstances is equivalent to your sensitivity to actualities of your awakened state.

Let us suppose that the passer-by, in our example, was obliged to walk by the courtyard of the ferocious dog daily. Each time he approached the fence the dog would snarl, bark, lunge at the gate, giving every indication of desiring to attack the passer-by. The passerby would observe that the gate was not securely fastened, and each time the dog jumped against it the hinges became more loosened. It is not difficult for you, as you read this, to imagine what the passer-by would easily conclude by a process of deductive reasoning; namely, that sometime when he passed the hinges might finally





break loose with the impact, and the beast would charge him, inflicting serious wounds on his face, and up-thrown arms.

This picture would develop more completely with each passing of the gate. Every experience with such a possible incident would be recalled, and immediately would be fitted into the mental picture, unconsciously on the part of the passer-by. This mental picture would enlarge itself. Newspaper items pertaining to attacks of dogs on people, would have a fascination for the reader, and would be firmly impressed upon the memory. Later they would be recalled to add to the growing image in the mind. The imaginary conclusion, or the fear, would become larger and larger, from the impressions heard, read, and seen. The daily incident of the dog's barking and display of teeth would be trivial compared to the anticipated, imagined, ultimate attack. In fact, eventually the known condition of the dog and his nature would not nearly so disturb the passer-by as reflection on the picture he had built in his own consciousness by deductive reasoning. The subconscious mind, the dormant mind, if you prefer that term, would be bombarded by the suggestions built up in his conscious mind. The subconscious mind, as well as the objective mind, would become inhibited by the magnified picture; neither would function normally. The inhibitions of the objective or brain consciousness would result in partial paralysis of its ordinary activities. The brain functioning would become abnormal. We find fear at this point distinctly affecting the physical attributes, and as before said, fear from now on differs from other emotions. Note these outstanding evidences of fear partially paralyzing the functioning of the brain:

Changes in blood circulation;

Contraction of blood vessels;

Intense pallor of cheeks;

Lowered temperature;

Increase of heart pulsations;

Breathing becomes labored;

Effect of gland actions—cold perspiration; mouth becomes dry due to failure of saliva glands;

Lack of muscular control resulting in trembling, creeping of flesh, dropping of jaw—sometimes utter prostration.

We can easily discern from this that certain plexuses of the brain effecting muscular control, the glands, and blood circulation are interfered with. This interference may reach the point where the body is functioning so abnormally as to result in the loss of consciousness. The victim of fear is unable to exercise his will to the extent of controlling his objective faculties.

To summarize, it appears that the nature of his fear is a false concept, or imaginary picture evolved from a limited form of reasoning. Fear is the product of only one form of reasoning, deductive; that is, from actual, collated incidents to probable, imaginery, speculative conclusions. We have found further, its mental consequences of the objective. The physical effects are abnormal functionings of muscles, nerves, and glands. We may deviate from fear, and use courage, as an example, to substantiate our premises.

From an ethical view-point, courage is worthy of approbation. But it, like fear, is not an inherent characteristic, but purely an emotional reaction to certain psychological processes of the mind. Courage is devoid of imagination. Courage is a resolution to resist the present. Courage is a resignation to the known, and the concurrent effort to grapple with it. We are never forced to display courage except when confronted with actualities. Future possibilities, as we have shown, may or may not, depending on circumstances, excite fear, but never will they generate courage. We find the state of courage is essentially, in its nature, defensive. The contributing factors which actuate courage are those which have a tendency to upset the status quo of the individual mentally, or physically. We may use this homely example to illustrate:

Parents who return to their home at midnight in a suburban district to find the upper portion in flames, and realize that a young child is fast asleep in one of the upper rooms. They are faced with actualities and conclusions that are not probable, but apparent. The conclusion is seen in the present, as an actuality; imagination or deductive reasoning need not build a picture, for their sense perceptions register the manifestation of an actual occurrence.

(Continued on Page 66)





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



MEMBERS and our friends who are not members everywhere are all invited to participate in the contacts with the Cathedral for the benefits to be derived and for the spiritual uplift that will come to them perhaps in no other way. Those

who have never learned the value of such contacts would do well to get the Cathedral Book, No. 777, as mentioned on this page, and follow the daily periods as outlined therein.

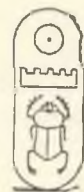
The special periods for the coming weeks are as follows:

On Thursday, February 25, a special ceremony will be conducted by the Emperor during the last Cathedral period of the day, for the purpose of quickening the psychic consciousness of all who are in contact with the Cathedral.

During March there will be similar periods of special improvement on the 6th, 13th, 20th, and 27th during the first and last Cathedral periods of each of these days, conducted by the Emperor, for the quickening of the psychic consciousness.

Those members who have been taking advantage of the regular Tuesday evening spiritual services conducted by the Grand Master in the Supreme Grand Lodge in San Jose will find that each Tuesday evening affords an excel-

(Concluded on Page 63)







## Creating A New Career

A DISCOURSE GIVEN IN THE FRANCIS BACON  
AUDITORIUM, ROSICRUCIAN PARK

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



THE topic chosen for tonight's discourse is that of creating a new career. It is very likely that at the present time, with the new year just before us and an old year that has just passed, that many are thinking of starting a new career. I imagine

that throughout the nation today there are many thousands of men and women sitting around the family round-table looking at the pile of debts before them—whether those debts are physical in form in the way of notations on paper or mental—and are also looking at the small purse and feeling rather depressed and blue, that they are asking each other, the man and wife, whether it is not possible to start a new career.

I know that in my own personal mail there are many requests each month from persons who seek to get some special advice here from the chief executives, hoping that they will learn of something or hear of something unusual. The question they ask is, "Do you think that at my age, do you think in my business or field and with my limitations and obligations and responsibilities, it is possible to start a new career?" So many also want to move, thinking that is the solution of the problem. We even receive tele-

grams stating, "I am moving; change my mail address. I am leaving Chicago to go to Baltimore." The next one says, "I am leaving Baltimore to go to Chicago." The next one is, "I am going from Jacksonville, Florida, to St. Louis"; and so it goes, each one feeling, as the old proverb says, 'that the grass is just a little greener on the other side of the fence.' They feel that merely a change in location may bring them opportunities, or there may be opportunities of which they can take advantage, but the general cry and desire seems to be to change to a new career.

So many feel that they have exhausted the possibilities in their occupation. So many feel, because of age, they have reached that point where the employer or foreman or those executives who have charge of the employment, will some day say, "John or Jim, you have reached the point where you are too old for us; we must have new blood." According to what we learned in the last few years, this age limit has been gradually lowering. It is not a wholesome, encouraging thing for the married man to think of, nor the married woman either. There was a time, if you recall, some of you, when it was said that at forty a man should chloroform himself, but it seems now that they have decided to let him live, but let him starve. It would seem that even a man of thirty-five must begin to think of some sort of exercise or some form of rejuvenation for fear of old age creeping upon him some night. He is so close to the borderline. It is no

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wonder men and women are beginning to wonder whether they had better look for some other field.

There are some lines of industries, some lines of occupation, that do not set an age limit. Personally, I agree with those chief executives in all fields of activities that say that age is an asset, if that age has been accompanied with experience. After all, the young trained man with all of his technical training and all of his pep cannot always compete with the man of experience.

A few days ago I was visiting one of my friends here in town and, while sitting at his desk, I noticed that on a little scratch pad there was a notation he had written. I happened to read it. I am going to tell you the proverb that he wrote. The proverb, he probably was going to use in his business, which is advertising. He said that "Pep without purpose is piffle." It is easy to remember that. The three p's that form a literation help us to remember; and the truth is astounding.

They talk about the college youth being pepped up with all sorts of exercises and cereal foods, but the pep usually has no purpose and is just piffle. It reminds me of a story about a steamboat on the Mississippi. The captain of that boat wanted to have a very impressive whistle; so he put an enormous steam whistle on it, all out of proportion. They say when it was coming down the stream, and he pulled the strap and blew that whistle, it let out so much steam the boat started going backwards; and because it had a 24-inch whistle and only a 16-inch boiler, every time she was ready to start and he blew the whistle, it had no steam left so had to wait for more steam in order to start. That is also pep without purpose, typifying the average man of today.

Usually the man from college rushes into the city or town, into the offices of the various firms, into the employment department, throws down his hat and says, "I want a job." With all his pep and vim and vigor, like the steamboat, it looks as though he were going to get somewhere. He is no more fitted,

perhaps for the business world than a child, but he is full of mistaken ideas regarding that which too many business people have figured out as an asset—vim and pep. Then, the man with long years of experience and judgment who could not get out and do a tap-dance in the middle of the floor to a tune on a harmonica, and who could not run up and down stairs like the young ones, is let out because he did not have the pep and vim of the young men.

Some of the occupations and professions are over-crowded until there is nothing left in that profession or occupation. Why, even the shoe peddler has competition and cannot make as much money in fixing shoes or selling them, along with his little business, as he could before; and so it is in almost all lines of business. Machinery has come in and relieved a great many, but even beyond this there is the desire in the hearts of men and women today, as there never was in any age or period, for a change. That is due to two things: Modern psychology and modern systems of self-analysis. Modern methods of psycho-analysis have, in the first place, enabled men and women to discover that they are in the wrong occupations, wrong professions, or in the wrong nitch in life. It may be a social nitch; it may not be a business nitch. In the second place, our highly efficient business methods have created newer opportunities that are not over-crowded and are lucrative and interesting.

There are thousands, perhaps millions, of men and women tonight who can look back over their past lives, the past years of occupation, toil, and industry, and all look forward a few years and see that unless a change is made very soon, they will fail in life or they will not have the success in life that they should have. You know, it used to take more years to find out that the man who was preaching on Sunday would have made a better plumber. Usually he was the last to find it out. The congregation, or the people to whom he owed money, discovered it long before he did; and they usually found that the average plumber would make a better preacher. It happened sometimes that young men or





women went into the business world and were complete failures before it dawned on them that perhaps the parents had not selected the right profession or occupation for them. Today, with our methods of analysis, with all of the specialized magazines that enable us to pick out quickly and easily our real qualifications, persons need not be misfits.

Many ask, "Are there really new opportunities?" Constantly, I hear of men and women who have set out and created for themselves a new career—a new profession they have gone into—a new, trained occupation. Many things in our highly specialized lives today offer opportunities for new lines of occupation. We are in the electrical age, let us say, and that field, alone, is still so young and so small compared to what it will be, that it is hardly more than in the infant stage. We have no idea nor can we have any conception today of what the electrical possibilities of the future and even of the present will afford in the way of new trades, new occupations, new specialized efforts, affording men and women of all types an opportunity to make a good living. The same is true of many other things. If we are in the electrical age now, we are just entering it, and on top of it is coming the air age, so to speak. The air age is going to open up in all its possibilities. But, aside from that, we are coming into many other forms of living that open up new and greater opportunities for the persons who are careful and analytical and discover them, for most of them must be discovered and created.

Early in my first contact with the Rosicrucian teachings, as a young man, I was impressed with the fact that the only openings that are really worth while in life are the ones that the individual creates for himself. I remember being impressed with that idea and wrote an article for the "Success" magazine, as it was called at that time, about twenty-eight years ago, and headed the article, "Creating Your Own Opportunities." The proverb then was very popular, as it is still with many people, "Hark and listen for oppor-

tunity when it knocks, for it knocks only once." But I want to tell you that you may be asleep when that knock comes, and yet you cannot stay awake, waiting for it, and I have not much sympathy for one who does. One person might say to another, "You stay at home and watch, and if a fellow comes to the door and leaves a card with 'Opportunity' on it, you let me know, and I am going down town and look for him." Between the two of them, the opportunity is apt to be found.

I have noticed that the one who follows our suggestions, the one who goes out and creates the opportunities, is the one who makes what the other people will say afterwards, a soft berth for himself. He puts himself into such a niche, one that he, himself, has created, and he fits in it so well, like a missing piece that is out of a crazy cut puzzle, that only one piece will fit, and if he fits—his physical and mental abilities—he will find he is the only one who can squeeze into it, and it takes some difficulty to squeeze him out. Others might say, "It is pretty soft for you." But it is these things, created in this manner, that constitute a successful career in life.

Now, I am not going to foolishly quote John D. Rockefeller, and say that perhaps the first time he saw an oil can he said to himself, "I am going to make myself look like an oil can; so I will make a niche and fit into it." John D. Rockefeller and the whole family created a niche, and for years have filled that niche. The time has gone when they were the richest. That never was their real niche or they would never have moved out. At the present time Henry Ford is in that niche. It is not his real niche, either. It is only a temporary one that goes along with his real niche. There are some people who are successful who have no worldly title, but who are going along just the same, filling the same position safely and with sureness for the rest of their lives, as long as they are capable, physically and mentally.

Now what will you do to begin this creating of a career? The first thing you should do is to say to yourself

*(Continued on Page 71)*

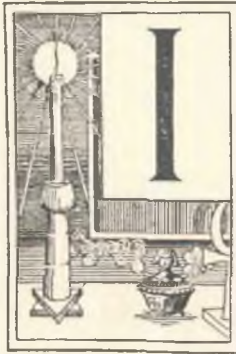




## Is There Life On Mars?

THIS FASCINATING QUESTION BRINGS US TO THE CONSIDERATION OF MANY INTERESTING PRINCIPLES.

By FRATER JAMES RITTER



It is not known precisely when man first gave consideration to the possibility of life on other planets than the earth; but it must have been very early in his consciousness, for we find in the earliest records of man's speculative

thoughts a consideration of the possibility of life being different and in many forms on the various planets.

Long before the invention of the telescope made it possible for man to have even a vague idea as to the form and nature of the planets, or whether they were actually planets or not, he seemed to have some very definite idea of the very conditions that were later proven to be correct through the telescopic observations and scientific investigations. This fact has been one of the great puzzles of science, for it is impossible for the materialistic mind to comprehend how men of seemingly primitive education and enlightenment and devoid of the facilities of modern scientific observation could develop so much knowledge about conditions so far distant from them.

The only explanation intimated in any of the ancient writings is to the effect that the ancients were in touch with those who had lived or were liv-

ing on these distant planets, and through this contact were able to secure first-hand information.

This sounds rather fantastic, of course, but while we may feel that such an explanation should be rejected, we are forced to hesitate in rejecting the explanation when we come face to face with many of the surprising facts contained in the ancient writings.

If one is inclined to feel that such an explanation as being in contact with a dweller on the planet, Mars, is inconceivable, incomprehensible, or improbable, then what is to be said in any attempt to explain how these ancient writers became so familiar with little details and casual facts about Mars, Venus, Jupiter, and the other planets, long before science could even be sure that these planets were planets and not mere stars? It would seem that if either explanation is difficult to accept, our preference would be in accepting the one that there was some form of interspace communication or interplanetary communication.

After all, what kind of a universe do most of us have in mind when we think of the universe as God's great creation? After we read the First Chapter of Genesis, we are apt to think that all of it refers to the creation of the planet, the Earth, upon which we live. If that impression reflects the true facts, then God did not create Mars, or Jupiter, or any of the other planets, but only the stars and perhaps the comets. It is plain to be seen that some of the Scriptural writers, whose thoughts are





reflected in the Book of Genesis, had little or no conception of the rest of the universe. There is constant reference in such writings to the creation of the earth, whereas the correct view-point should be of God's creation of the universe, including all of the planets.

Is there any reason for us to assume that the other planets were not created identically as was the Earth? Everything that we can observe of the other planets through the telescope and the rays of the spectrum indicates that in all material qualities and in all physical properties, these other planets are much like the earth and exist for almost the same purpose as the earth, if not for the same, identical purpose. Why, then, should all thoughts of creation be centered around this one planet which is not even the largest or the most important of the planets from a universal view-point?

If at the time of the creation of the universe by God, life was eventually established on this planet, we have reason to believe that life had been previously established on the other planets or was established on them after it had been established on the earth. If this is so, then life on these other planets may be thousands of years older than life on this planet, and we know that the earth has been in existence and filled with living men and living creatures for hundreds of thousands of years, if not many millions of years.

While it is thought that some of the other planets, such as Mars and the moon, give indications that from our present knowledge and point of view, life would seem to be impossible on them, we must remember two things:

First, that we are judging solely from our present earthly point of view, and we are comparing conditions on these other planets with our own conditions. We may think that the planet Mars is too hot for any living beings to endure life there, but this view-point is only a reflection of our limited knowledge gained by using our earthly existence as a standard. It is very possible that the Eskimos, living in the northernmost and coldest parts of our earth, can have no conception of the possibility of human beings living at the equator where the heat would be

so terrifically high and so destructive. From the Eskimos' point of view, life would be unbearable under such conditions, and, undoubtedly, those uneducated savages, living in the most extremely heated portions of the tropics, will doubt the possibility of anyone being able to live in a climate so extremely cold as the North Pole, if you are successful in picturing to them what such coldness actually is.

Secondly, we must bear in mind that the creatures living on such a planet as Mars, may have been designed and created by God to be capable of enduring such heat and such conditions, and they may, therefore, be a very different type of beings from those living on the planet, Earth.

In the next place, the planet, Mars, may now be an abandoned planet and may have had its days of conditions similar to our own in the many centuries that are passed, and the present inhabitants of Mars, if any, may have gradually evolved to a state where they could stand the heat that is generally ascribed to the planet, Mars. In other words, they may have begun their career as human beings much like ourselves and as the planet increased in heat, the nature of their beings may have changed. It is also possible that the planet, Mars, is a younger planet than our own and is still in the process of being formed, realizing that it takes hundreds of thousands of years for a planet to be highly evolved. In this case, the present inhabitants of Mars may be primitive beings who are slowly evolving to a state where they will be able to meet the conditions of temperature and climate now being established on Mars, and Mars, itself, may some day be a planet like the earth with similar beings inhabiting it and with similar vegetation.

As for the moon, the same possibilities are true. If the moon is so extremely cold, as science says it is, it may be that it has attained this coldness after hundreds of years of warmth and vegetation like our own planet, and it may be inhabited now by a race of beings who have gradually accustomed themselves to the changing temperature and who may now be a different race from any found on this planet.



Or it may be that the moon is a new planet, comparatively speaking, and while now cold, it may be slowly evolving to a temperature like our own earth, and some day living creatures may appear upon it along with vegetation.

As for the other planets, the same arguments may be true.

The important thing for us to keep in mind is that we should not view these problems from our earthly position, nor take the stand that civilization here or the races of man on this earth are the highest type, or the standard type, or any type, in fact, to be used for comparison.

If we are going to speculate at all, why should we not think that this planet is the youngest of all the planets and that life on this earth is in the earliest stages of evolution. From this point of view, mankind on the earth may represent the most primitive form of human evolution. On the other hand, human life on the other planets may be so much older and so much more evolved than our own that no comparison is possible.

One of the big problems that faces us in considering this subject is the fact that we are prone to look upon ourselves as representing the highest stage in human evolution. What right have we, for instance, to think that man, as we find him in the most civilized parts of the earth today, is even a shadow of what he is to become? By what standard and by what rule of measurement can we possibly justify the opinion that we, as civilized beings, have evolved to anywhere near the standard that God intends man to attain.

The argument that it is stated in the Bible that man was created in God's image, and therefore, we must be like unto God and as nearly perfect as it is possible to make man, is absolutely inadequate to meet our speculative or hypothetical questions. Taking the statement in the Bible as literally true, and not as allegorical, we would have to admit then that the primitive creatures that existed on this earth planet hundreds of thousands of years ago and who were coarse and uncouth, unattractive, and almost beast-like in form, were perfect images of God. If this is

*Fifty-five*

so, then we would have to admit that man's evolution since then, making him more upright in stature, less beast-like, more refined, cultured, and attractive in appearance, and more powerful in intellect, has resulted in a race of beings which is now higher than the image of God. Such an idea is absurd, of course.

We can only look upon the Biblical statement of man's being created in God's image as being symbolical or prophetic in the sense that when God created the human species, He created it as an idea or ideal to be evolved and to eventually attain a likeness unto His own image. This is the more rational view-point to take, and explains how and why the races of man have evolved and perfected in form and nature since primitive man first came upon the earth.

This at once brings us face to face with the question as to whether man has reached in this twentieth century A. D. any resemblance to the high ideal that God had in mind and how we are justified in looking upon the present races of human beings as being anywhere near the degree of evolution that man may yet attain.

The time may come hundreds of thousands of years from now when human beings on this earth will look upon pictures and statues of our present cultured civilization as typical of a primitive race of beings so low in evolution as to be considered as belonging to the first and earliest form of human life. In that case, ages of civilizations and evolution lie before us, and this long process of evolution may easily carry us from this planet to other planets where the evolution will be perfected.

Undoubtedly, the present unrest and extremely radical changes that are taking place in man's thinking and living represents another and newer stage of evolution, and out of this will come a new empire, or a new race, or a new standard of human beings and human activity. There have been hundreds of such definite stages of evolutionary progress in the past. There is no way to indicate whether there will be two more such stages or two million more.

There is nothing to indicate that man's entire course of evolution will be





limited to his experiences on this one planet or whether certain stages of evolution will take him from one planet to another, just as the progress of the pupil through school takes him from one class room to another, for, after all, our experiences here on the earth constitute a schooling, and our evolution is in accordance with the lessons learned.

Something of this great possibility of continuous evolution and further existence on other planets must have been revealed to the ancients in a very definite way. It may well be that the great master minds of the past centuries, who attained such wonderful intellectual and spiritual development, have passed from this class room of experience here on this earth and have gone to another planet or to a higher class room for higher instruction and higher evolution.

With this possibility in mind we can picture the other planets, including the many that have not yet been discovered by man's observations, as being peopled by more highly evolved races of beings

than those here on this earth. And just as the great mystics and master minds of the past centuries were able to communicate their ideas from one nation to another, or from one people to another, or from one individual to another, telepathically, psychically, or mentally, so these master minds and highly evolved beings who have progressed to other planets may be able to communicate telepathically with the most highly attuned minds here on this earth and describe the nature of conditions on their planets, and thus reveal facts that science could not discover through physical observations.

Certainly, the whole subject is worthy of meditation and contemplation, not only from the mystical point of view, but from the scientific point of view, if once we get away from the idea that man today in the most civilized parts of the earth has attained the highest degree of development or that he is anywhere near that point in his evolution where he can look upon himself as even approaching such a high standard as "the image of God."



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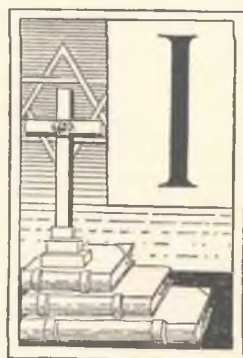
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## SANCTUM MUSINGS

### SPIRITUALITY



**I**T would appear that spirituality is an award offered for loyalty or devotion to a religious sect. From the pulpits of the land are extolled the virtues of various creeds and dogmas. The persuasive presentation of the tenets should suffice to compel acceptance. But, in addition, there is offered an inducement—the state of spirituality. It is plainly stated or definitely inferred that if one will conform not alone to the spirit of the sectarian decrees, but to the absolute literal interpretation of the words, "He shall be awarded."

This compensation for adherence shall be spirituality. Great care is given to properly explain and present the creed. Every effort to enforce it is made. But what of the object, the end—spirituality—that which one is to receive? Unfortunately, it is left unexplained; nor does it receive proper laudation. If it is found necessary to persuade allegiance to a creed by the promise of reward, then that reward should be made more magnificent, alluring, and gratifying than the means to obtain it.

It is true that to an extent, a mental picture of spirituality is developed in the mind of the creedist. Can, then, the

picture of spirituality definitely or indefinitely painted in the consciousness of a class of religious creedists be accepted as a true state of spirituality for all men and women alike? Is it not a fact that the myriads of religious denominations today have built up theological and ecclesiastical rules and laws termed creeds?

Furthermore, are not their creeds supposedly based on the sayings of prophets? Is it not easily determinable that these creeds differ from one another? Is not the state to be attained and which is called spirituality differently defined by each? Even in the instance of those sects who recognize the same prophets, do they not hold out to their adherents a state of spirituality, differing in nature from the others? Then, is spirituality an absolute state to all men alike, or are there different types of spirituality? Would it not appear from this confusion that before one would consider the acquisition of spirituality, he would be of necessity obliged to consider the particular type of spirituality he desired?

Some might declare that the various religious creeds are merely rigid rules of right living, which if conformed with, bring about goodness; therefore, goodness, when attained, and no matter through what method, would be spirituality. This offers the premise that goodness is spirituality. It seems to establish a unity of the nature of spirituality by all roads of proper conduct leading to it. But upon further consider-





ation, may we not question the premise that one who is good is also spiritual?

It is, undoubtedly, commonly accepted that virtue or goodness is one with spirituality. Their meaning is commonly related. We speak of or proudly point to an individual who has restrained his passions and controlled his emotions, and conformed to society's dictates as a good man or woman. We feel certain that he or she must be of a spiritual nature—that nature of spirituality that the religious creeds instruct us as being obtainable through right living.

Goodness, however, is not an absolute state of living. Goodness is not an actual, mental, physical, or psychic condition; no one can define goodness within the limits of universal rules. It is merely an arbitrary, relative state. If, at this moment, you were obliged to draft rules, which to you would represent that which would mean virtue or the state of being good, do you believe the draft would meet the requirements of others? Those rules might be the dictates of your conscience; it would perhaps constitute the conception held by you since your youth, still they would be wrong—not erroneous to you, but to millions of others. Even your neighbor when examining your prepared moral and ethical code would, undoubtedly, wish to add or subtract a point, it would represent to him absolute goodness.

Thus we find groups of persons living their lives according to standards of goodness. Some of these standards are legislated by governments, others are the origin of sacred religious traditions. The important factor to be considered is that *they differ*. The Oriental may live a life of religious devotion to a creed descended from yore. He believes he has attained the virtue required of him. He is respected as a good man by religious brothers. To you, his conduct would appear perhaps licentious; and, in turn, your conduct would, undoubtedly, be abhorred by the Oriental. There is, then, no universal standard that all men can appreciate alike as being virtue or goodness.

If that is so, then goodness cannot be spirituality, and we are brought back to our original point of confusion. Having degrees of goodness, there would logically be degrees of spiritu-

ality. Goodness is not of Divinity or the Infinite, but of man. This perhaps may seem an impious declaration, but let us further consider.

Without entering into a discussion of environment, we will admit that unfortunately in most instances man's thinking and living are affected by environment. Climatic conditions, business customs, religious beliefs, national pride, social influence, all exert a pressure on man's conduct toward his fellowmen. Society, which is composed of mankind, finds it advantageous to make no radical departure from the conventions laid down by habit and custom. Unconsciously, man restricts himself to the limitations of custom.

It is from these customs in every land that a great portion of the laws of the courts originates. Accepted rules of behavior are established. What are these rules? They are definite provisions that set forth what society will consider a violation of her time-honored customs. One who lives in accordance with these provisions is considered good; if the rules observed are a moral code, he is virtuous; if they be ethical, he is considered acting with due propriety. They are mainly concerned not with the ultimate welfare of the individual, but with his conduct toward the other members of society.

It is considered that improper conduct by an individual, of a moral nature, for an example, would ultimately have a detrimental influence on society. So he is restricted from personal indulgence, whatever its nature. These standards of goodness, ethics, morals and conventions as established by man, from his different interpretations of sacred literature, or brought about by custom, concern themselves in reality with the relation of exoteric man with his fellowmen. They obviously have no effect on his soul, contrary to the general conception that they do.

Will you not agree with me that one may rigidly abide by the conventions of society, ethics of business, and the moral code of a religious sect, and be considered good, yet not be spiritual? To call man spiritual because he be recognized as good, is to admit of differing degrees of spirituality. We have seen that there is no single standard of goodness, but a multiplicity of



them, and these standards of goodness regulate, therefore, not man's spiritual self, but his conduct with and toward man.

Does not, however, spirituality still seem to you to mean a single state of attainment? We have seen, so far, a variety of states of spirituality offered as an ultimate goal by various religious sects or philosophical movements, each in turn differing from another. To each body of persons, of course, having the same concept, it is a single state to them. But if we can find other groups of persons having a different concept of the spirituality to be attained through their religious devotions, then logically we are still faced with the question—is, or is there not, a single state of spirituality? A famous logician once said it merely requires the appearance of one white crow to prove that all crows are not black, and that is the situation at this point of our discourse.

We have been considering the states of conduct of man as associated with or equivalent to spirituality. Now let us analyze spirituality as to its nature. We can readily see that in its nature it is distinctly opposite to any condition of man which may be the product of his exoteric or physical nature. Spirituality is of the soul—a condition which is of the essence of God. Briefly, spirituality means to us a state attained in whatever manner we may please, which is of the spirit of God. To be of the spirit of God is to be in communion with Him. It would mean to have an inner comprehension of the Infinite Intelligence residing within you to sense the Divine union of soul and body.

We can readily comprehend that true spirituality, therefore, in its nature must be alike to all men. If it is a state of God, it must be uniform. Since spirituality is of the spirit of God, it is of the absolute, non-divisible, and of one nature. It is not what man does in his living that determines his spirituality, but in his ability to go within and commune with his soul. Man may conform to man's code of righteousness and be recognized as good, and yet be a spiritual failure, never having the experience of spiritual attunement. It is likewise true that one who is able to commune with God through the medium of his Soul Consciousness will, un-

doubtedly, act justly toward his fellowmen. The wisdom of his Soul, the consciousness of God would direct his human conduct far from the path of wrong-doing; that is, wrong-doing in the Infinite sense. It is quite probable, however, that the conduct of one who is truly spiritual would not be accepted at all times as proper by his fellowmen.

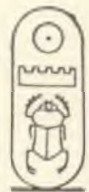
Many are the mystics and Avatars and martyrs who have suffered death because their manner of living and thinking was called sinful; yet time has proven they were highly spiritual withal.

Spirituality is a state we come to know from the dictates of the soul through a close communion and association with the Infinite Consciousness of God. There are no outer steps that lead to such a state. Creeds, sects, and schools cannot directly prescribe a standard code that will lead man to spirituality. To objectively attempt to outline the path to God is to attempt to measure infinity with the yardstick. How can the material mind of man pattern God? God is within man, and man can know him only through going within and contacting his inner self. Is it also not appropriate to say that man cannot obtain complete, permanent spirituality here on this plane? Furthermore, is it not wrong for any religious or philosophical movement to attempt to teach man to acquire permanent spirituality here?

Man, we all recognize, is of a dual nature—material, physical, and with all the attributes necessary for the complete functioning of that nature on this material plane of existence. He is also imbued with a soul, giving him an inner intelligence, a mind which directs involuntarily the life force which is in him. It is man's obligation to Divinity to, as nearly as possible, maintain a Cosmic harmonium or balance between these two. To deny either is to violate a Cosmic decree.

Man had naught to do with the Divine principles establishing the formation of his body. Therefore, the laws of procreation or those natural laws governing the functioning of his body cannot be negated by man. It must be recognized as the manifestation of Infinite principles on a material plane, and therefore, the body should be kept

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# PAGES from the PAST



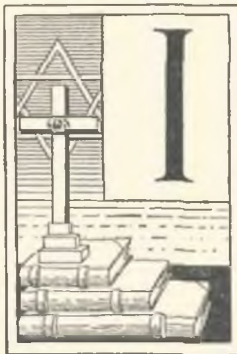
Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing these minds through the presentation of writings which typify their thoughts.

This month we have selected portions of a dialogue from one of Balzac's novels which convey his mystical view-point. Honore De Balzac, the famous French novelist and mystic, was born in Tours, France, May 20, 1799. He was schooled in the common French schools until nine and then he was placed by his parents under the tutorship of a royal teacher. He left his tutor at seventeen, contrary to his parents wishes, they endeavoring to compel him to enter the legal profession which apparently he abhorred.

He finally retired to a garret where on a meager income he nearly starved. It was while in this garret that some of his greatest literary contributions were made. He worked, living on small rations, as long as sixteen hour stretches, daily, with merely a little relaxation between. He seemed to have read but little in the latter part of his life; therefore, must have read much in his youth. His lack of appreciation of the value of money caused him much embarrassment and he vacillated from riches to poverty.

As a biographer says, in part, of his literary works, "He seemed accustomed to create in a fashion which is not so much of the actual world as of some other, possible but not actual—"

He finally became very weak, constitutionally, due to his impoverished condition and overwork and entered transition, August 17, 1850. Some who were his pallbearers are now considered renowned geniuses, such as, Victor Hugo and Alexander Dumas.



**I** F MATERIAL science be the end and object of human effort, tell me, both of you, would societies—those great centers where men congregate—would they perpetually be dispersed? If civilization were the object of our Species, would intelligence perish? Would it continue purely individual? The grandeur of all nations that were truly great was based on exceptions; when the exception ceased their power died. If such were the End-all, Prophets, Seers, and Messengers of God would have lent their hand to Science rather than have given it to Belief. Surely they would have quickened your brains sooner than have touched your hearts! But no; one and all they came to lead the nations back to God; they proclaimed the sacred Path

in simple words that showed the way to heaven; all were wrapped in love and faith, all were inspired by that WORD which hovers above the inhabitants of earth, enfolding them, inspiriting them, uplifting them; none were prompted by any human interest. Your great geniuses, your poets, your kings, your learned men are engulfed with their cities; while the names of these good pastors of humanity, ever blessed, have survived all cataclysms. \* \* \*

"When you call God a Creator, you dwarf Him. He did not create, as you think He did, plants or animals or stars. Could He proceed by a variety of means? Must He not act by unity of composition? Moreover, He gave forth principles to be developed, according to His universal law, at the will of the surroundings in which they were placed. Hence a single substance and motion, a single plant, a single animal, but correlations everywhere. In fact, all affinities are linked together by contiguous similitudes; the life of the worlds is drawn toward the centers by famished

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aspiration, as you are drawn by hunger to seek food.

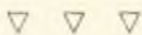
"To give you an example of affinities linked to similitudes (a secondary law on which the creations of your thought are based), music, that celestial art, is the working out of this principle; for is it not a complement of sounds harmonized by number? Is not sound a modification of air, compressed, diluted, echoed? You know the composition of air,—oxygen, nitrogen, and carbon. As you cannot obtain sound from the void, it is plain that music and the human voice are the result of organized chemical substances, which put themselves in unison with the same substances prepared within you by your thought, coordinated by means of light, the great nourisher of your globe. Have you ever meditated on the masses of nitre deposited by the snow, have you ever observed a thunderstorm and seen the plants breathing in from the air about them the metal it contains, without concluding that the sun has fused and distributed the subtle essence which nourishes all things here below? \* \* \*

"Can God abase himself to you? Is it not for you to rise to Him? If human reason finds the ladder of its own strength too weak to bring God down to it, is it not evident that you must find some other path to reach Him? That Path is in ourselves. The Seer and the Believer find eyes within their souls more piercing far than eyes that probe the things on earth,—they see the Dawn. Hear this truth: Your science, let it be ever so exact, your meditations, however bold, your noblest lights, are Clouds. Above, above is the Sanctuary whence the true Light flows. \* \* \*

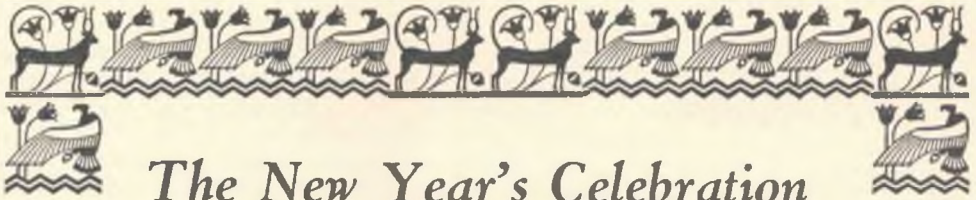
"We have also admitted that Matter and Spirit are two creations which do not comprehend each other; that the spiritual world is formed of infinite relations to which the finite material world has given rise; that if no one on earth is able to identify himself by the power of his spirit with the great-whole of terrestrial creations, still less is he able to rise to the knowledge of the relations which

the spirit perceives between these creations.

"We might end the argument here in one word, by denying you the faculty of comprehending God, just as you deny to the pebbles of the fiord the faculties of counting and of seeing each other. How do you know that the stones themselves do not deny the existence of man, though man makes use of them to build his houses? There is one fact that appals you,—the Infinite; if you feel it within you, why will you not admit the consequences? Can the finite have a perfect knowledge of the infinite? If you cannot perceive those relations which, according to your own admission, are infinite, how can you grasp a sense of the far-off end to which they are converging? Order, the revelation of which is one of your needs, being infinite, can your limited reason apprehend it? Do not ask why man does not comprehend that which he is able to perceive, for he is equally able to perceive that which he does not comprehend. If I prove to you that your mind ignores that which lies within its compass, will you grant that it is impossible for it to conceive whatever is beyond it? This being so, am I not justified in saying to you: 'One of the two propositions under which God is annihilated before the tribunal of our reason must be true, the other is false. Inasmuch as creation exists, you feel the necessity of an end, and that end should be good, should it not? Now, if Matter terminates in man by intelligence, why are you not satisfied to believe that the end of human intelligence is the Light of the higher spheres, where alone an intuition of that God who seems to you so insoluble a problem is obtained? The species which are beneath you have no conception of the universe, and you have; why should there not be other species above you more intelligent than your own? Man ought to be better informed than he is about himself before he spends his strength in measuring God. Before attacking the stars that light us, and the higher certainties, ought he not to understand the certainties which are actually about him?'"







## The New Year's Celebration

ALL MEMBERS SHOULD PARTICIPATE IN THIS  
ANNIVERSARY FEAST

By THE SUPREME SECRETARY



MARCH 20, has been decreed by the Emperor as the official date in North America for the birth of the Rosicrucian year 3285. Our members are advised to read his comments in this regard in his article dealing with the Thought of

the Month in this issue.

It is my duty to advise all members how they may participate in the symbolical feast that is held each year on the occasion of the New Year anniversary.

For those members who are connected with Lodges, the celebration will take place in their Lodge temples some time during the week beginning March 20, the precise date and hour being set by the Master of their Lodge. In all Chapters and Groups a similar celebration will be held at some hour during the week, beginning March 20, selected by the Master of the Chapter or Group, and all members will be notified when to be present.

Those of our members who are students at home and who are not connected with any local Group or Chapter may proceed to take advantage of the special services that will be conducted by the Grand Lodge in California under the direction of Grand Master Dean. The manner in which these home study members may participate in this nation-wide celebration is as follows:

On Tuesday evening, March 22, at eight o'clock, Pacific Standard Time, or eleven o'clock, Pacific Standard Time, the New Year symbolical feast will be conducted in the Supreme Temple by the Grand Master and will last for one hour. Our home study members are, therefore, advised to arrange to be in their individual sanctums or in their little group sanctums or meeting places where there are groups of eight or ten or more members on Tuesday evening, March 22, beginning at an hour that is equal to eight o'clock, Pacific Standard Time. Members living in foreign districts may go into their sanctums at whatever hour of the day is equivalent to this same time in California.

All such members are advised to arrange beforehand to have in their sanctum three forms of food, in order that they may take part in the symbolical feast. This food is, first, a form of bread or muffin composed principally of corn; second, some salted nuts in order that the element of salt may be present; third, some unfermented grape juice or wine, representing the juice of the grape. The symbolical feast is always represented by the use of corn, salt, and wine. During the course of the hour devoted to this celebration at home, the members are advised to sit in concentration or attunement with the Supreme Lodge and the highest officers and members assembled here and to meditate upon the spiritual significance of a new year of activities and a coming period of twelve months of opportunity to serve God and man and to improve oneself. After twenty minutes of such meditation and contemplation, the members should eat a little of the



corn bread or muffin, a few of the salted nuts, and drink a small glass of the grape juice, as partaking of a symbolical feast. This should be followed by a prayer of thankfulness to God for all of the Cosmic blessings bestowed upon the individual, and for life itself, and for nourishment and health and the opportunities to work and worship.

After the prayer the members should continue their contact with the Supreme Lodge, sitting in a relaxed condition and in meditation holding themselves receptive to the vibrations and contacts being sent forth from the Supreme Temple by the officers and members assembled there.

It will help our members in their meditation if they read the article by the Imperator in this issue in the department called "The Thought of the Month," and if they will also think of the many changes and improvements that have come into their lives since they joined the organization and of the many possibilities that lie before them in the future months and years.

The members should also think of the fact that all over the world there are other Rosicrucians assembled in their homes at a similar hour or period of the day, uniting in a world-wide hour of spiritual contemplation and

peace. The very thought of this is stimulating and inspiring. To contemplate that in these days of unrest and adjustment, with all of the problems that face individuals and nations of individuals, there are those who can cease their mundane, material thinking and activities to relax and attune themselves spiritually with thousands upon thousands of others is a magnificent picture to visualize and a marvelous condition with which to become attuned.

Likewise, we implore that in all Lodges and in all temples of the Order here in North America and in foreign lands the officers and members assembled will have in mind the many thousands of members sitting quietly in their individual sanctums at home in attunement with them and that these large assemblies of members in the north and the south; the east and the west, in modern lands and ancient lands; in new temples and old; among races of all kinds and all colors, send forth their kindest thoughts and spiritual benedictions to our members in every part of the new world.

Thus the thoughts of Peace, Light, Life, and Love, will encircle the globe on the occasion of this New Year celebration.



## Cathedral Contacts

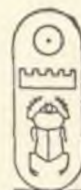
(Continued from Page 49)

lent opportunity for psychic development for peace, health, and strength. Those who are strangers will also find it to their advantage to make the contact, if they wish, but all members are urged to do so. This special spiritual ceremony held in the Supreme Temple, begins at eight o'clock, each Tuesday evening, Pacific Standard Time. That means eleven o'clock, Eastern Standard Time, and ten o'clock and nine o'clock in the central parts of the United States. Many members, as well as the highest officers, will be sitting in silence and spiritual attune-

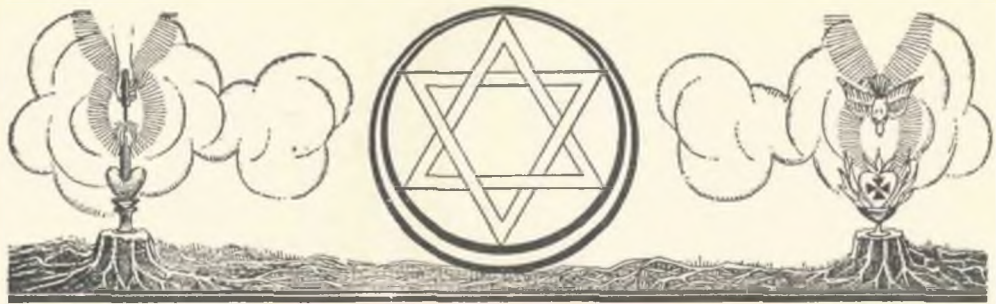
ment with you from 8:00 to 8:15 on these occasions.

Our members are urged to speak of the Cathedral of the Soul to all who are not members, and especially to those who show the slightest interest in the work of the organization, for these spiritual contact periods will help all who need them and will demonstrate the working of some of the laws that are so beautifully taught in our studies.

The Grand Master, Brother Charles Dana Dean, will be glad to hear from those members who make contact with his class and who wish to express briefly their experience.







## My Brother's Keeper or Executioner?

God May Have Ordained That We Should Protect Each Other But The American Constitution Guarantees Us Some Rights and Privileges.

By THE IMPERATOR



WE are back on the fighting line again in regard to medical liberty and other human rights and privileges.

We do not believe that certain constitutional guarantees can be set aside by any group of persons arbitrarily and

with an autocracy that makes old world tyranny look like childhood diplomacy.

We have just received some newspapers from the city of Fitchburg, Massachusetts. Across the whole of the front page of one of the papers we read this maddening declaration, "Compulsory Vaccination Ordered to Check Smallpox."

As we read the subheads under this great headline, we learn, first, that all the residents of the city of Fitchburg have been ordered to become subject to immunization by the Board of Health. Further, we read that this drastic action was taken after some physicians had diagnosed ten cases of illness in adjoining communities as being cases of smallpox.

When we get down to the meat of the matter in the small type, we find the real unconstitutional, un-American

facts. We find that the order for compulsory vaccination of every inhabitant of the city of Fitchburg was adopted by the Board of Health on the morning of January 13, 1932, as a result of a meeting which the mayor of the city had with a number of physicians in the city hall. It appears that one of the physicians, representing the State Department, is alleged to have declared that this arbitrary and autocratic position was taken on the recommendation and advice of one of the physicians connected with the hospital; and these two physicians united in declaring, according to the newspaper account, that there should be absolutely no exemptions in regard to this compulsory vaccination "except in cases where the life of the patient might be involved."

If vaccination is such a harmless, innocent simple little thing, unworthy of the layman's investigation, why is it considered dangerous to any human life, and why should there be any exceptions because the life of a patient might be involved?

We have all been led to believe that one vaccination was almost enough for a lifetime, and we have been told recently that vaccination should be repeated every seven years. We were beginning to believe that the next recommendation would be that everyone should be vaccinated every two years. One vaccination in a lifetime is cer-



tainly not good business for physicians. Vaccination every seven years makes a pretty fair situation for the business of curing those who are sick. Vaccination every two years ought to be a real joy to these practitioners. But, we read in these newspaper accounts from Fitchburg that one of the physicians who urged this city-wide compulsory vaccination now declares that, "babies just born and people ninety years old should all be included," and we are jolted in our expectations when we find that vaccination every two years is not sufficient, but that "children vaccinated as late as a month ago should be re-vaccinated."

If vaccination is any good at all, it ought to last more than a month especially when we have been told that it would last a lifetime or at least seven years. What is the truth of it, anyway? Is the time coming when compulsory vaccination will be an after-dinner pastime each day or an early morning preparation for the day's work, as cleaning the teeth and shining the shoes?

And, since when can two or three, or a hundred, men of any professional classification or any political or other classification come together and arbitrarily decide that every American citizen within a certain district must submit to one kind of medical treatment whether he desires it or not? If this is not autocracy and tyranny, and a violation of our constitutional rights, then I am greatly mistaken.

What will happen to the individual who refuses to submit to such dictatorship? What will happen to young men or old men, young women or old women who say that they are American citizens, and under the constitution are guaranteed certain rights and privileges, among them the pursuit of life and happiness, and who refuse to submit to any form of torture, pain or manipulation that will endanger their health, happiness, peace or contentment? Will such persons be forcibly ejected from the city? Can they be put upon trains or trucks and railroaded out of town? Will they be ostracized and sent into another state, or perhaps exported out of America to some Siberian plain or mountain top?

*Sixty-five*

Our only advice to the many who have telegraphed us and written us about this situation is, if you have money enough and an attorney who will try to fight this matter, then take a firm stand and refuse to be vaccinated. If you haven't the attorney or the money, or you are fearful of losing your position and your income, then submit to this compulsory vaccination. The only real remedy that you have left is to rise in all of your collective power and exercise your rights in passing laws to prevent this sort of tyranny.

Who knows whether there are ten cases of smallpox in any community or not? Only the physicians who examine these persons and then isolate them and put them where other physicians or persons of competent authority cannot examine them or discover the real facts. Who knows whether such ten cases are dangerous to the rest of the community or not? Only those who take the attitude that they are the high and mighty dictators of human conduct.

It is time that something is done about this sort of thing, for it breaks out in all parts of the country every so often. Compulsory vaccination leads to many forms of illness in many cases, and it leads to further examinations and further treatments and further business for physicians. We dare say that if the free vaccination of citizens ended in nothing more than the few minutes attention that was given to each patient, there would be a sudden decrease in the cry for more vaccinations.

It is time that the citizenship of America or any other country where such things as this may be possible, take a stand against it and see that laws are passed preventing any medical board or any group of individuals, representing any system of therapeutics, from dictating compulsory submission to any one form of practice.

If we cannot do this, then we are laughing at the American flag and making a joke of our national liberty. Either we are free citizens or we are serfs and slaves; and it is about time that the American people decide not only in connection with this form of medical autocracy, but in other forms of political dictation, whether we are free citizens under a flag and symbol that guarantees us liberty or not.





# Fear

(Continued from Page 48)

In other words, the parents would be conscious of actual existing circumstances. We recall that in fear we are not actually conscious of a condition through our senses, but merely formulate one in our mind. Courage is generated immediately in the minds of the parents in the illustration above. It is not a state brought about to meet some condition of the future whether that future be six months, or three minutes, but courage is a condition of the immediate NOW. Courage does not enter into anticipation of events, but a meeting of those already at hand. The parents of our illustration would, undoubtedly, wish to rush into the flames to rescue the child at once. The parents wish to protect the child against severe burns. The whole display of courage is to maintain the present status of the child's physical welfare.

Courage in its physical reactions clearly shows the attempt of the subjective mind to maintain automatically the stability of the functions of the body, so that the individual can persist in his attempts, whatever they may be. A person under the sway of extreme courage is more subjective, than objective. The objective faculties of the mind are entirely governed by the dominating thought of the subjective. Courage is, from a psychological point of view, a temporary state of self-hypnosis. The subject is almost devoid of sensations such as pain until afterward in a state of relaxation. We may say, therefore, that courage should not be in all instances heralded as a virtue, nor should fear under all circumstances be despised. Both are born of our mental processes and depend upon the physical and psychological nature of an individual. Let us reiterate these laws: Courage is ever of the NOW. We cannot be courageous about that which is not as yet. Fear cannot be of that which is, but must always be of that which is not.

\* \* \*

We have propounded the problem of fear. Have we a solution for it? Let us work with the same element as we

understand generates fear in our attempt to find the conquest of it. To return to the nucleus of our discussion of the cause of fear; that is, the mental picture produced by deductive reasoning:—The passer-by of our early illustration who had built in his consciousness the picture of an attack upon his person by the ferocious dog,—How may he check this growing picture, and increasing fear? To tell him to disregard it is absurd. You can not displace with a few words a picture that is so vivid in the consciousness that the person can actually realize the things that he imagines. Perhaps the suggestion is made that one should will away the inhibition of fear. That is only speaking in generalities, as we might reasonably reply, and what do you mean by 'will away'?

It is true that we will find our conquest of fear in the will, but in what manner of its use? It is best to digress for the moment from the main issue to arrive at a brief understanding of what the will is. Let us start with the accepted definition of will as the power of conscious, deliberate action, or the faculty of the rational mind (objective mind) to make a choice of its ends of action. This means, then, to will a thing is to focus your brain consciousness upon the performance of some specific action to direct all of your faculties towards an ultimate end.

To further define, we might say that the will to do a thing is to concentrate your mental energies towards a certain objective. We see in all this one prime factor, and that is that before we can will this, or that, we must first arrive at a decision. Decisions are the results of reasoning. We are not always conscious of the processes of our reasoning, which finally result in a decision. We may draw from memory, or present impressions, and from these two form conclusions which result in a decision. We have progressed far enough along this line to give us material to continue with our main issue. We find that will, then, is the objective decision to act, AFTER REASONING. But,

*Sixty-six*



if you recall, we found that fear was also due to a specific type of reasoning known as deductive. How, you might logically ask, can will then assist to eliminate fear, as it is commonly supposed to do, if it also is the result of reasoning? Can, you might ask, reasoning oppose itself? It is necessary to realize, however, that will permits the use of all of the various forms of reasoning before it makes a decision, and enacts it.

Fear, however, is the result of one form of reasoning; therefore, it is an unbalanced process. Let us explain: If the passer-by of our illustration were to enter into the process of inductive, as well as deductive reasoning, his mental picture would immediately change. He would set up a counter picture in his mind and would mitigate the one established by his imagination. He would return to a rational state of mind, and would build up a courage or resistance to actualities which would easily offset the anticipated conclusion, or the generated fear.

Suppose, to get down to homely illustrations, that he said to himself, "Here is the dog, ferocious in nature, who resents my passing though he does not resent others. What are the reasons? I, carrying a large walking stick when I pass, always shake it at the dog to intimidate it. The dog, undoubtedly, thinks I intend to force an entry with that stick, or perhaps strike him. The known facts, then, are the ferocity of the dog, my carrying of a walking stick, and my shaking it at him. Going backward from the incidents through the process of inductive reasoning I can understand why the dog will act as he does toward me."

This reasoning of the passer-by is inductive from results to the cause. It is a backward process. The passer-by would, by the time he had reached such a conclusion as above from inductive reasoning, have created in his own mind a counter picture which would have clearly altered his previous, imaginary one. The next step would then be for him to further exercise his will to the extent of concentrating and holding uppermost in his consciousness this picture of the opposite reasoning, and to

act accordingly. Whenever he felt fearful and analyzed his fear and realized he had a picture brought about solely by deductive reasoning, he would immediately will himself to use his other processes of reasoning to bring him to a normal, rational state. His condition then will not be one of either courage, or fear.

The first step, and the most important in the conquest of fear, we have found, therefore, is syllogistical reasoning. In common vernacular, don't let yourself be possessed of deductive reasoning alone; don't be swayed by imagination only. Argue with yourself pro and con. When you do this your mental picture becomes balanced, and you cannot be in a state of fear. Syllogistical reasoning means to use all of your forms of reasoning as we ordinarily do hourly, whether we are conscious of it, or not. Stop and hesitate a moment in this reading. Think of how, during the day, you go backward in your thinking into your memory, and then project your thoughts forward in anticipation of future events in the realm of imagination, and then at the same time you are always conscious of things occurring at the moment through your sense perceptions. When you do syllogistical reasoning before permitting a thought picture to occupy your mind, that picture will be logical, at least as logical as your experiences and intelligence can possibly make it.

The conquest of fear, like all other conquests, means a battle. When you will yourself to reason logically, or syllogistically, you are entering into a contest with a mental picture formed by fear. You have a mental ordeal to go through. Fear in its support, as we have found, calls upon the memory of sensation to assist it. That is, you vividly recall all incidents and associations of the past that may be in any way related to your imaginery picture, or the fear you have in your mind. We have shown in the instance of the passer-by how he would recall from his memory all the sensations he had of actually being bitten, or pains similar to bites. These things colored his anticipation of the future bite. It helped him to get a wrong realization, to build up a fear. To offset that he would need to will to reason logically as explained.





Thus the warfare continues between logic and the memory of sensations. A continual determined battle on your part strengthens the will, and makes each contest much easier for you. If one resigns to fear each time it arises his will becomes so weakened that he is robbed of his privilege of syllogistical reasoning until finally it is impossible for him to withhold his deductive reasoning from running away with itself. Practice these suggestions as theories at first, if you will, and you will eventually admit to yourself that they are facts. The conquest of fear is easily possible with every normal person.

\* \* \*

It never has been established as a fact that fear may be transmitted from parent to offspring. In other words, inherited. We have shown, I believe, that fear is due to a unilateral process of reasoning, and reasoning is a faculty of the objective or brain consciousness of man. The peculiarities of the brain functioning, as every pathologist will agree upon, are not inherited. Insanity, as pathologists or professors of eugenics point out, is *inherited*. But its particular form of manifestation may differ with each generation. The above is merely used as an analogy; not that we mean to infer that fear in its general manifestation is a form of insanity. The contributory causes that result in fear, however, can be and are inherited.

In other words, fear as the result of a cause cannot be inherited, but the cause which can produce fear can be inherited. Nervous disabilities, where one can not co-ordinate his various faculties and subject them to his will,

are the foundations for fear. Nervous disabilities due, in themselves, to disease of the body can be transmitted. There are numerous diseases resulting in such disabilities. The child inheriting a disease affecting the nervous system or its plexuses is apt to be a continuous subject of fear. His consciousness will continuously be inhibited with an imaginary picture, and he cannot conquer it in the way we have suggested. His remedy must be of a physiological nature, not a psychological one. Such a person is extremely handicapped in his attempt to conquer fear from the mental angle. He must start from its cause,—the physical disability. Such persons are subject to hallucinations and fanaticisms. They dwell entirely in an imaginary world, and are never able to fully appreciate the sense perceptions of the moment. Their imagination, to use common vernacular, runs riot. They dwell continually in a state of reality; never in actuality.

However, the average person as far as this affliction of fear is concerned is normal mentally and physically, and needs only treat himself psychologically to conquer it. To conquer fear, pit logic against memory of sensation. Reason inductively, as well as deductively. Use your will to analyze the mental picture on the horizon of your consciousness.

Perhaps the layman uses the best term, after all, when he says, "Forget it." If your fear were an actual condition you could not cast it aside, but since fears are not actualities, but only anticipations, exercise your syllogistical reasoning and cast them aside by the process proposed.

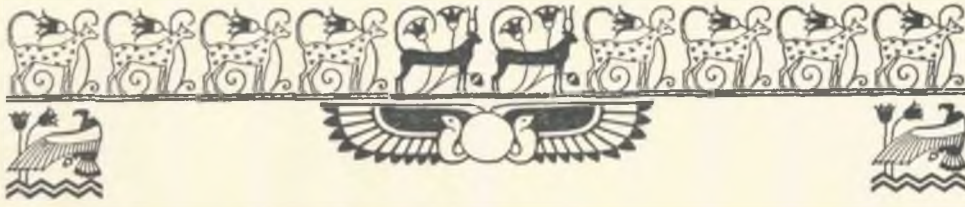
#### REINCARNATION

Another edition of the fascinating story, "A Thousand Years of Yesterdays," dealing with reincarnation is now off the press. This book in fiction form contains many principles and profound laws of metaphysics. It now has been handsomely bound, and the price is still ONLY 85c. It can be gotten from the Rosicrucian Supply Bureau, San Jose, California.

#### ROSICRUCIAN RADIO PROGRAMS

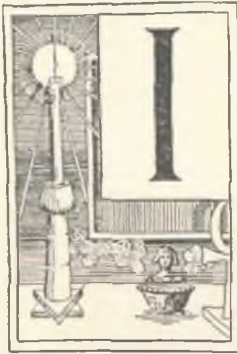
Watch this magazine carefully for announcements of the mystical Rosicrucian broadcasts from leading national stations. Our program over WPG, Atlantic City, discontinues on Thursday, February 25, 8:30 to 9:00 P. M., Eastern Time. Our program still continues over KNX, Hollywood, every Wednesday night, but changes to the new hours of 8:30 to 9:00 P. M., Pacific Coast Time. Watch for other broadcasts in other sections of the country.





## Lost in the Wilderness

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



**I**N all Rosicrucian work the ultimate end is to lead the student member to know himself better and to lead him toward the goal of perfection. All study of life, reduced to a common basis, is a study of Truth. Truth is attribute God, hence *all study of Truth is a study of God.* God is everywhere and as we proceed through our Rosicrucian work, we finally realize that an infinite spark of the Divine is within each one of US, in fact, we are a part of the Whole, not separate from the All, not separate from God, but a part of God. Our personality is an outpicturing of God's thought or idea and our thoughts are God's thoughts.

Volumes could be written on this subject—some claim it leads to confusion—on the contrary it leads to simplicity. Man in his everyday work strives to put himself forward in place of God—he fails—or refuses to acknowledge the God within, and here is where man's troubles *start.* They could end here, but not as long as man continues to usurp God in his own thinking or mind.

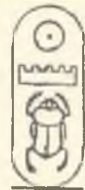
Daily correspondence from our members clearly reveals the constant resistance on the part of many. Case after case shows a knowing or unknowing act of man that leads him deeper and deeper into the forest of Darkness.

Occasionally he can look up and glimpse the light, but aside from giving him slight hope it only goes to prove more conclusively that he is still in the dark.

Listen! "A voice crying in the Wilderness," a cry for help, a plea for guidance; we hear the call and make haste to give assistance, but alas! We find opposition and resistance. Our offer to guide the individual is either refused outright, or criticized, belittled and cast aside. I am speaking of the wilderness of mental confusion through which we all have to go—that enormous expanse through which our paths lie, through inhibitions, repressions, complexes, fear, vanity, ignorance and superstition on to the goal of attunement, to a realization of the Truth. We attempt to point out the way but are met with rebuff, and so, we come to understand that the one crying for help does not really want guidance; he only wants company.

Curious! This wilderness of the mind, but more curious the actions of those minds lost in that wilderness. Only the keen observer from the distant mountaintop can see its vastness. The poor soul fighting his way through its center has no concept beyond his distorted vision.

One of the greatest problems of all is to help the one who does not know he is lost. He admits the possibility of others becoming confused, but he! Never. He's right; says so himself. Is he not a traveler of many years, and a deep student of the Path? Yes, he is, we must admit—but alas, we observe he only travels in circles.





A study of this mental wilderness leads to a study of psychology. Psycho-, meaning the soul; -ology, a science or a study and discourse of—hence, a study or discourse of the soul. Mind is only an attribute of the soul, but to study mind thoroughly, we must of necessity include the soul. Mind, we are told, functions objectively and subjectively, and a close observation reveals that many, not all, of man's troubles can be greatly relieved by beginning with these phases of the mind.

The first type of 'wilderness wanderer,' and by far the most common, is the complex victim. This class presents the most difficult problem. They are almost hopeless; they shout for help but prevent you from giving it. They are cases for the patent psycho-analyst—a year's hard work for the most efficient of psychologists—and yet these same persons can, by following the Rosicrucian instructions, cure themselves, adjust their own concept of life and reorientate their thinking.

Psycho-analyzing is so large an undertaking that I would hesitate to enter into a discussion of the subject, so I will only endeavor to present some thoughts gathered from observation.

Vanity—here is the cause of many difficulties; it takes many forms and is expressed in nearly everyone in some form from birth to transition. It is the primary cause of adult infantilism. In child life it is expressed in such phrases as, "My papa is bigger than yours," "My brother can whip your brother," "My doll can talk and yours can't," and "I can skate faster than you can"; and in adult life it is clearly observed in snobbishness and braggadocia in such phrases as "I'm a personal friend of the President," "I purchase my clothes at the most exclusive shop in town," or in milder form as, "You poor dear, I hope some day you, too, will be able to see Europe," or perhaps, "I've been a student of this work for years and years; you can't tell me anything."

You will easily recognize these and other similar statements and know them for what they are. A common experience of our Membership Committee is to receive a letter from an inquirer saying, "Oh, yes, I've studied with all the great teachers, and don't want to bother with your Neophyte work; give

me your advanced instructions." It requires diplomacy and tact to successfully point out to these persons that the advanced work can only be given to those who have humbled themselves as Neophytes. This latter phrase indicates the superiority complex, a phase of vanity.

This thornbush in the Wilderness, 'Vanity,' prevents the true expression of the God within, and causes man to think he alone is to be given credit for his successes and that the Cosmic played no part in his affairs—poor soul, what trials and experiences are still coming to him before his lessons are learned. We see it all, and we weep and pray that the Cosmic will be lenient.

The next one crying for help is of opposite nature—no vanity, no feeling of superiority—on the contrary, an expression of inferiority, introspectiveness, contractiveness, a poor little worm of the dust, self-conscious, negative and a feeling that everyone in the world is against him, he's completely whipped and full of self-pity. "Poor me," he says, "I try so hard and I never succeed." We feel sorry, but set to work to rescue this soul from the depths into which it has fallen.

These are but two extremes, but not by any means, the only types. There are many more classifications and many variations to be considered. Each one is an individual case of its own. Each trait must be uncovered, classified and correctly placed. The combinations of the many traits make up the problem to be solved.

At this point the question arises—What has this to do with me; and what part does it play in my Rosicrucian work?—Simply this: By bringing before you some of the unusual cases, you can be forewarned and thus protect yourself from ever falling into the habit of incorrect thinking. To think correctly, one's thoughts and concepts of life must be balanced, and, incorrect thinking is a definite sign that the concept of life is unbalanced. It is an indication that the thinker is a mental wanderer in the wilderness, and, more is the pity he does not know he is lost.

What can be done? That is the next logical question. The answer is simple.



Help the lost one to know his oneness with his God—the God within himself. How? That question cannot be answered quite so easily; but it must be done if ever the problem is to be solved. Anything less than a realization of the oneness of God is just that much less than a permanent solution. All of man's trouble can be laid at the door of misunderstanding and his conscious or unconscious endeavor to supplant God in his thinking and acting. All things for which man craves are just ways and means by which the Cosmic keeps him forever striving and moving forward until the time comes for a realization of the truth to come to him. To the ancients the rising sun symbolized the Dawn of Hope forever reminding man that without Hope all urge to progress is gone.

Man's mind is an attribute of the soul—something that we all have, but know so very little of; it can lead us on, or it can stop our progress—it is intricate and intriguing, fascinating to follow, and interesting to observe—a channel through which a great and heavenly peace may come or mental pandemonium.

In the Rosicrucian work you are led and directed, instructed and guided ever and ever forward through the mental wilderness toward the goal of Illumination and realization of your oneness with God. You will know your mind as one with the All and the blessings of the Cosmic will abide with thee.

In future issues of the Rosicrucian Digest we will deal more specifically with various phases of the mind and learn how to recognize and correct them.



## Creating a New Career

(Continued from Page 52)

what your good wife would say to you: "John, what else can you do?" That is a logical question. You cannot begin to create something without having some idea in mind first. You want to know before you start whether or not what you have chosen will suit you. Find out what else you can do other than what you are doing now. First, find out why your present position is not paying you well, or why you are out of a position, and how you liked it when you had it. Now, it is foolish for any man to say that he can plug along through life and make a success in any line that he does not like. He may get his salary, and he may, in exchange for the salary, give what he is forced to give, but that is neither productive for the man nor for the firm. That man is sure to be one of the first to be laid off. Unless that man or woman is in an occupation that is most interesting, and the work so nice or so to the liking of the individual that he could even work at it for a few minutes or hours overtime without thinking of the overtime pay, or is constantly thinking how to improve it or take on more work without thinking of asking for an increase, he is not doing his best.

If you have a position that goes against your grain from morning to night, you are not in the right position, and that is one good reason for making a change and a good reason for changing to some different occupation.

On the other hand, if you are of the type where all work is boresome and the mere fact that your alarm clock gets you out of bed and makes you go to work is annoying—if you are of that type, then this analysis will not help you. There are some like that. They wish every day was Sunday so they could sleep a little longer in the morning. They go to work with that attitude. They do not say the job is distasteful; it is passable; they have not given it much thought.

The minute the man is seeking to improve his position and begins to look upon himself as being a victim of universal circumstances, it is like the man who got out of step in the parade and said all of the rest of the parade was wrong and he was right. We may later find this man, a highly expressive and versatile speaker, standing on a soap box, in the park, talking on a new sociology, merely because he cannot





adjust himself to conditions. He wants to adjust conditions before he improves himself. He is apt to think that he does not need any changing, but conditions around him do.

On the other hand, the man who feels that the business he is in is one that is not just for him, tries to adjust himself. He will let the business stand as it is, looking upon the system, the line he is in, as an established thing that would only change by the evolution of the component parts in it. Only after all the employees, only after all the consumers, the capitalists, and everybody and everything connected with it gradually evolve, will it change. The average person who is just dissatisfied because the line he is in is distasteful, but knows he can do better and can do something more productive, something more fitting to the ultimate consumer—is the person who can be helped. There is nothing wrong with the business or the employers, nothing wrong with the opportunities of that business, and nothing wrong with the system back of it. The only thing that is wrong is the man himself and his relation to it.

It may be a piano factory. This man, who is restless, tones or tunes pianos all day long. He never does any of the wood carving, or strings any of the wiring, or assembles any of the parts; he does not even hear the piano played when it is being demonstrated for a buyer. All he hears all day long is his playing on a few notes to see if the felt pads need toning or tuning; and he tones one after another all day long. He never had the satisfaction of building one of them, never had the satisfaction of selling one. Such a man may become tired. He may say, "I am qualified for something better than this." But he will not condemn the factory; he will only condemn his individual relationship with the system, with the factory, with the work he is doing. He says, "I am qualified for something better." What else can he do? Too many men have only one training, one profession. If they are bookkeepers or accountants they know just that and nothing else; or the man that tones pianos may never have thought of taking up some other business.

Other fields of work, other than the one you are in, have a certain handicap, but not a definite, continuous handicap, not one that cannot be removed. There are hundreds of schools ready to help you take up a new course of study. Some of these courses of study at home are from such schools as the Columbia University of New York or University of California. The Rosicrucian system also trains the mind, develops latent talent and awakens interest in various fields of endeavor that will help you to improve yourself, and you are studying under a great school. There are many schools, not only international correspondence schools, but others as well. I know a man seventy years of age, who graduated from the Blackstone Institute of Law, worked for six months in a lawyer's office, passed the bar examination, and now practices law. I have known young married women, while taking care of a baby, to study law and graduate and be admitted to the bar to practice; in fact, I know of two cases. It can be done and is being done. It is not too late. No matter if they say in the economic and business world that forty is the age limit, there is one thing about it—education sets no limit on it. No matter how old you are, if you can read and understand what you read, you can still lift yourself up out of the rut you are in.

The principal thing of starting a new career, after you have determined what you want to do, is to visualize yourself in that position, or as a worker in some factory, some line of business. The thing in working it out is to begin with the use of the mind power in creating the hope. You may decide upon going into this or that business. The best way to do this is to begin by visualizing yourself in the very position you have chosen. Do not visualize yourself sitting at a desk, in a factory, or visualize the pay envelope, but visualize yourself as a component part of that particular industry, of that particular business, as an executive, not merely as an employer or foreman. Think of yourself as one who is constantly adding to that knowledge, to the growth and development, as though you were fitting yourself into the entire picture, not as an em-



ployer, but as a director; not as chief of the board of directors that meets once a month or so, but as one of those directors who represents the field of activity. Keep visualizing yourself as a necessary part of the new growth, the new development of that line of business you wish to get into. Then, in addition to this, every day go out and make contact with those who are in it. Don't just call on the heads of the organization you want to reach, or the vice-president, or the manager. Find out who are the principal employees in that business; try to meet them, or one of them at the club or where he goes to lunch. Try to reach him, talk to him; say frankly, "I understand you are working for such and such a firm, or such and such a line of business." Ask him what he has to say about that business; how it is getting along. Don't talk position to him; talk the business to him. Get some information about the history; how it is going, whether any new improvements are contemplated. Ask him, "Do you know of any improvements in your firm that could be made? Are they working on some?"

I remember one time I went to visit the Borden Condensed Milk Factory at Randolph, New York. I went up with the chief officer of the milk company at Randolph. Randolph is occupied solely by the employees of the Borden Condensed Milk Company. It is a co-operative plan, and they even have their own theater. I found, in talking to one of the employees, that he had been working for three years on a factory improvement. He said, "You know the Borden Condensed Milk Company has a factory full of machinery, and if any of us employees have an idea how to improve it, we are given two or three weeks, if necessary, to go to the factory and they let us work out our ideas, and if our idea works out, we get \$5,000, plus our regular salary while working it out. That encourages us. They have a record of twenty-eight inventions in the past year. I don't know how much for preceding years. One girl figured out a quicker way of pasting the labels on the cans and she got \$5,000. It cost \$9,000 to improve the machinery, but

it saved thousands of dollars a year. There is still one thing everybody in the factory would like to do, and we cannot solve it. The man who can find a quicker way of closing up the cases around the cans gets \$5,000. We have not been able to make a single improvement on its present method. I have an idea how it should be done, but not how it can be done." Later on, when I was shown through the factory, I understood the problem.

A year from that I was telling a man out of employment to hobnob with the people he wanted to work for and find out if there was any one department that was weak because the firm had not been able to find a specialized man to fit into it. Then I recalled my past experience at Randolph. I said to the man, "I will tell you where \$5,000 is waiting for you if you can work out a way of closing wooden cases more quickly, and I described it to him. He secured a permit, and within three months he worked it out and that man is now in charge of that department. That man wanted to get in a position where he could use tools and work around machinery, but if he just stood around waiting for the position, he would have been a failure. He showed the Borden Milk Company that although they did not need him now they would need him tomorrow, because he was what they needed. That is the only way you can do. Get acquainted with the new line, with the people, and then try and see where you might fit in.

This little system can be extended to fit any of your problems, any position, new course, you are seeking to make. First visualize, creating it in your mind until it is a real thing, then go out in the world in a definite way and find the niche that is a duplicate of the one you have visualized. If you have been visualizing correctly, you can start a new career for yourself. Start out with the thought of developing new ideas, new lines, new life, laying aside all of your wrong habits and doubts that have tended to hold you down in the past. Begin with new faith and new confidence and you will find your new career, regardless of your age and conditions.





## Sanctum Musings

(Continued from Page 59)

in the most excellent condition. Man is, therefore, obliged to conform to all natural and physical laws which control health. It is equally obligatory on man to recognize the soul within him. He must permit it to express itself. He must occasionally find solitude, and there alone with himself, his ego, attune with the mind within, and allow it to direct his outer self and to show him the path he is to follow on this plane. To be solely of a spiritual nature would mean to be continuously in a psychic state or a constant communion with the essence of God; it would mean the complete denial of the physical by dwelling entirely in the spiritual realm.

There are philosophies and religions advocating such practices—asceticism is one of these. An ascetic is required to negate the functions of the body, to suppress the physical side of man, to consider it unworthy of attention. Such an unbalanced religion results in disease of mind and body because it is a violation of Cosmic laws. Man is possessed of a body because, as we have seen, it is necessary to him on this plane. Perhaps it is best to say that man is here in a dual form because the consciousness of God is to be clad in a physical form for a purpose that man does not yet fully understand. If man were to constantly dwell in the consciousness of God, or be in a spiritual state, would God have given him body and an objective consciousness or brain? What man should hope for is frequent spiritual contact so that with the knowledge received, he may temper his objective reasoning by displaying compassion and justice, and prevent reversion to bestiality.

Spirituality as comprehended by the individual cannot be communicated or taught to another. The frequency of spiritual communion or contact is entirely dependent upon the evolution of the personality on this plane. One's understanding of Infinite Wisdom is within the limitations of his individual ap-

preciation of that Wisdom. Our plane of consciousness determines our interpretation of Infinite Wisdom. Each being is unlike in Infinite understanding. None can teach spirituality, as it is of the Infinite and not of the Finite. The only external means of assisting man in spiritual attainment is to instruct him in the method of his own self-unfoldment. It is not within the province of any school to tell man how to commune with God. That is the Divine privilege of individual accomplishment. Philosophical or religious schools can only show man the way to prepare himself. They can present such studies and exercises as will awaken the psychic forces in man and permit an influx of the Cosmic wisdom through him, and through this wisdom he may know how, individually, to reach spiritual heights.

If we may use an analogy—a gymnastic instructor can only direct man how to physically develop himself so as to acquire muscular strength; the instructor cannot tell him how throughout his life to use the strength developed. The individual one acquiring physical strength, must, himself, make the decision as to how and when to use it.

Rosicrucianism is an example of the true mysticism we have been discussing—it instructs man to prepare himself to know God, to attain spirituality by the development of his latent psychic faculties. Let us summarize the outstanding points of our discourse:

Goodness in itself is not spirituality.

There are no creeds for the attainment of spirituality.

Spirituality is an individual appreciation of the spirit of God in man.

Man cannot be permanently of a spiritual nature on this plane.

Spirituality cannot be taught because its interpretation depends upon the evolution of the individual.

A method of *preparation* can assist man to attain frequently the state of spirituality.





## Come To Our Next Convention

IT WILL BE THE MOST ENJOYABLE VACATION  
YOU HAVE EVER HAD

By THE CONVENTION CHAIRMAN



LAST the date for the next Convention has been set. Hundreds of letters have been coming to us asking when the Convention will be held so that plans can be made for coming to this wonderful period of contact with headquarters.

In accordance with the suggestions of hundreds who were here last year, we have decided to have the opening session of the Convention on Sunday evening, July 10, and the closing session on Saturday evening, July 16. Hundreds of our members believe that by confining the Convention to one week instead of spreading it from the middle of one week to the middle of the other, it will be more convenient to the hundreds who come.

However, we have also followed the suggestion of the members and have decided to hold three sessions each day, instead of two. In addition to these official sessions in the big, new, Francis Bacon Auditorium, right in the grounds of Rosicrucian Park, there will be the many group meetings, council meetings, and interviews held between the official sessions, so that every hour of the day from sunrise until midnight will see our members busy and happy, and being benefited by the hundreds of features that we are planning.

This will, undoubtedly, be the largest Convention we have ever held, because the success of last year's many new features and the unusual facilities of the large auditorium have caused our members to talk a great deal about the benefits of the Convention and to praise it highly, and we know that fully a thousand of our members are planning to come out here next summer.

Just think of the wonderful vacation that lies in store for you. Millions of persons throughout various parts of the United States have planned to some day come to California for a vacation. They have wanted to see its hills and valleys, its wonderful ocean and beaches, its flowers and sunshine, and its scenic beauties and places of historical interest. To come to a country where everything is so different and so unique is like visiting a foreign nation. To do this, however, without knowing anyone where you are going or without having any friends or kindred to help make the time enjoyable, is always a deterrent factor. In the case of our members, however, they can come to a new world of beauties and find here friends and Brothers and Sisters anxious to entertain them and keep them happy the whole time they are with us.

You will find here a warm welcome and cordial companionship for each hour of the day. Whether you stop at the large hotels, the smaller ones, or at auto camps or boarding houses, you will find other Rosicrucians around you from the time you arise in the morning and eat your breakfast until you retire





late at night. In fact, you will begin to meet them on the trains and the highways on your westward journey. You will be acquainted with them and laugh with them and will be enjoying the Golden West before you reach Rosicrucian Park. And then what glorious friendships! What hours of mutual understanding, sympathetic advice, and interesting conversations!

The ride from any Eastern city or from any part of the Midwest to California and back is a wonderful experience in itself—comfortable trains, scenic highways, pleasant weather, constant change of interest, long periods of rest, and an opportunity to study human nature.

Then there is the great state of California with its remnants of an old empire replete with Spanish color, Spanish traditions, and Spanish landmarks—the spirit of fiesta is everywhere—town after town and city after city planning to hold parades, celebrations, flower exhibits, musical festivals, outings and gala ceremonies; the valleys with their wonderful fruit and vegetables that are preserved and sent to all parts of the world as the finest produce for the table; flowers galore in every color and in hundreds of species that you have never seen; magnificent modern stores of every kind, specialty shops, theatres, cafeterias, and places of amusement that vie with each other in giving more entertainment and more beautiful music than the best places in the East; automobile rides over hills and down rolling slopes of highways, like coasting for miles along glass covered roads; balmy air, picturesque villages, beach resorts, Western life with its rodeos and cowboy exhibits, along with ultra-modern and fashionable features found only in the metropolitan cities of the world.

As hundreds of our members have said when ending their visits here, you, too, will say that it was like a dream come true. A few weeks in the paradise of beauty and pleasure, along with the contact with the Supreme officers and the benefit from the lectures and lessons, will repay you for your time and trouble in coming to the Golden West next July.

Bring your children with you and we will see that they are well cared for, for they will be safe and will enjoy the scenery and great lessons to be learned from journeying to the West. It is a cultural advantage that you owe to them as well as to yourself.

Write to me, Convention Chairman, care of AMORC Temple, San Jose, California, for any information you may desire. Write and let me know if you are coming and whether you want to come by train, by automobile, or by steamship through the Panama Canal. Do not consult any tourist or ticket agency until you receive advice from me, for we can tell you of the most economical ways to come to this Convention and how you can make your entire trip one of pleasure, safety, and economy.

But set aside at least two weeks of next July for your summer vacation in California.

(Note the picture which accompanies this issue of the Rosicrucian Digest, showing the interior of the Francis Bacon Auditorium during one of its enthusiastic sessions. Picture yourself in that audience, listening to the Imperator and the other Supreme officers lecturing and demonstrating the principles of our work. You will never forget the hours you spent in this wonderful auditorium.)



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Would you like to be an agent for the various Rosicrucian publications and its monthly magazine, "The Rosicrucian Digest?" Many persons have found this profitable in their communities because of the variety of Rosicrucian publications which appeal to all types of minds. If you wish to know more about this plan, write to the Rosicrucian Extension Department, San Jose, California, and ask for complete BOOK REPRESENTATIVE INSTRUCTIONS.





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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 that they may receive from 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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