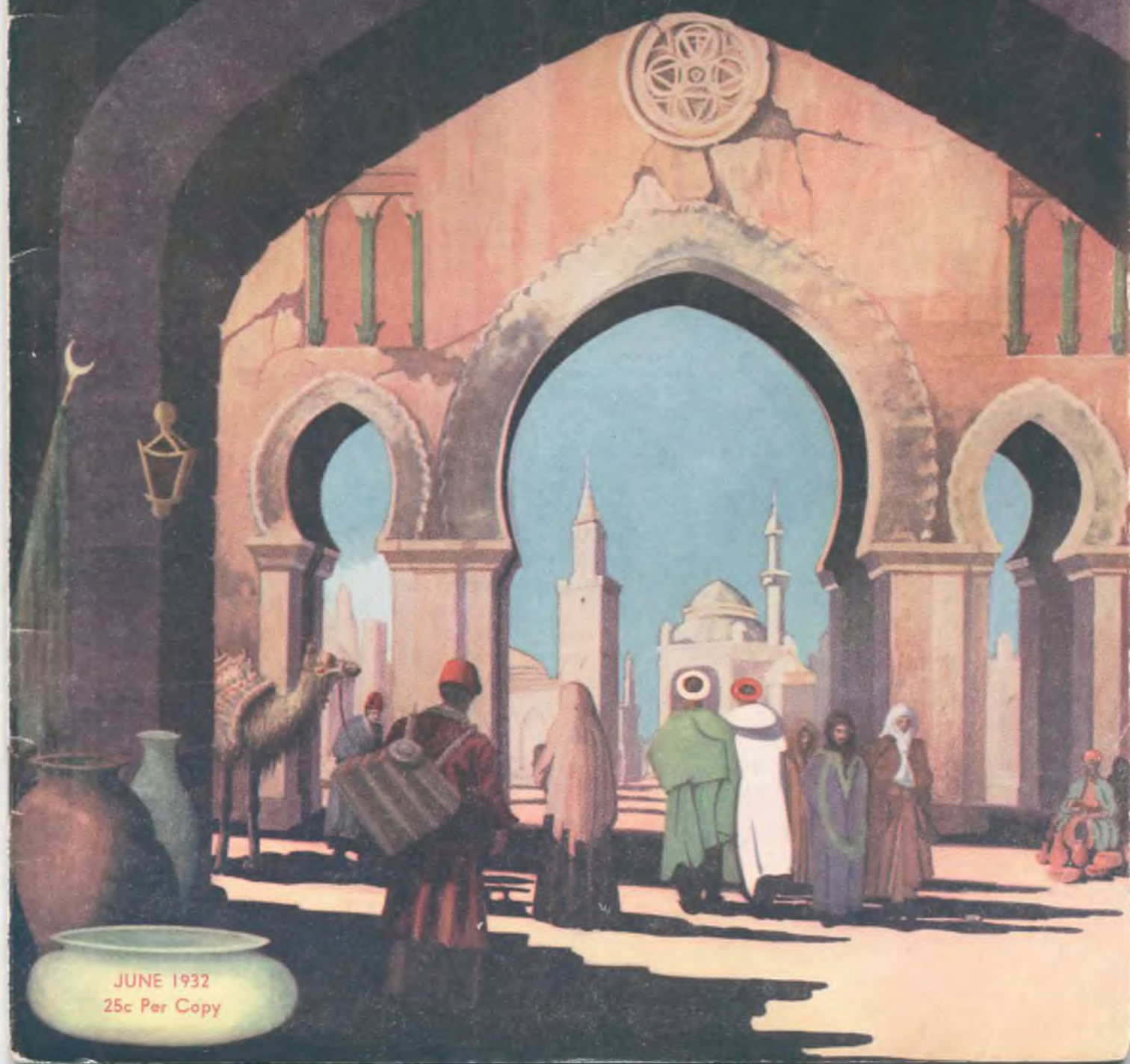


The ROSICRUCIAN DIGEST



JUNE 1932
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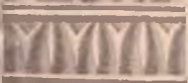
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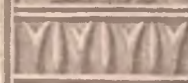
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. X

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No. 5

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The THOUGHT OF THE MONTH HUMAN EVOLUTION

By THE IMPERATOR



MOST certainly there is nothing that counts so greatly in the mastership of life as the elements of human evolution. We may speak of culture, refinement, art, and all the other niceties of life and character that go to make up the so-

called polished man or woman, but, after all, it is the evolution of the higher instincts in man or in the animal that makes it rise toward that degree of perfection intended by God and nature.

As one travels around the world and notes the manner in which some groups or races of people live he can see how in one city, let alone in one country, there can be those of the same race and some racial ancestry and of the same historical background who live like the lowest of animal creatures, while nearby are those who live like highly evolved human beings.

We find men and women and children indifferent to all of the improvements that have been made in sanitation, hygiene, and personal and community cleanliness. We find them indifferent to the opportunities for education. We find them indifferent to any and all moral codes, ethical codes, and even legal codes. We find them satisfied to live in dark, damp, unclean, unwhole-

some huts, while around them on all sides is the bright sunshine and the clear air. We find them contented with unclean food, unclean water, and unclean surroundings, where for the mere effort of moving themselves and their few personal belongings to another location they might have at no greater cost to themselves, clean and beneficial conditions.

We find men and women having no ambition and going through life with no prospects of change for the better and no desire to rise above the conditions which surround them. We find them eating and sleeping along the highways and by-ways, or in grovels. We find them out of work and out of employment and out of money even while employment may be secured just around the corner and money may be secured in exchange for service of all kinds.

We find, on the other hand, men and women in every country who have risen from poverty and from limited and restricted environment to great heights. We have wealthy men and women who have attained their present position of affluence solely through the exertion of their own efforts and the development of their own special abilities. We find young men and old men whose parents were grossly ignorant, but who are learned and occupy high places of wisdom.

We certainly do become what we have been taught to think and believe. Our education, our thinking, and understanding create new cells of charac-

ter in every part of our being and awaken the dormant instincts and qualities that make man a super-animal and a creature far above all other members of the animal kingdom.

By studying the life of domestic animals we may easily see the result of this cultural influence. We see the well-trained cat and dog who will refuse to eat unclean food, who will refuse to allow their own bodies or sleeping places to become soiled or contaminated. We find such animals more select and more critical about their personal existence than many of the human beings we meet in foreign lands.

Only recently this story of evolution and of cultural development was impressed upon me in a very personal way. One of my younger children had adopted and brought into the cellar of the house a typical "alley cat." We knew nothing of the ancestry of the cat, of course, but its appearance as a young kitten was certainly against any belief that it had been properly cared for by either its own mother or anyone else. Tenderness, affection, food, and some very positive training developed the cat into a likable little creature except that it manifested its preference for the dark parts of the cellar and did not mind eating its food in unclean places to which it would drag whatever was given to it. After months passed by the children looked forward to the birth of a litter of kittens and we wondered what kind of mother this strange cat would prove to be. Everyone who told us they knew all about cats and dogs reminded us that "instinctively she was a mother" and that the alley cat would prove to know as much about motherhood as any cat that had been trained or any being that had been educated. Every opportunity was afforded to make the expectant mother cat contented and to provide every proper convenience.

At last the litter of five kittens was born. One of them was smothered lifeless within a few hours after birth and thereafter we noticed that this cat had about as much interest in her kittens as a wagon wheel has in the driver of the wagon. She would allow the kittens to nurse, of course, but it was unquestionably the attitude of a trial

rather than that of love or affection. She made no attempt to clean the kittens nor to lift them out of the corner of the box in which they were born, nor to uncover them when they would tangle themselves in the loose cloth that was provided for them to sleep on. She would get up and leave them for long stretches at a time and then go back and throw herself upon them without any concern as to their comfort. Every few days one of the little kittens passed to the Beyond until before one of them reached the ninth day and had its eyes open they were all gone to the little Heaven for kittens. The mother then stretched herself and discovering the box was empty and the little lifeless bodies had been removed, let out a wail or two and made a pretense of hunting around for them for a few minutes, and then continued her interrupted social engagements around the back yards and the streets.

This cat had probably inherited just such instincts as she manifested. There were undoubtedly higher instincts lying dormant in that cat but they had not been awakened. I believe from the few hours of moaning and wailing that we heard, that this mother might actually have missed the kittens when it was too late, and I believe she learned her first Karmic lessons. The chances are that if she ever has any other kittens she would give them just a little bit more attention than she gave these first ones.

But the whole incident illustrates to me just what I have seen among human beings in many foreign lands and, I am sorry to say, right here in our own glorious, progressive, highly civilized, cultured, modern country. My younger children felt badly about the incident. The greatest shock to them was the shock to their faith in animal instincts. What the teachers at school had told them and what they had learned about the kindness of dumb animals toward their own off-spring, and upon which they built a faith in the manifestation of God's love through all living things, was badly shattered.

I know of many human beings who are living much like that cat lives. She is well fed when she cannot find food for herself and she always knows where there is a place to sleep and if



she wants her back scratched she only needs to come near the children and hump her back and cry a moment when she will get all the attention she wants, and so why bother with the development of any instincts or the perfection of any super-qualities, traits, or abilities that may lie within?

But there is coming a time when that cat, like millions of human being, will want the personal power to do for herself what she finds others will not do for her. There is coming a time when a very nice little wooly dog or some other fluffy kitten will take the place of that cat in our house. Then this poor, unwise creature will find that she must go out and hunt for her food and hunt for affection and hunt for warm and safe places to sleep and she will meet with personal inabilities to do the things she should be able to do. I do not know whether a cat can soliloquize or not, and I do not suppose it would begin its little personal discussion with the famous words, "To be or not to be," but it will probably perch itself on the top of some fence some night when it is cold and dreary and when the moon is clouded out and she will say to herself something like this: "What a nice failure I have made of my life! I

had no good training at home when I was with my parents and when I was taken to a better home I thought all I had to do was simply take all that was given to me and make no effort to improve myself. And when the time came for me to demonstrate the great miracle of life and be a mother I still failed to do the things I should do and here I am now an outcast when I might have been the proud mother of an admiring little bunch of kittens and all of us playing around the fireside in that home over there."

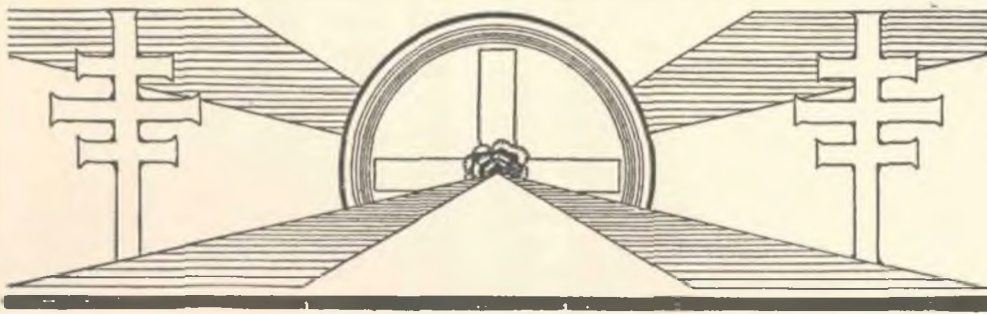
If we, as human beings, depended upon the divine instincts in us and the Godly consciousness in us to arouse us and force us to live the life we should live, we would turn out to be nothing more than this alley cat. It is through our own efforts, through a wilful, determined, systematic effort to understandingly develop the dormant instincts within us, the unawakened consciousness within us, that enables us to evolve and become living images of God. We must develop the psychic emotions, the psychic discriminations, the psychic tests and preferments and know of all the spiritual evaluations of life, if we want to become perfect, more masterful, more happy, and contented in life.



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*The
Rosicrucian
Digest
June
1932*



System and Order

THIS IS A MYSTICAL PHRASE WHICH YOU SHOULD UNDERSTAND

By FRATER FLOYD RAMSEY



THROUGHOUT the Rosicrucian teachings, and especially in the early classes, there is considerable reference to the student's adoption of "system and order" in his work. And there are several allusions to the fact that every-

thing pertaining to universal operation is in accordance with "system and order."

From the very first instructions sent to all members or given to them in their lodge work, emphasis is given to the necessity for system and order in the activities on the members' part in connection with their studies and with their general activities in life.

I have been impressed, in studying the reports from members and in reading the correspondence of the members passing through the various grades, by the frequent references to the adoption of system and order in their lives, indicating that the members have taken hold of this plea and made it of real value to themselves.

I wonder sometimes, whether our members fully realize the significance of this phrase, "system and order." We are told in the sacred accounts

of the establishment and creation of the universe that the first great manifestation of God's consciousness was that of bringing order out of chaos, and in many of the ancient mystical writings the phrase, "order out of chaos," was written in Latin at the top of the manuscripts or documents, indicating that the instructions which followed in the manuscript were in accordance with the first primary law of the universe.

Undoubtedly, the greatest problem which all of our members have in their lives so far as health, business, finances, happiness, and personal power are concerned, is due to the fact that the member's life is chaotic and that his activities and his thinking and his realizations are out of order and unsystematic and out of harmony with the universe. Taking man as a miniature of the universe itself and a replica of all of the universal laws, we can look upon man as being a miniature cell of the great universal cell that includes the whole universe. We call him the microcosm as a miniature of the great macrocosm. Within his being there are thousands of forms of functions, operations, and activities going on, hourly and daily, which are in accordance with system and order. The least disturbance to the systematic functioning of the human system means illness, disease, pain, suffering, and unhappiness. Every ending



of every nerve, every part of every organ, every movement of every muscle and cell of tissue, is delicately adjusted and arranged like the movement of the minute parts of a small watch. Anything that can affect or disturb the harmonious action of these parts of the human body will throw the entire human system out of harmony within itself and out of harmony with the universe.

How foolish it is to think, therefore, that certain drastic or even minute changes can be made in the human body without disturbing its equilibrium and its harmony. Even the cutting out of the appendix, that was supposed to be useless, or any of the glands or parts such as the tonsils or small pieces of bone, will disturb this harmony. The incision of the surgeon's knife into the body at any point means cutting and separation of some nerves and some blood vessels, and immediately there is a temporary or permanent change in the systematic operation of the body. The taking of strong drugs as medicine, or for the sake of artificial stimulant or temporary sedative, means further disturbance of the perfect system. Illnesses and accidents throw the system out of harmony. Wrong thinking and wrong acting tie the system into a knot, so to speak, and simply paralyze the whole operation of the body as a perfect organization.

Years ago I used to watch some of the local control stations of the New York subway system. In these control stations there is a huge panel board upon which are painted the tracks of the subway system for several miles in either direction. And there are miniature lights moving on these tracks to represent the many subway trains that are going north or south, east or west, at all hours of the day or night.

The operator before this switchboard had to see that all the trains were kept moving rapidly, and yet, not more than one-half minute apart, nor closer than twenty-five seconds. He had to see that each one stopped at a station just so many seconds and then went on, regardless of the crowds that might be trying to get into any

one of trains. Ten seconds delay anywhere along the line meant a dangerous condition.

Once I watched the control board and saw that a train had stopped between stations and was in some difficulty. Reports showed that it had broken electric connection with the third rail. A "shoe" had broken and was jamming the rail. The train had to stop. The control operator in the control room immediately threw a switch and disconnected the high power in that section of the subway so that repairs could be made in safety. This paralyzed the entire subway system for three or four miles in either direction.

The current was off for not more than a minute, but in that minute the panel board showed train after train, going in either direction, coming to a standstill and others piling up behind them. In five minutes there were miles and miles of confusion and traffic jams. The accident occurred at ten o'clock in the morning, and it took until five in the afternoon—seven full hours—to have the entire system of the subway running smoothly again. Many engineers, traffic experts, and efficiency experts were involved in untangling this situation, and only a portion of the passengers in the trains during the first two hours of the situation knew how greatly the system was upset, for even a delay of ten seconds in the schedule of each train involved was a serious problem to eliminate.

The human system is no less involved in intricate regulations. Anything that will paralyze the flow of vitality, nerve energy, or proper functioning of any part of the human body slows up all of the processes for hours, and requires the work of the greatest constructive engineers in the world—the Divine engineers in charge of universal laws. When man wilfully upsets his system or interferes with its regularity or fails to cooperate, he is guilty of a terrible crime and a terrible injustice.

Many forms of cooperation are necessary on the part of man to help maintain the beautiful system of the human existence on earth. Perhaps the

most important is that of properly nourishing and feeding the human system. The wrong kind of food means a greater problem of elimination and protection within the human body. It means that a great work must be done by the Divine engineers to see that the wrong food does not poison and paralyze the system and that it is carried through the body without affecting it. It places a great load of unnecessary work upon the engineer's process, and this robs the body of vitality that should be used otherwise.

The second great failure of cooperation is that of keeping the bowels in proper action. Not only is it necessary to eliminate the waste matter from the human system, just as it must be eliminated from an engine, or a fire box, or any other mechanical contrivance, but it must eliminate the unnecessary and unwanted and poisonous things that man puts into the system through his voluntary violation of natural law. Such elimination must take place regularly, not spasmodically. Just as there should be absolute system in the matter of giving nourishment to the body, so there must be perfect system in the elimination of waste matter.

A delay of twenty-four hours in this process paralyzes the entire system and sets up complications that are far more dangerous than a traffic jam on the railroad. The blood is poisoned, the nerve energy is lowered, the operative power in the nervous system is paralyzed, keeping organs from functioning properly, and opening the doorway to infection and disease. A constant or so-called "chronic" condition of this kind, continuing over many weeks or months does damage that cannot be repaired in years.

Sleep must be regular, as well as rest, exercise and other actions of a voluntary nature. Man must cooperate in this matter by observing from experience what nature demands, and then abide by these rules.

There are references in sacred literature to system and order that are highly significant. The reference to setting one's house in order is a reference to the rules and regulations of a moral and ethical nature. Unless

one's character and habits of personality are systematized and the wrong ones or evil ones eliminated and the good ones emphasized and applied more frequently, the character will become subject to the ill effects of indifference.

Invariably the member who writes to us and tells us of the great good he is deriving from our teachings and from our lessons, or from the practice of the experiments, is one who shows by everything he says and does that he is following our advice and has adopted "system and order" in his affairs. We note this by a hundred or more ear-marks. His envelopes are properly and carefully addressed; his letters have his name and key numbers in the upper corner of the first sheet; he writes his letters legibly and to the point; he tells us that he has set aside one night, and especially one hour of that night, for his lodge session at home; he has not allowed anything to interrupt the work on that night for the past year or two; he explains how he has every lecture preserved for handy reference—he has the lectures of each grade put into a binder or a folder; he has all of his correspondence with us fastened together for easy reference; he has the books that he purchased on a table or a shelf nearby; he keeps his sanctum in an orderly fashion; he makes his reports promptly; he notices the system and order used by headquarters, and how his lecture comes to him at a certain hour, on a certain day each week with a regularity that astonishes him, and he knows that the post office could only carry out such a perfect demonstration of system because of the cooperation we give the post office at this end, and because we have a perfect system here or as nearly perfect as human beings can make it; he pays his dues promptly; he sends his card and dues the last week of each month, and never has any trouble in having his card returned to him promptly; he discovers facts and principles, valuable advice and help in between the lines of every lecture because he has made it part of his system to read each lecture twice or three times; he has discovered that the ex-



ercises do produce results because he has been orderly enough to try them properly, to follow the advice given and to try the exercises more than once; he is a booster, an enthusiast and an advocate of our work who cannot be swayed or influenced by any arguments from those who say they have had indifferent results; he regulates his whole life in the same manner. Such a person is a lover of system and order, and does not like things done or arranged in a chaotic condition. He senses in every bit of our work the care that has been used to systematize it, organize it, and keep it properly functioning.

On the other hand, the member who is occasionally dissatisfied with the results he has obtained or who frets and worries over them, and who writes for further advice and help, is very often a subject of unsystematic effort, solely because he has not realized the importance of system and order. It is to these latter ones that I have directed all that I say about it.

Start in today and systematize your life. Make it a habit to be in bed and asleep by a certain hour every night. Not only will the Master of your class and others soon discover what hour they may reach you for any help they want to give and know that with dependability they will find you asleep at such a time, but other forces of nature will become harmonized with the system of retiring and sleeping at a certain hour, and you will derive benefit from that. Set a certain hour to arise every morning and bathe; have a definite hour for your meals; have a definite period for walking and outdoor exercise; have a definite time for your studies and your recreation; systematize your spare hours and your Saturday afternoons and Sundays. Your life need not necessarily be like a piece of mechanical work or like a clock, but it should have an approximation to a system that will establish the sense of regularity in your life rather than the sense of being a free soul that one day wants to eat at five o'clock and the next day at six, or that wants to rise early on some mornings and late on other mornings.

Be systematic in your reading in addition to the study of the lectures. Select with care the newspapers that you are to read. If you can get the "Christian Science Monitor" every day at any place, be sure to get it or subscribe to it, and make that your daily paper if there is not another good, clean, wholesome paper available. Select a few good magazines and read them systematically and carefully, rather than skimming through a number of them in a haphazard manner. If you want to read some mystical magazine in addition to the ones we publish, read one of the Theosophical publications published in the United States, for these are carefully prepared, and often have very excellent articles of a helpful nature.

Be systematic in your thinking. Do not allow yourself to come to sudden and erroneous conclusions. Make it a matter of law with yourself to think on both sides of every subject before you decide which side is right. Systematize your conversations. Make it a practice to think for ten seconds of what you are going to say whenever it is a serious or critical statement. Make a law to tithe yourself and to use a small percentage of your income or the money that passes through your hands for some good purpose. Give that tithing money to some helpful organization or institution, regardless of what the creed of the denomination may be. If you want to go to some meetings of a spiritual nature and cannot agree with any church and its creeds, then attend with regularity the meetings of Unity, Theosophy, the Vedanta Society, or any one of a number of organizations that are teaching men and women to think and to uplift themselves and to help others. Do not allow your channel of mental and psychic expression to be limited just to one organization.

All of this is meant when we say that you should put "system and order" into your life and to live it and express it and fulfill it. Such persons live abundantly and never find time lagging, and never find themselves poverty stricken or financially sorrowful. This is the keynote to the valuable lesson on "system and order."

One hundred seventy



SANCTUM MUSINGS

DREAMS, PSYCHIC EXPERIENCES THE SPECIFIC DIFFERENCES



MOST intriguing of all the states of the human mind and consciousness, is the dream state. Its fascination is not alone for the lowly or primitive mind, but it has an allure even for the highly technical and scientific personage. Both derive a de-

gree of pleasure from the theories they form about it,—the first, in their belief of its prophetic significance; the second, in their attempts to explain its psychological and physiological origin in lengthy treatises.

Dreams in all eras of history have played a prominent part. They form a vital part of our inherited literature. They have inspired to interpretation the greatest poets of all ages. They have been factors in the creation of empires; the fate of men and nations have changed with a dream. Learned councils with bated breath have awaited the defining of the idiosyncrasies of the dream of a certain seer or oracle. Dreams have further been enhanced in their prophetic sense by being incorporated in systems of pseudo science which tend to justify the faith vested in them. Religious creeds and sects and

multi-systems of philosophy, owe their origin, if not in their entirety, at least in part, to dreams. As the early forms of magic took on a deeper significance and evolved into a recognition of the duality of man, we find dreams the greatest contributing factor.

The earliest form of religion considered is animism, and even today, it is extensively prevalent, notwithstanding all of our advanced creeds of spirituality. Animism, as its name implies, is the concept that all matter, all that is, is alive. This is not meant in the philosophical sense that there is motion or energy in all matter, but with the implication that there is a spirit, a consciousness of being in all matter. Thus, from this view, a tree is alive and has an inner being or consciousness, such as is more commonly termed soul. Inanimate matter, such as stones, was thought to also be of dual existence. It can readily be seen that the doctrine of duality is essential to the belief in Immortality. So essential is it that if we remove duality, every religious structure founded on Immortality falls. Therefore, before man even in his earliest state could conceive of animism or duality as pertaining to the world about him, he must have, of necessity, conceived himself first as a dual being.

This thought was inspired by some cause. E. P. Tyler logically presents the theory of the cause for the con-



ception of animism in his work "Primitive Culture." Therein he shows the dream as responsible for the conception of duality. He prettily pictures primitive man huddled on the ground in the protective shelter of a crevice in the rocks in a deep sleep. Primitive man dreams. He is forcing his way through dense thickets in pursuit of game. He eventually encounters and kills his prey. While feasting he is attacked by an enemy whom he slays.

He awakens to find it dawn, that he is still lying in the same place where he went to sleep, and that physically he had not journeyed. What could it mean? Was there another self, a being within, that crept out of some aperture in his body while he slept, and roamed about, later to return? It must be so, for was he not asleep here, and yet he recalls being elsewhere? Furthermore, this inner being journeyed great distances in short spaces of time, which the physical man required many days to accomplish. This, then, attributed to the spirit life energy, the faculty of being free from material obstacles, and this inner self, this inner being that roamed about while he slept, must indeed be Supreme to the physical man, because of its accomplishments.

We find, however, that the philosophical mind also has found a field for conjecture and speculation in dreams. Early thinkers propounded the question, "Who may say which is the dream state and which the awakened?" By what do we measure either? To declare the unreality of one by the reality of the other, is merely to examine them one at a time. A state of reality is one of consciousness, a realization of one's surroundings and dependence upon them. When we are in a dream state, the subjects of the dream and the environment of which we are conscious, are real to us. We realize and appreciate conditions as they are. We have no cognizance of any other state of reality. All there is is but what we realize in the dream consciousness. When we are awake, we are conscious through our senses of ourselves and our environment, and that state alone is the one we realize. Are the sounds we hear or the scents we smell in an awakened state more impressive than

those we are conscious of in a dream state?

If both worlds are worlds of reality; that is, the dream or the awakened states, then which is the proper state? That is the ancient philosophical question. These early thinkers further contended that which was actual was not to be considered. It was the state of reality that was important. That which we realize a thing to be in an awakened state through our senses may not be what it is in actuality and they further cite the illusions of the senses—that to man life is only what he realizes it to be, and its actuality to him is immaterial.

We may, perhaps, easily or not refute this abstract hypothesis, yet it goes to support our statements of the consideration given by profound thinkers to dreams and the dream state. With the attaching of importance to dreams, there early came into existence a classification of types of dreams. Since dreams were associated with the spirit being of man, all dreams were thought to be of a psychic nature. Every dream was interpreted as the projection of the spirit of the being into the astral world where it was guided in the heavenly realm or mingled with the demons, or perhaps the dreamer was visited by the entities of these supernatural worlds who instructed him as to the conduct of man in the mundane world, and he then became a prophet, a seer, or an oracle.

The faith in the supernatural origin of dreams and the conception of them as actual experiences of the spirit consciousness (psychic self) lent them an authenticity that was undisputed at the time. Explicit dependency upon all of these prophetic or visionary experiences eventually brought about the realization that in some instances events followed dreams, which substantiated the reliance placed in them as good or bad omens. Other dreams, however, never had associated with them any circumstances which would cause reliance to be placed upon them, and a classification of dreams immediately went into effect. The classification consisted of the segregation of dreams into the class expected to be productive of actual events, and those not.

The fact that dreams became classified, was the first indication of the skepticism of all dreams, as having Divine origin. Doubt began to creep in. We may use the analogy of a farmer purchasing a white cow with black spots that gave large quantities of milk, and assuming, therefore, that all cows with black spots were better milk givers. Eventually, upon purchasing a black cow, and discovering it gave even greater quantities of milk, doubt would enter into the theory of the milk-giving propensities of black cows with white spots. Immediately, a classification of milk-producing cows by color would take place. Doubt of the entire theory of determining the value of cows by color would come about by the observation that the colors did not run true to classification. This, of course, would result in confusion, yet hesitancy to discard the entire theory would prevail. This was the position of the acceptance of dreams up until what we call our modern era, the 19th and 20th centuries.

A determined effort was made in the early part of the 18th century to ascertain the physiological and psychological origin of dreams. This effort took no cognizance of the theory of Divine origin of dreams, but placed them all in a physical category, as the result of some functioning of the mind. Centuries prior, the encyclopedic philosopher, Aristotle, sought an explanation for dreams. He arrived at conclusions at that early time which modern science cannot refute with actual fact.

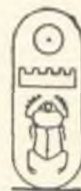
First, he made two distinct classifications of dreams—those which were psychic, and those which were of psychological and physiological origin. The latter, he definitely associated with sleep. He further observed that dreams were not possible except when the senses of presentation (the five objective faculties) were dormant. The logical analysis of the origin of dreams by Aristotle is startling to the individual who conceives of knowledge of the human mind as an accomplishment of the present era only. Of outstanding importance for us to remember is that Aristotle recognized that dreams were not all of mental origin. We will note that this distinction is not made by

modern psychologists and the explanations and hypotheses offered to explain away evident psychic experiences are not complimentary to the science.

The first experiments were conducted by subjecting a sleeper to certain external stimuli. A normal subject, unaware as to the nature of the experiment, when in sound sleep, had portions of his body exposed to varying degrees of temperature. For an example: A foot or leg was exposed to severe cold or extreme heat, the stimulus being gradual and not intense enough to awaken the subject. Further experiments consisted of playing soft lights on the eyelids, so as to affect the optic nerve. Careful observation was made of the subject during sleep and precise notations made of the recited dreams. It was noted that dreams caused by external stimuli were always closely related to the sensation produced. In the instance of the exposure of the food to cold and moisture, the theme of the dream was related to an experience the subject may have had in walking in ice water or tramping in snow, further involving the illusion of severe illness, the result of the exposure.

In the theory propounded for dreams the result of external stimuli is this: The impulses received through the sense of feeling were registered in the objective consciousness. The stimuli and sensations were sufficient to release from the memory experiences being of the same nature and involving the same sensation which in this instance might have been an actual experience of some time in life tramping through the snow with bare feet. There would further be released in memory attendant experiences as the result of the former, such as illness, hospitals, physicians.

Since thinking, whether it be of the future as in imagination or recollection or rational appreciation of the present, is dependent upon reason, the memory impressions, therefore, would be confused, and not in order of sequence. The objective mind, the intelligence, being dormant or at least abnormal, due to sleep, no precise arrangement of the impressions through reason in the consciousness would be made. It was further found that dreams occurred, which, from their nature appeared to



be caused by stimuli of one of the senses, yet the subject was not disturbed externally. Reasoning developed the theory that since the nervous system extended throughout the entire body, internally as well as externally, stimuli could be set up within and that those internal stimuli would also find their seat in the central consciousness, or the brain. Therefore, if that be true, dreams could be the result of organic disturbances also. The improper functioning of any organ resulting in the disturbance of the physical harmonium would give the sensation of pain. These stimuli would then be the cause of the release of memory impressions founded upon similar sensations of pain. Intestinal disorders causing sharp pains in the region of the abdomen, not sufficient to break the sleep of the subject, produced dreams of being pierced in the abdomen with a stiletto. Additional external research by the injection of serums into the blood stream and the application of solutions internally to artificially induce organic disturbances confirmed a theory of dreams by organic excitation.

Why would not this theory of dreams be true? Is not the human objective consciousness like unto a screen stretched taut before the objective mind? Upon it is bombarded from within and without myriads of impressions. Some are flashed upon it so quickly the mind cannot be cognizant of them. Others remain of sufficient duration of time for the reason to make patterns of the impressions, correlate them, form opinions, conclusions, conceptions. Other combinations of impressions are fixed by the will upon the screen of consciousness and held there as one holds a fixed thought or series of thoughts, until some purpose of the reason is satisfied. The external bombardment of impressions during the awakened state received through the objective senses is more intense and completely occupies the objective mind.

During sleep, with the complete cessation of the senses, the internal impressions occupy the screen of consciousness. They neither are, however, marshalled by the reason, nor focussed by the will and the resulting kaleidoscopic mental pattern is the weird stuff

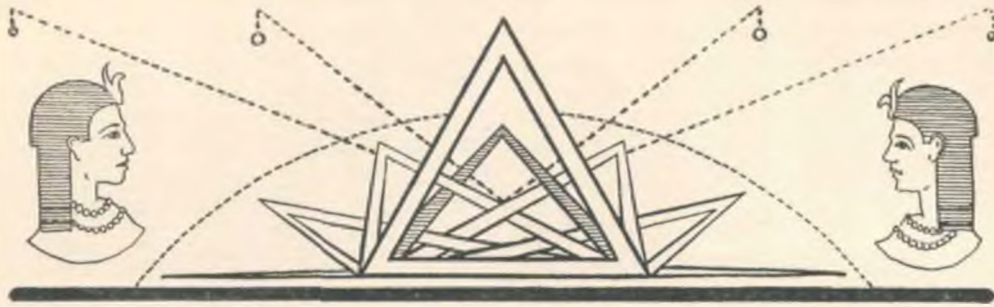
of which dreams are made. Such scientific and exacting experimentation did not contribute results which were all in absolute conformity with the above theory, however. There was the recitation by some subjects, of dreams which were proven to be prophetic and veridical. The most exhaustive examination of the subject brought forth the fact that events dreamed of were not the result of hallucination, illusion, or delirium psychosis. The integrity and sanity of the subject could not be questioned. Such dreams, for example, consisted of a vision while in sleep, of the illness and immediate death of a friend or relative living at a great distance, and not having been communicated with for years, and which were proven to be facts.

A. Lang, in a technical treatise relates a number of veridical dreams of many persons and offers in part explanation the following: "Moreover, even if a dream, later fulfilled, is recorded contemporaneously, or impels to action taken on the moment, the theory of mere fortuitous coincidence is applied; while everyone knows that in telling a dream they almost inevitably give rational shaping to what was not rational, and, generally, decorate the anecdote." This is an obvious endeavor to stretch the theory of physiological cause of dreams to envelop all experiences of the dream state. The stretching is so great that rends appear. The rends do not show faults in the theory as applied to dreams, but as pertaining to psychic experiences and contacts. There are those who have had prophetic, veridical dreams, who are so sincerely concerned with the cause of them as to not deceive themselves by the rationalizing of a dream which was irrational. Therefore, to infer the decoration of dreams, when they were veridical, is presumptuous, and not offering a sound solution to the perplexing problem.

Since we have no biases or prejudices and need not conform to the rules of a school of specialization, we are privileged to reason contrary to orthodoxy. Let us admit of a class of dreams as differentiated from those produced by external or internal stimuli. To further

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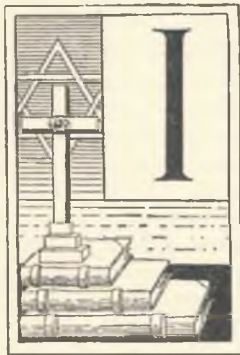
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'New Curved Light Theory'

IS THE NEW THEORY BUT A REDISCOVERY OF
KNOWN PRINCIPLES?

By DR. FREDERICK GONDER



IN propounding the New Curved Light Theory for the first time, it is not the intention of the author to criticize the previous theories on light, but to humbly present a newly conceived understanding of this great force, and sincerely hope

that through further research in this field, the curved light theory may be proven more definite, objectively.

Previous Light Theory

Light, as it is known today by man, is usually described as a radiant energy created by rapid vibrations of particles of a luminous body, which are propagated in all directions on a wave-like motion of so-called ether. This ether occupies all space and the radiant energy is supposed to cause the ether to vibrate and impart to it the wave-like motion on which the light travels. This theory contends that a light ray is a geometric straight line perpendicular to the surface of this wave-like motion. This theory also contends that physically there is no such thing as a light ray, but infers that if light rays do exist, they must travel on a straight line.

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New Curved Light Theory

In reality, the sphere of manifested light is created by known vibrations which are self-extending, so to speak, and it does not depend on the so-called ether as a vehicle for diffusion into space. Light travels from the sun, is self-extended into all directions, in a curve, and all rays are separate and concentric.

Source of Light

Light as it is known by man, comes from the sun, and is called natural light. There is another phase of light that will be referred to as the secondary or objective light. By objective light, is meant the light vibrations that come from a material object caused by the coming together of Sunlight vibrations and the vibrations that are given off by the material object. Without a doubt the blending of the Sunlight vibrations and these material object vibrations do cause a new condition.

Reflected Vibrations

In the process of extending light vibrations from the Sun, should the light be obstructed by a material object, such as the earth, the light vibrations are changed somewhat by the contact or infusion with the material vibrations given off by the earth. These vibrations are likewise reflected in a curve out and up, from the earth into space. The greater the intensity of the objective light ray, the less the curve.



Positive and Negative Forces

Day and night on this earth are very similar to the body's respiratory system. Inhaling of the elements is day or a positive process, the exhaling of elements is night or a negative process. This alternating process is vital to all life.

One is not complete in itself. Stop one abnormally and you will automatically stop the other one. Space is always experiencing one or the other of the two conditions. Either light, the positive condition, or dark, the negative condition. Perhaps it is the attraction that these two conditions have for each other, that is responsible for the planetary movements. However, both conditions are vital to all life, for in some manner each one nourishes life. So often it is said that without Sunlight all life would perish. We may well wonder just what would happen if dark, or night, as it is more universally known, should fail us? It seems evident that light possesses dark and in turn dark possesses light. As light leaves the Sun laden with creation the vibrations are dominantly positive and appear as light. As this distribution of life and existence proceeds there is a change that gradually takes place until finally the vibrations become dominantly negative and appear as dark or night.

Spent Vibrations

The force or power that distributes the light and dark vibrations throughout the universe upon its course, has a mission which is two-fold, because this force also attracts to it the spent vibrations which are given off by changing matter, and after completing this cycle deposits the spent vibrations into the Sun. The Sun, the source of life, upon receiving the spent vibrations, transmutes them and then again extends them into space on the mission of creation. This is a perpetual process, very much like the planetary system as it is understood, or the body's circulatory system. It is a known fact, that the Planets on their journey around the sun, do approach it at a given point with regularity. No doubt this attraction to the Sun is for the purpose of revitalization.

Curved Light Theory

To prove the Curved Light Theory in reality, so far as man may objectively observe, will be a difficult task, due to the fact that these light rays are so closely related or associated that they appear as a mass, and because of the small number of rays encountered at one time by man.

Extent of Universe

Light rays travel from the Sun in a curve and if not obstructed will continue to make a complete circle. In other words, the force or power of these vibrations eventually completes a cycle, returning to the Sun, bringing with it the spent vibrations that have been attracted to it on its mission of construction as well as destruction. By finding the diameter of this circle of the curved light ray, the extent of the universe will be revealed.

Light and Vision

Today, in America, science is working on a super-telescope, which will permit contacting a far greater volume of the objective light rays which radiate from the Planets. This new two hundred inch reflecting lens when completed, will provide a means of greater detailed exploration than is possible today with the present astronomical facilities. The distance from which an object may be seen depends upon the size and intensity of its light vibrations as well as the condition or density of the medium between the observer and the object. The larger the object, the greater the expansion of the curve and the number of the light vibrations reflected by it. However, as the distance between the observer and the object increases the size of the object appears to grow smaller. This is due to the decrease in the number of light rays contacted by the eye of the observer. At least objective visualization depends on the combination of light vibrations and dark vibrations. It is the meeting of, or the combination of light vibrations and the material or darker vibrations that we must depend upon for the visualization of objects, or the seeing of things. However, light is the big factor in objective visualization so far as humanity on this earth is concerned. The reason for a self luminous object or

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artificial light being seen a greater distance in darkness than in the Sunlight is due to the great difference or contrast that exists between the light vibrations and the dark vibrations. For example, a dark object that naturally gives off dark vibrations, surrounded by dark or night, will, because of the similarity of these two vibrations, appear as one, a condition that makes objective visualization impossible. The same is true of light, and we find another illustration in an eclipse of the Sun. It is by the comparison of light and dark vibrations that we may experience the phenomena of a Planet passing between the Sun and ourselves. If the Planet were composed of the exact vibrations as the sun, it could not be seen.

Experimental Demonstrations

At this point, perhaps it would be well to analyze some of the peculiar actions of objective light relative to visualization. First, it must be plainly understood that when the light vibrating rays from an object do not enter the pupil of the observer's eyes, the object is not seen, or disappears. The following experiments are simple and can be tried by anyone. Take a prism, and when observing an object through it, you will no doubt be surprised to notice that the object appears to be misplaced in the opposite direction to that of the base of the prism. The objective light rays coming from the object and entering the eye are refracted or bent toward its base. In other words, the object appears to be displaced just opposite to that direction in which the light rays are refracted or bent.

An object that has disappeared over the so-called horizon, so far as the

normal unassisted vision is concerned, can be reclaimed again by the use of a binocular, which provides a greater field of contact for the human eye, with the light vibrations of the supposedly disappearing object. This is due to the fact that the light rays which formerly curved away before contacting the eye, are accessible to the greater area of the lens of the binocular.

Thoughts for Consideration

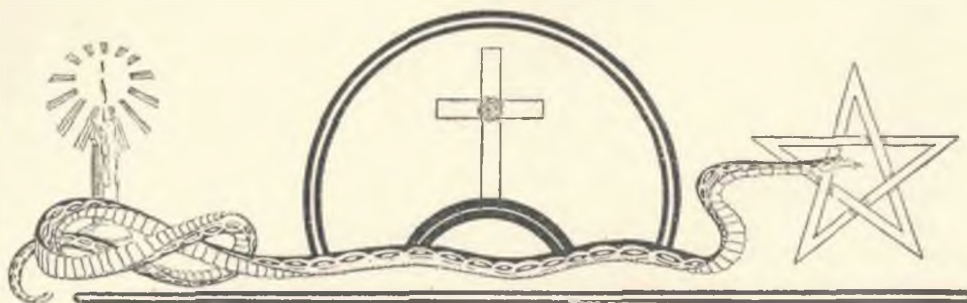
It may be well to consider the earth's curvature and give it thought along the direction of the Curved Light Theory and the influence it may have over the curve of the earth's surface, insofar as man may objectively observe. By taking a source of artificial light and concentrating it in one direction with a reflector, we find, that the light leaves this source and on its course away from it, spreads or diverges. The reason for this is no doubt due to the light curve. Does not the rainbow reveal plainly a section of Curved Light? The many illusions experienced by man, perhaps are the results caused by the curved Light rays.

Light is a subject that has attracted the attention of men of all ages. Endless research and thought on light in the past has furnished much valid information. If the truth were known, perhaps the Ancients knew or understood light far better than we do today. It is by adding a thought here and there, and the co-ordination of these thoughts, where possible, that man attains a greater understanding or progress in all things, and it is with the hope infused into this brief thesis that the thought it contains will fulfill that purpose.

ATTRACTIVE ROSICRUCIAN CROSSES

We are able to supply members of the Organization with attractive gold finished crosses with a red rose that can be worn and at the same time not be too conspicuous. These crosses in design are the typical Rosicrucian crosses and are very handsome. They are small and artistic. We have arranged with a large jewelry house to manufacture them for us, and I am sure you will be pleased with either selection you make. You may have the gold cross with a large chain accompanying same at the economical price of \$1.25 postpaid, or the gold cross with the pin fastener for \$1.00, postpaid. You will be proud of this little article. It will also make a very appropriate gift.





Making Your Dreams Come True

A LECTURE GIVEN IN THE ROSICRUCIAN AUDITORIUM
SAN JOSE, CALIFORNIA

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



WHEN approaching this subject of making your dreams come true, we must realize, in the first place, that there are two kinds of dreams with which many of us are familiar. I am not quite sure which is the most mysterious—night dreams or the so-called day dreams. I do not know if it has ever been determined that animals lower in the scale of evolution of man can have day dreams. That is, whether they can build up in their imagination things that do not exist. However, we know that man can do this. We know also, that he can turn ethereal, dreamy things, into concrete form. Now, that is something which is not commonly admitted, and I have no doubt but what persons in the audience will challenge my statement. They will say, "That is all bunkum; that is all talk."

There are, undoubtedly, some learned, wise men in this city, business men, or, perhaps, men who are trained as doctors and lawyers, who will also challenge my statement. On the other hand, there are men and women in the audience who have tested our work, and

thousands and thousands of men and women throughout the United States and Europe who are connected with our work, and some who are not, who are daily proving it to be true.

You now have, therefore, the opinion of those who doubt and of those who have proven it. I have a way to prove it to you, too, if you are one of the conscientious persons who has an open mind, who will say to yourself, "There is some evidence on both sides." You can do yourself no harm by performing a test. If it fails, after two or three trials, you perhaps have reason for your doubts, but even two or three failures would not be sufficient reason for saying that there is nothing to the principle. If, after two or three tests, you have found sufficient results that you never had before, you would have reason to believe there is something to the principle. And each time you feel some reaction you would see at least the general scheme of what we are presenting.

So we find that man has the ability to imagine.

Stop and think a moment what that is. It is something by which you can close your eyes and build up something you have never seen before. It is not merely a matter of recollection. If I said to you, "Close your eyes for a moment and visualize where you were

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or what you were doing Christmas Eve," and each one of you recalled how you were out somewhere, or at home, or around the Christmas tree, that process would be visualizing and recollecting something that had already existed in concrete form and was registered in your mind.

But if I said, "I want you to close your eyes and visualize something that does not exist and that you have never seen," you will ask, "What is it?" Then I will say, "Close your eyes and visualize an old-fashioned sugar barrel sitting on the pavement on top of which is a bronze bust of George Washington." You would have no trouble in seeing that, and yet there you are, imagining, or, as science says, imaging, something that never before existed. I could go on and say, "I want each one of you to close your eyes and visualize a five-room bungalow, sitting in the middle of a piece of lawn, two hundred feet square, with red tiled roof and green trimmings around the windows." I could continue on and on, telling you about the curtains, etc. and build the whole picture up in your mind.

This is like taking some element from one quality and one element from another and making something new. It is a divine process, a divine faculty and power that is resident in you and not in the other animal species. They have no use or understanding for it. Your imagination is absolutely unlimited. The men who have been conceiving skyscrapers in New York, trying to out-rival each other, imagine one taller and taller until New York is just spotted with them. I remember when I stopped this August in New York City, we were on the twentieth floor of the Hotel New Yorker, and looked down. That was not so high. There are many other floors in that building, and we were only on the twentieth. As we looked eastward, we could see the Empire State Building with its mast for dirigibles, and many other taller buildings, and each year they are taller and taller.

The imaging of the architect in putting the component elements together, in letting the buildings rise higher and higher, is unlimited. When building

bridges, his imagination is unlimited. When he comes, however, to draw out on paper the plans for the structural work, there are certain structural limitations that have to be abided by. He has to shorten the span a little, or may have to drop the height a little in order to come within building restrictions, but in man there are no limitations. There is nothing to prevent man's mind from visualizing the taking of the Atlantic Ocean and putting it in the Pacific Ocean, and from taking the Pacific and putting it in the Atlantic.

These things you form with your imagination. You do it constantly, although you seldom realize it. If you would stop to think of it, you would recognize this peculiar characteristic of the human mind which enables it to create things that have never existed before. Now you will have to admit that you create mentally before you create materially. You know very well that before an artist begins to paint a masterpiece on the canvas, he visualizes it first in his mind; in fact, it is worked out so well in his mind that the process of painting is really a transference of the creation from his mind to the canvas. The man who is to build an apartment house works out a great many of the general schemes of the structure in his mind before he starts making lines on paper. We find *that* all the way through history.

Take, for instance, the first man, sitting on the bough of a tree on a river bank, and sleeping on some dry grass for a bed in order that animals would not get him, beginning to think of a home, what it would be, where it would be, the size of it, and how he would be protected from the animals. He began to think of means of safety and pictured it all in his mind before he began to make wood and grass walls around the home he was going to make.

All through civilization man has created mentally the things he wants and *he does not stop*. Here is the particular thing the Rosicrucians want to drive home. It is not sufficient to do this mental creating, visualizing, the building up of something in your mind that is perfectly created, and then stop, because that would produce nothing. Man would still be living in the boughs of a



tree on the river bank, if that were as far as he could go. The more we keep working over the mental picture in our minds and make it a part of us, the more we attract to it and gradually build it into material existence.

Please do not think I am implying that a man can go down and lie on one of the wharfs of the Hudson River with a cigarette in his mouth and visualize a bridge across the Hudson, and if he stayed long enough, some day the steel would go up and finally the bridge would be built. Such a statement would be foolish. We must draw a line between rationalism and fanaticism. It is unfortunate that some of the ideals of mysticism have fallen into the hands of fanatics. To hear them speak of it and hear them interpret their understanding of what we are trying to teach makes mysticism sound weird and devoid of logic.

Not long ago, a woman came into my office and was trying to impress upon me the merits of Christian Science, and she said this: "Once you know and understand Christian Science, nothing of a material, physical nature can affect you." I said, "Do you mean that nothing in this material world will affect us?" I knew she was not talking true Christian Science. She said that if she were to go out in the street and be hit by an automobile and injured to such an extent that bones were broken, she would say that there was no automobile and she was not hurt; it was just the thought that the automobile hit her and that her bones were broken. That is absurd and such a person can do more injury to a worthy movement than she can possibly do good.

But, I do mean to say that the man or woman who has built up, mentally, in his or her mind, a day dream, and each day adds to it, magnetizes with more vitality the imagination, that he or she is building in the material world as well as the mental. I say such persons gradually attract to themselves the condition that will help them to realize what they dream.

You might only take the reverse of this proposition to prove how true it is. Take the man who finds himself in the business world, or home, or social world, in need of something, and after

visualizing it momentarily, says, "Yes, that would solve my problem if I could have that thing." It may be an addition to his home, a new position, raise in salary, or something of that kind. Suppose he thinks of it for a moment, visualizing and seeing it in all its completeness, and then says, "It is impossible for me," and no longer thinks of it. Is there any hope of that man bringing to him what he needs as long as he does not allow it to come into his consciousness again? It is the reverse of the picture that I am trying to bring to your mind.

We know that different types of men congregate together. We know that the young man who is deeply interested in art will sooner or later come in contact with like minds. We know the person deeply interested in music will sooner or later come in contact with similar minds. In the first place, the person will not only go where he will hear music, but goes to the library and reads about music and meets people who are interested in music. The artist attracts art and all those who are interested in art. The seventeen-year old boy who leaves school and goes to the pool rooms can tell you a surprising amount of information about pool rooms that uninformed people would think he had wilfully completed, but it would be because he had attracted to himself all the knowledge pertaining to that one subject. Take the young man interested in law; another interested in botany, or some other subject. You will find that they associate with people of similar minds. You will find the same among women. You will find the woman interested in social things attracting to herself those who are interested in the same things. It is sane and logical, and you can demonstrate it in your own life.

Take the man going around from morning to night with the thought that he wants a seven-room house in a certain neighborhood. He dreams of it, visualizes it. He looks at all advertisements of houses and compares them with the one he has in mind; he adds to it and takes away from it until it is perfect. It gradually brings to that man the house he dreams about. How? Why, there are one and a million ways

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in which it might happen. He might be in a restaurant and by him is a man, sitting reading a magazine about homes and gardens, and this man with the dream house in his mind, in his enthusiastic way, says, "Excuse me, but I am interested in homes too." This man might say, "Yes, this picture is of a nice house. I was attracted to it myself. Are you building?" "No, I am not, but hope to. I want to build in the West." The other replies, "I would have built long ago if I had wanted to build in the West, but I want to build in Chicago. I have a cousin in the West who has some property, and he would gladly loan money to anyone who would want to build on it. I will be glad to give you his name." And before he knows it, he is on his way to have his house built.

That sort of person gets what he is thinking about. It is not the woman who says, "I am going to try a new thought method," and sits in the middle of the room and folds her hands. "I want a house; I shall have a house; the house belongs to me; I will have the best house in the neighborhood; I will have Mrs. Smith envious of me; I will have a house; I will have a house; I will have a house." That is as far as she gets. There is a lot radically wrong with a system of that nature.

Did you ever go back and look into your own life? Did you ever know of anyone who had his or her heart set on something from morning to night, that that person did not get somewhere, in the end? It is all according to the degree of will power and determination he uses. That is the thing. Create in your mind and keep on creating until it bursts out in material force around you, the very thing you want. It is the use of that creative power you have that counts.

This creative power, your imaging power, is only one of the great powers you have. You have healing powers; you have mental powers and the power of sending messages to reach people. Just suppose, speaking along this creative idea, there is something you want and that you could send that picture to the mind of some other person, and make him see it, and also use another power to make the person write you or grant you a favor. Just think

of these faculties being brought together for one issue! Look at the unlimited possibilities, and yet these are only three of the powers you have out of a million. Man has never been told a third of the truth about himself, not a hundredth nor a millionth. He has been taught that he has five faculties—seeing, hearing, smelling, tasting and feeling, and that they constitute all that he has. It is the most false, belittling story of man that was ever told. The great men in the past who discovered these things were commanded to remain silent so that the mass would never know about themselves. Libraries were burned so that the writings of the oracles, wise men, magi, and others should be destroyed in order that man would not know about himself.

Napoleon, not only a Rosicrucian but a great leader, once said, "I would rather have every man in my army acquainted with his own possibilities and follow himself rather than follow me in ignorance"; but other leaders thought differently. Kings, queens, and others were trying to hold man down so they might have a greater power, thus making slaves out of men.

The Essenes, the Therapeuti, and the Arcane Schools of Egypt and India, were the ones who kept this knowledge preserved and had to keep it under cover. In some parts of Europe today, the Rosicrucians dare not mention their existence. It was forbidden in Italy only until the last few years, and also in Germany. At one time Russia was one of the greatest countries for Rosicrucianism and then along came the rule of the Czar and then the World War, and after that the work was forbidden.

In this country the work is open and free. It is being offered to you on a silver platter with sparkling diamonds to make it attractive, and still we have to beg some of you to try and see what you can do, to become what God created—an image of Himself with all of His creative powers. In all of the affairs of your life you can use these things. You do not have to wear any garbs or robes or peculiar expressions on your faces. You may live the life of the era, adopt its customs, and still retire alone to a place of quiet and demonstrate these infinite laws.





PAGES from the PAST

SIR FRANCIS BACON

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. Occasionally such writers will be presented through the translations or interpretations of other eminent authors or thinkers of the past.

This month we introduce to you Sir Francis Bacon, Rosicrucian Imperator, English philosopher, statesman, essayist, Lord Chancellor of England, and the recognized writer by many literary critics, of the Shakespearian plays. He was born at the York House in the Strand, London, on January 22nd, 1560, of noble birth. In April, 1573, he entered Trinity College, Cambridge. Fond of the sciences, he diligently applied himself to the various sciences of the time. Later he says of his real aspirations in the *de Interpretatione Naturae Prooemium*: "I found I was fitted for nothing so well as for the study of truth; as having a mind nimble and versatile enough to catch the resemblances of things and at the same time steady enough to seize and distinguish the subtler differences; as being gifted by nature with a desire to ask, patience to doubt, fondness to meditate, slowness to assert, readiness to consider, carefulness to dispose and set in order; and as being a man that neither effects what is new, nor admits what is old, and that hates every kind of imposter, so I thought my nature had a kind of familiarity and relation with truth."

In 1584 he took a seat in Parliament. At the close of 1591 Bacon was acting as the confidential adviser of the Earl of Essex, who was Elizabeth's favorite. Bacon proposed in 1613 to the King that Coke be advanced to the King's bench. This change of legal position opened the way for Bacon to become Attorney General. Four years later in January of 1617, he became Lord Chancellor of England. His various literary works at that time were well read, and although severely criticized in some circles, were bringing him recognition. His most celebrated work was "*Novum Organum*."

It is only of recent years that the true story of the accusation and conviction of Bacon was known. Bacon's political power and prominence, as well as his literary ability, aroused considerable enmity and his enemies accused him of bribery. At first the charge was dropped. Later, the charges became so complicated, so extremely difficult to prove innocence, that he was tried and convicted. He was fined an enormous amount and sentenced to a long period in prison. However, the fine was removed and he only served four days of the sentence. He was permitted to again practice at the bar, although he never again held a seat in Parliament. He continued his literary work.

Researchers and biographers of the present say, as it is known also to Rosicrucians, "On the whole, it appears that Bacon's own account of this painful episode is substantially correct." He stated he had received offers of bribes which he had never accepted. He affirms that his intention was never swerved by a bribe, and in several cases, his judgment seems to have been rendered against the parties attempting to bestow the bribe. The remainder of his life was spent in a work far more valuable to the world than any thing he had accomplished in his earlier years, politically or legally. The following selection is from his "*Novum Organum*," (*New Organ*).



T seems to me that men do not rightly understand either their store or their strength, but overrate the one and underrate the other. Hence it follows, that either from an extravagant estimate of the value of the arts which they possess,

they seek no further; or else from too mean an estimate of their own

powers, they spend their strength in small matters and never put it fairly to the trial in those which go to the main. These are as the pillars of fate set in the path of knowledge; for men have neither desire nor hope to encourage them to penetrate further. And since opinion of store is one of the chief causes of want, and satisfaction with the present induces neglect of provision for the future, it becomes a

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thing not only useful, but absolutely necessary that the excess of honor and admiration with which our existing stock of inventions is regarded be in the very entrance and threshold of the work, and that frankly and without circumlocution, stripped off, and men be duly warned not to exaggerate or make too much of them. For let a man look carefully into all that variety of books with which the arts and sciences abound, he will find everywhere endless repetitions of the same thing, varying in the method of treatment, but not new in substance, insomuch that the whole stock, numerous as it appears at first view, proves on examination to be but scanty. And for its value and utility it must be plainly avowed that that wisdom which we have derived principally from the Greeks is but like the boyhood of knowledge, and has the characteristic property of boys; it can talk, but it cannot generate; for it is fruitful of controversies but barren of works. So that the state of learning as it now is, appears to be represented to the life in the old fable of Scylla, who had the head and face of a virgin, but her womb was hung around with barking monsters, from which she could not be delivered. For in like manner the sciences to which we are accustomed have certain general positions which are specious and flattering; but as soon as they come to particulars, which are as the parts of generation, when they should produce fruit and works, then arise contentions and barking disputations, which are the end of the matter and all the issue they can yield. Observe also, that if sciences of this kind had any life in them, that could never have come to pass which has been the case now for many ages—that they stand almost at a stay, without receiving any augmentations worthy of the human race, insomuch that many times not only what was asserted once is asserted still, but what was a question once is a question still, and instead of being resolved by discussion is only fixed and fed; and all the tradition and succession of schools is still a succession of masters and scholars, not of inventors and those who bring to further perfection the things invented. In the mechanical arts we do not find it so;

they, on the contrary, as having in them some breath of life, are continually growing and becoming more perfect. As originally invented they are commonly rude, clumsy, and shapeless; afterwards they acquire new powers and more commodious arrangements and constructions; in so far that men shall sooner leave the study and pursuit of them and turn to something else, than they arrive at the ultimate perfection of which they are capable. Philosophy and the intellectual sciences, on the contrary, stand like statues, worshipped and celebrated, but not moved or advanced. Nay, they sometimes flourish most in the hands of the first author, and afterwards degenerate. For when men have once made over their judgments to others' keeping, and (like those senators whom they called *Pedarii*) have agreed to support some one person's opinion, from that time they make no enlargement of the sciences themselves, but fall to the servile office of embellishing certain individual authors and increasing their retinue. And let it not be said that the sciences have been growing gradually till they have at last reached their full stature, and so (their course being completed) have settled in the works of a few writers; and that there being now no room for the invention of better, all that remains is to embellish and cultivate those things which have been invented already. Would it were so! But the truth is that this appropriating of the sciences has its origin in nothing better than the confidence of a few persons and the sloth and indolence of the rest. For after the sciences had been in several parts perhaps cultivated and handled diligently, there has risen up some man of bold disposition, and famous for methods and short ways which people like, who has in appearance reduced them to an art, while he has in fact only spoiled all that the others had done. And yet this is what posterity like, because it makes the work short and easy, and saves further inquiry, of which they are weary and impatient. And if any one take this general acquiescence and consent for an argument of weight, as being the judgment of Time, let me tell him that the reasoning on which he relies is most



fallacious and weak. For, first, we are far from knowing all that in the matter of sciences and arts has in various ages and places been brought to light and published; much less, all that has been by private persons secretly attempted and stirred; so neither the births nor the miscarriages of Time are entered in our records. Nor, secondly, is the consent itself and the time it has continued a consideration of much worth. For however various are the forms of civil politics, there is but one form of polity in the sciences; and that always has been and always will be popular. Now the doctrines which find most favor with the populace are those which are either contentious and pugnacious, or specious and empty; such, I say, as either entangle assent or tickle it. And, therefore, no doubt the greatest wits in each successive age have been forced out of their own course; men of capacity and intellect above the vulgar having been fain, for reputation's sake, to bow to the judgment of the time and the multitude; and thus if any contemplations of a higher order took light

anywhere, they were presently blown out by the winds of vulgar opinions. So that Time is like a river, which has brought down to us things light and puffed up, while those which are weighty and solid have sunk. Nay, those very authors who have usurped a kind of dictatorship in the sciences and taken upon them to lay down the law with such confidence, yet when from time to time they come to themselves again, they fall to complaints of the subtlety of nature, the hiding-places of truth, the obscurity of things, the entanglement of causes, the weakness of the human mind; wherein nevertheless they show themselves never the more modest, seeing that they will rather lay the blame upon the common condition of men and nature than upon themselves. And then whatever any art fails to attain, they ever set it down upon the authority of that art itself as impossible of attainment; and how can art be found guilty when it is judge in its own cause? So it is but a device for exempting ignorance from ignominy.



ANNOUNCEMENT OF PRICE REDUCTION ON BOOKS

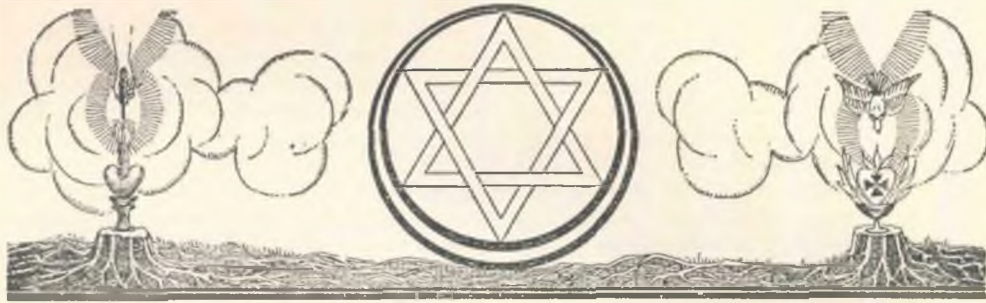
Although the volumes of the Rosicrucian Library were printed and bound during the period when paper, labor and materials were the highest, still we are pleased to make an unusual reduction in almost all of these books, so as to bring them within the means of everyone today. As of May first, 1932, new, low, attractive prices for the interesting and instructive books of the Rosicrucian Library have been established. The prices appearing on the back of this magazine were printed before the new reductions. The full page advertisement pertaining to the book *Self Mastery and Fate* is at the new, reduced price. If you order now, you will be credited with the difference. Watch for the actual new prices in the "Rosicrucian Digest" and avail yourself of the book that you have been wanting or write now to the Rosicrucian Supply Bureau and receive the new list of startling price reductions.

NOTICE TO MEMBERS

All members living within visiting distance of San Jose are reminded that they are entitled to attend the special, spiritual development and attunement classes held every Tuesday night in the Supreme Grand Lodge Temple and conducted by Grand Master Dean, or his associates, and the highest members.

The meeting begins at 7:15 every Tuesday evening and all members of any grade of the studies and belonging to any lodge or chapter of our organization are entitled to attend these weekly classes throughout the summer and fall without any additional fee or obligation. It is very important that you should attend as regularly as possible. This is an unusual opportunity for these members. Contacts are made with other members throughout the world.

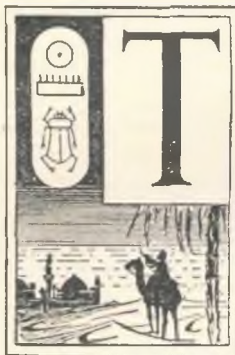
*The
Rosicrucian
Digest
June
1932*



"The Way" Of Life

SIMPLE AND DEFINITE RULES FOR ALL

By THE EMPEROR



THE other day a small pamphlet came to my desk bearing the title, "The Way In Business." This pamphlet pointed out that there were certain definite rules and principles and certain established systems for the use of the busi-

ness man which would guarantee a certain degree of success in whatever business field these methods were applied.

As I read the pamphlet I was reminded of the fact that there have been many books written pointing out the way to success in art and in music, in business, commerce, law, navigation and many other fields of activity. There are other established systems guaranteeing success or happiness, health and prosperity along definite lines.

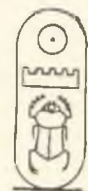
Viewing life broadly we have several schools or systems of procedure. There is the school of moral practice and moral regulation intended to guide man correctly and surely to the utmost of spiritual and religious contentment. There are other systems devoted to the ethical procedure in life guaranteeing a certain degree of cultural and ethical development that brings peace and happiness.

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If we take the three most universally recognized systems, the moral or religious, the ethical, and the commercial, we find that each of these has its school and its temple. The moral and religious path has its church as its monumental academy. The ethical system has its schools and libraries and forums as monumental academies, and commerce has its huge factories and business offices. But all three of these combined do not constitute sufficient guidance and sufficient instruction in aiding the average man and woman to attain the utmost of life and to enjoy life abundantly.

There is a fourth way that is neither religious, ethical, nor commercial. It is the Cosmic or natural way and includes the truthful and useful fundamentals found in the other three, plus a great deal more.

The way of life is not necessarily the way of religion, the way of culture, or the way of commerce. Commerce has its business systems, its business codes, and its business laws. The way of culture has its principles, its unwritten rules, its changing ideals, and its vacillating dictations. The way of religion is beset by a diversity of attractive side paths and by a total lack of progressive unfoldment for those who are rising to greater heights. The way of life, on the other hand, is standardized and is beyond the modifications and regulations of man's whims and fancies and is universal and, therefore, wholly competent.



Rosicrucianism is the temple and the system of this fourth path, the way of life. It teaches what the other three systems do not teach. It includes what the other three have excluded. It offers what the seeker for happiness and success in life cannot find elsewhere. It deals with fundamentals that apply to the life of every man and woman of every country and of every race and creed. Business or commercial occupation can in no wise affect it. Religious convictions and beliefs cannot modify or alter it. Personal opinion and the progress of the seeker on the path have no effect upon it.

All human beings, regardless of their social or religious stations in life, are seeking to make the utmost of their position and to attain the highest degree of contentment and happiness in that part of the world or among that nation of people in which they find themselves. A true path of success and happiness will not include the distinctions of locality but will point out the false effects of what seem to be the distinctions that separate us from our universal kind. Rosicrucianism is just such a system. It teaches how the health may be improved, how the ethical and moral principle of life may be applied to the best advantage, how business and commerce generally, may be used to bring a personal power and a personal realization of success that may not be attained in any other manner.

Rosicrucianism is the way, it is the path to the realization of our desires and our ambitions.

Many of the great masters in the past and many of the philosophers have spoken of "The Way". Speaking in a spiritual sense, Jesus said, "I am the Way," meaning He was a representative of the ideals and principles that constituted the true way to spiritual and heavenly bliss and contentment. Elbert Hubbard, the great writer and poet, said on one occasion, "I am the way to better business," and he meant that his writings, his methods, his systems would lead to greater business success and no one ever challenged his statement. The Rosicrucians say, "Here is the way in life—not just in business, not just in religion, not just in society but in life generally and inclusively."

From the Cosmic point of view, the way in life is as definitely established by restrictions and wide avenues of conduct as any path devoted to the arts, the professions, or business. But whereas business is surrounded by rules and regulations laid down by man and the path to spiritual attainment is fraught with individual interpretations and muted doctrines, the way of life is universally and Cosmically ordained and there is no escape from its regulations and no excuse for violations of its laws.

The way of life is neither narrow nor so universally wide that it fails to be a path that is without form or direction. It has no darkened places passing through valleys of superstition and doubt but traverses the highest hills in the bright sunlight affording the clearest view of distant horizons. It has no rich rewards held exclusively for those who reach its ultimate end but offers the bounties and blessings day by day to those who follow its course. It does not end in some distant future beyond the veil of human understanding but has its stations of palms at the close of each day affording rest, contentment, and temporary victory to each who reaches these stations. It is ever a path beginning and ending with each day of life. Should transition come unexpectedly anywhere along the way, there is no abrupt ending to an uncompleted journey but a satisfactory attainment of the goal as the closing of life itself.

The Rosicrucian teachings and the Rosicrucian guidance constitute the preparation for entering upon the way of life, and the companionship of the members of this great human fellowship constitutes the guides and directors who journey with the others and extend their hands in fellowship and helps that the weaker ones may be encouraged to keep upon the path and to continue on the way. All of the pitfalls, all of the dangerous spots, all of the places of temptation, illusion, misrepresentation, deceit and failure are carefully marked and pointed out so that the pilgrim on the path may reach the daily resting place and find another period of victory credited to his passage through life.

One hundred eighty-six



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



THE Emperor desires to conduct another one of his personal contacts with many of our members and in order to select a certain portion of the members without any bias or prejudice of any kind he has desired to select the persons for these

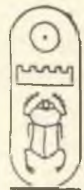
special contacts in accordance with the initial of their names.

The first of these special contacts will be made with our members on Friday evening, June 10, beginning at

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7:30 o'clock, Pacific Standard Time, which is equivalent to 10:30 o'clock, Eastern Standard Time, or 11:30 o'clock, Eastern Daylight Savings Time. It is also equivalent to 9:30 o'clock, Central Standard Time, or 10:30 o'clock, Central Daylight Savings Time; or 8:30 o'clock, Mountain Standard Time, or 9:30 o'clock Mountain Daylight Savings Time.

All members whose last name or family name, begins with the letter "A" should sit in attunement for twenty to thirty minutes or longer, beginning at the time stated above, and the Emperor will attempt to contact them in their sanctums in connection with other contacts with the Cathedral. If you are a person whose last name begins with



the letter "A" you should keep this period and look for some sort of special manifestation in your room either in the way of a soft light, a cooling magnetic breeze, a faint touch on the hand or shoulder, or a few softly spoken words, or otherwise some illustrated symbol. The contact will not be long but will be sufficient to enable you to recognize or sense the Emperor's personality. If the Emperor finds it impossible to reach all of the persons in the "A" classification on this particular occasion he will reach as many as he can and arrange for another period.

If you have an interesting experience on this particular night we will be glad to have you speak about it in one of your regular reports that you make in connection with the lesson studies.

The Cathedral of the Soul and its regular periods is continuing to hold the interest and give great benefit to thousands of members and many hundreds of our friends. We hear of this good work from all lands and we hope our members continue to promote the Cathedral activities as greatly as possi-

ble. Be sure to read this page each month to keep in touch with new or special features that may be planned.

Every Tuesday evening there is conducted, as many of you know, in the Egyptian Temple at the Grand Lodge of the Order in San Jose, Calif., a special ceremony by one of the officers of the Supreme Staff at which there are assembled many members. During that special service at 8:00 o'clock, Pacific Standard Time, a special contact is made with members and friends of the Order throughout the world. This unified contact is beneficial to all concerned and we invite all the readers of the "Rosicrucian Digest" to attune themselves with the projection of thought emanating from this place every Tuesday evening at 8:00 o'clock, Pacific Standard Time. You will find it beneficial, inspiring, and illuminating. Have your friends participate with you in this program and do not forget to secure the special free booklet mentioned in the box at the head of this article if you have not already received it.

MY CREED

Frater Chas. Kampmiller—I believe

That today is the best day since yesterday and that tomorrow will be a better; I believe in Life, laughter and Love; I believe that there is joy in life if ye will but live. I believe that what we love we own; love life that ye may live. I believe that environment—which is adamant before weakness, is fluid before strength, purpose and work.

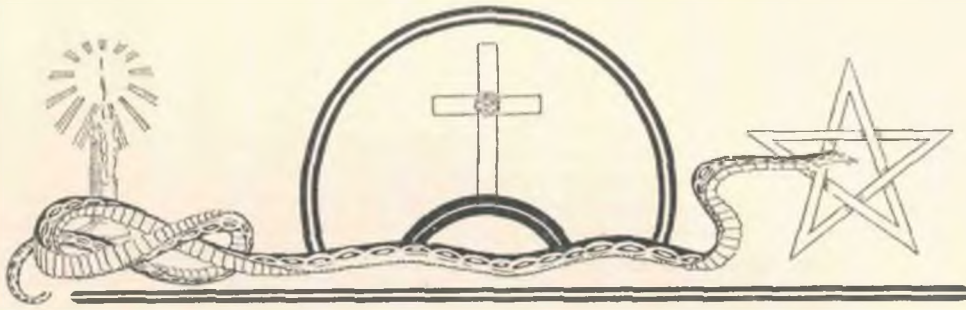
I believe that there is no more precious treasure for today, nor higher heritage for the future, than a friend.

I believe that on the whole, the world isn't so bad after all—and is growing better. I believe that nothing worth while is wasted; that everything was, is and will be. I believe that to be good is well, to do good is better, to "make good" is best. I believe that we are helped in attaining our ideal by knowing that our friends believe in us, and expect things of us. I believe that laughter means red blood and long life.

I believe that wealth and property is only a privilege, to enjoy, and to use for the Common-weal. I believe that Love is the only good, and makes us One with God: while hate and fear are self-destroyers, and antithesis of God.

I believe that concentrated and directed thoughts, are our greatest constructive forces. I believe in prayer, and that our earnest, sincere and worthy desires and wishes are answered by the Cosmic Soul, Infinite Intelligence or call it God. I believe in the divinity of All, as well as in the divinity of One.

I believe in always looking for the Beautiful, the True and the Good, I believe in the hearty hand shake, in hospitality, comradeship, friendship and Love.



Is A New Savior Coming?

WILL A REDEEMER OF MAN APPEAR AMONG US TO
SAVE US IN THIS CRISIS?

By FRATER C. H. CLEVE



AS WE view the present crisis throughout the world and tabulate the conditions in the form of periodic cycles of evolution, we see that in nearly every country there is the apex or height of a condition that seems to harmonize with

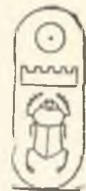
the cycles of changes taking place in other countries. It would appear, therefore, that the entire world is today in the midst of a mighty change of conditions that is much like similar worldwide changes that occurred at certain periods of the earth's history.

In comparing the present universal crisis with similar universal crises that have occurred in the past, we find that this one is very much like unto the cycle of conditions that existed at the time of the birth of Jesus, the Christ.

In fact, the similarity is so significant that it represents a startling possibility. Not only in a political and financial sense, but in a purely spiritual, mystical, and intellectual sense, the whole world today is in the identical spirit of unrest and high expectation, as well as need of leadership, that we find in the year when Jesus was born.

First of all, we find that despite all that is being said by preachers and religious leaders, the world is not less religious at the present time than it has ever been, but more religious in a true interpretation of the word. Religion is the study of God and God's laws, or the knowledge of these things. It has nothing to do with any one definite creed or dogma. True religion is universal and unorthodox in the very broadest conception. We find today that the average man and woman who refrains from going to church or who has lost the deeper interest in the church is not less religious, but more anxious than ever to know about God and God's laws. He is, therefore, an unbiased and unaffiliated seeker.

He is what the Old World would have called a heretic, except that he has not yet reached a point where his heretical views have led him into membership with thousands of others holding a similar view. He is more of a free thinker today than ever, but, nevertheless, he is more devout and more respectful of the true religious principles than in any period of civilization. Likewise we find that there is universal strife, war, discontent, enmity, selfishness, plotting, and planning against our neighbor's possessions, and a worldwide desire for individual supremacy or national superiority. All of these things are the very duplicate of



conditions that existed at the time of the birth of Jesus.

Then again we also have the fact that one or two nations of people are attempting to rule the world and seem to be doing so as the result of natural resources or natural development of personal prowess. The result of this is that many nations throughout the world are paying homage to or at least paying tribute to these one or two powerful nations in the form of money and service. This is identical with what existed in the world at the time of the birth of Jesus.

Finally we find that there is a universal cry and plea for some outstanding leadership or the coming forth of some great mind that will solve the universal problems and point the way to peace and universal power. Today we find that the nations of Europe are looking here and there at various individuals who are prominent as rulers or prime ministers, and wondering whether this one or that one will come forward as the new world leader or diplomat or political guide who will point out the way to peace and contentment. In America and the Western World we find the same idea expressed in newspaper editorials and in the discussions on the street corners. Everywhere the question is asked, "Who is going to rise up and pull us out of this hole?"

This is identical to the expectation of a great Messiah that occupied the minds of the thinking and oppressed people at the time of the birth of Jesus. We are prone to think that the Jews were the only ones who were looking forward to the coming of the Great Messiah at that time, but the writings we read and the recorded thoughts of other nations show us that there was also a universal hope and expectation of a world leader at that time. And while some expected him to be a great political leader and others a great philosophical diplomat, there were a few nations who expected him to be purely a religious leader.

Do we not find the same conditions duplicated today? There are many nations that think that what we need more than anything else at the present

time is a great statesman who can rise above the petty conditions of one country or a group of countries and be broad visioned enough to see the world problems in their entirety and present solutions that will be agreeable to all. On the other hand, there are a few countries today who think that a local statesman, politician, or economic leader will solve the world problems by devoting his attention first of all to the people in whose midst he rises. There are also nations of people today who think that the salvation of the world problems lies in the rising up of some holy leader like Gandhi of India or one or two others who have in a quiet way revealed a supreme degree of Spiritual understanding.

Is it not possible that a world leader may appear now who combines all of these qualities and will fit all of these expectations? After all is said and done, was not Jesus a great politician as He was a spiritual leader? Were not His solutions as applicable to economic conditions as they are to intellectual, mystical or religious ones? Viewing His teachings after hundreds of years, do we not see in them today a solution to most of our present problems if we could have Him as our leader now and have all the nations follow what He taught?

Certain it is that the present cycle is propitious for the birth or the sudden public appearance of such a world redeemer and leader. It may be that right now some great man is on his way to the new River Jordan to be baptized in new waters and to receive the influx of the same Holy Ghost, but in a different manner and for a new era, and that even tomorrow we may read in the papers of his baptism having taken place and of this great man's announcement that he has come to save the world.

I think that all Rosicrucians can conscientiously expect this to be proven true before the next five years have passed. Naturally, the broad-minded viewpoint of Rosicrucianism eliminates the idea that such a leader will be wholly and solely a Rosicrucian or a mystic or one of their special philosophical teachers. The petty viewpoint

of a world leader being born in a certain cult and guided and dominated by the leaders of that cult has become so objectionable to thinking men and women and so ridiculous in its attempted fulfillment that nothing of this kind can come to the consciousness of sane people. But, nevertheless, they can, with all righteousness and rationalism, expect a world redeemer whose message will be not only peace, but power for the downtrodden and the suffering. He will come not to establish new laws, but once again to fulfill the old laws, the universal laws, the laws of God created at the beginning of time, and which are immutable, but gradually being set aside by man's personal ideas of self-aggrandizement.

Certainly, we will hail such a leader with open minds and open hearts. He will come with no narrow creed, but with an all-impressing doctrine that will

be childlike in its simplicity and profound in its magnificent inclusiveness. Such a leader will receive recognition on the part of those who have been hoping and praying for such leadership, but will also have the enmity and criticism of those who profit by the world's unrest and the continuous darkness that enshrouds most of the human intelligence today.

My message is not one of prophecy; nevertheless, I am predicting, and I know that in the years to come the words written here will be considered as the first message of hope for those that will constitute the new empire, and this new empire will be formed of the rising generation that is now manifesting its ability to break away from the shackles that have enslaved mankind, and to create new and modern methods and standards that are as free as the very spirit of life itself.



Sanctum Musings

(Continued from Page 174)

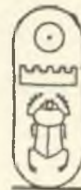
define the general nature of these dreams, we will call them psychic as being of the soul or spirit, in contrast to that of the mortal mind. A further subdivision of this class gives us psychic experiences and contacts. Without entering into the finer distinctions of theology as to the nature of Divinity in man and the terminology for same, we must, of necessity, recognize an operative force existent in man. This force is apart from the reason, and will of man, as it functions without his volition. Moreover this force is concurrent with an intelligence for it is in accordance with order.

We have an appreciation of this intelligence by virtue of its direction of our organism,—the circulation of our blood, the process of metabolism, organic functioning, such as of the heart, kidneys, lungs. To say that the Infinite Intelligence is not resident in the body, but that the body functions as the result of an intelligence apart from it, and governing it, is not an adequate answer. Even if the Intelligence be not infused in the most minute or larger parts of the body, it must at least contact it. The contact of the Intelligence

is necessary for the continuation of the body's functioning.

May we use an analogy: An electrical engineer who devises a most elaborate electrical mechanism, which is to operate according to the fundamental principles of electricity, must keep in contact either directly or through a trained aid or assistant with the device, or it will not continue to function. The Intelligence which brings together matter and has it function according to principles, is obliged to keep it in harmony with those principles. We have examples of the failure to do this in the effort to invent perpetual motion machines. An intelligence assembles them, but when the intelligence deserts them, they disintegrate. Therefore, an Intelligence, other than that of the brain of man, is in contact with him.

To dispute this contention, it is necessary to offer an explanation for the involuntary action of man's organs. That this subtle Intelligence is identical in every human displaying its unity, is not difficult of proof. The nature of an object thrown into the air and returning to the earth's surface in Holland,



may differ from one in Japan, yet one would not dispute the sameness of the nature of the source of gravity in both places. Is it not plausible that entities, human beings, for instance, who are dependent upon a common source, this *Infinite Intelligence*, may be bound together by it psychically? Thoughts are generated in the objective mind and are projected outwardly; that is, made manifest by the faculty of speech, or retained in the objective consciousness.

A process of introversion, of turning the objective consciousness inward, penetrating the subjective realm would be to super-impose one's thoughts on this *Infinite Intelligence*. The chain of *Infinite Intelligence* linking all beings together would carry upon it these thought impulses; distance or time would be inconsequential and this form of contact would greatly supercede our attempts at external contact, such as through speech or its amplifications, writing, radio, telegraph, telephone. If I may resort to a humble analogy—on either side of the city, there are erected, let us say, two towers, both containing electrical beacons. It is possible to flash, alternately dimming and brightening the lights, messages from one tower across the city to another. Both of these beacons derive their electrical power for illumination from the same source, thus are united by a common electrical system. On certain occasions, weather permitting, the light flashes are easily visible; on others, fog or smoke-laden atmosphere interferes and the light flashes are hardly discernible, the communication is unreliable. Does it not stand to reason that a device which would make and break (series of interruptions such as by a telegraph key), the electrical current between the two towers and with which they are definitely connected, acting as a telegraph code, would be more dependable? Or perhaps super-imposing sound impulses of the human voice upon the electrical current? In other words, having an established, absolute medium of contact such as the electrical circuit, why resort to the uncertain light flashes for inter-contact? Since humans possess this *inter-psychic relationship*, it appears inappropriate to always attempt an exchange of thought through the outer consciousness to the outer consciousness

of another. Through introversion communication of thought by psychic contact is possible. This psychic contact needs the response of the recipient, as well as the transmitter. The one receiving is required to turn his consciousness inward and contact the united *Infinite Intelligence* conveying the thought impulses. In most instances where psychic contact is made, it is done accidentally, unintentionally, because its practice is little understood and very few employ the right method. These psychic contacts of the thoughts of others, whether the contact is pre-arranged or accidental, are not to be confused with psychic experiences, which we will discuss. One may see, however, how accurate a psychic contact may be, if it be mutually arranged and properly and rationally conducted. These accurate psychic contacts have been, as we have seen, classed as dreams of a physiological nature. That they have been erroneously so classed is evident, by the feeble explanation of the authority earlier cited.

Psychic experiences are the recollection of experiences of the soul as distinguished from psychic contacts. From the concept of Rosicrucian metaphysics, the soul is the influx into the body of this *Infinite Intelligence*. The appreciation of this soul in the being by the objective mind is the personality. The personality is the sympathetic understanding of the soul by the outer mind. In other words, our response to certain *Cosmic urges of the soul in our being* is the moulding of our character or our personality. Allow me to cite an analogy—What makes a musician—what stamps him as such? It is his response to music, his sense of its symphonic accord, his value of its finer harmony not realized nor appreciated by others. This character or personality of the human, leaves its impression in the *Infinite Intelligence*. The memory of the personality is swept along on the tide of the *Infinite Intelligence*, and this gives rise to the doctrine of reincarnation.

However, in the formation of personality or character, which I use as synonymous, the objective mind plays a

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prominent part. It reasons, it persuades, it commands through will and attempts to suppress the Cosmic urges. Through the entire life, the personality is being formed. Thus, major, worldly experiences we have, which tend to radically affect our personality, are naturally impressed in the memory of the Infinite Intelligence. Is it not logical to say that if the personality is perpetuated in the Infinite Intelligence, or in other words, reincarnated, the memory of incidents contributing to the formation of that personality would also be reincarnated? Accepting that premise, then the origin of psychic experiences is not difficult of explanation. What occurs when in our daily life we witness an incident similar to one previously observed? Do not the impressions received release from memory for re-assembly the previous ones? Do we not immediately recall identical or relatively similar incidents? This, then, is what a psychic experience consists of. The recollection of experiences of the personality retained in the memory of the soul or Infinite Intelligence.

When we confront in life parallel experiences, not in detail but in principle, to those had in past times, and deposited in the archives of the Infinite Intelligence, the past ones are released because of the similarity of impressions. Just as we cannot readily recall from memory an incident without first holding in our consciousness a thought composed of an element of the previous incident, neither can we recall from Infinite memory a psychic experience without an association of ideas.

Psychic experiences, unlike psychic contacts, are not, therefore, as frequent. They come to us when perplexed, puzzled, and dealing with a serious problem of life, which will vitally affect us. If the actual experience is one that is apt to influence our character, our personality, by its effect on our life, we are most certain to have a psychic experience. Thousands, in fact millions, have had them, but they know them instead as a hunch, intuition, an uncanny impression, a flash, an idea, a clear concept. These psychic experiences are always logical with a definite cause, and a rational ending. The events of the experience progress step by step in an ordered sequence, like an

experience of your daily life. They are never fantastic, frightening, or not understood. A psychic experience leaves in the objective mind a helpful suggestion that can be applied to the solution of the parallel actual experience you are confronting. These intuitive flashes as they are commonly called, if followed, are never unsuccessful in the results they bring about.

Two outstanding things may be commented upon at this point: First, one does not need to be asleep to be the recipient of a psychic experience, as commonly believed. One in a quiet state of introspection may receive an enlightening, psychic experience. This point alone, removes psychic experiences from dreams, the psychological origin which we have discussed. The next point is that the significance of the experience is clear to you. Its importance is appreciated. Certainly you have never heard anyone retort, "There has flashed into my mind a most wonderful idea. It is a complete picture, yet I cannot understand it or appreciate its value to myself." If you feel you are obliged to ask another what your psychic experiences mean, because they are confusing and seemingly without purpose—it is not psychic—and if had while asleep undoubtedly it is a dream.

As concerns the physiological effects on the individual: There are certain marked characteristics between dreams and psychic experiences. Dreams caused by organic disturbances, setting up internal stimuli or caused by external sensations, excite the emotions. The emotions being the sensations of the subjective mind are excited by the sensations received in the brain. The noticeable effects are produced by these emotions, fear, hatred, anger and their attendant bodily responses, perspiration, rapid breathing, rigidity of muscles, etc., whereas psychic experiences merely increase (not to an alarming rate) palpitation of the heart and induce a feeling of exhilaration not accompanied by any predominant emotional responses. He who doubts psychic contact and experience, doubts the unity of Infinite Intelligence in man. If he admits Infinite Intelligence as being resident in all men, why deny man relationship with it?





Does The Cosmic Fail Us?

CAN WE ALWAYS BE SURE OF COSMIC HELP?

By FRATER ROY BILLINGS



Times I feel that the Cosmic does not even know that I exist and has no more interest in me and my affairs than I have an interest in the affairs of some peanut vendor in some foreign land. I feel as though the Cosmic may see

me sometimes when it looks down on this earth plane and think of me as a little atom of the sand of human beings, and is just as ready to walk on me and crush me out of sight as I crush the grains of sand out of sight when I walk along the beach and push many of them down deeply into the beach soil and allow the water to wash new sand into the hole.

Perhaps I am too egotistical to think that the Cosmic should pay any attention to me. If I lift up my voice in prayer or cries of agony or pleas or petitions, asking for help, my voice may be lost in the atmosphere or may not even be heard among the millions and millions of similar cries that are being sent skyward. Who am I, individually, that I should have any individual attention? After all, the Cosmic is not interested in persons, but in principles. It is concerned with masses, and not with particles. I am just a small cog on a wheel. I am even less than that; for I am not important enough to be part of a wheel. Therefore, why should I place my faith in the Cosmic helping me, or trust to the Cosmic to listen to my wishes and my desires?

It is said in some sacred literature that God knows every sparrow and every feather on every sparrow's body and that He knows every star in the heavens and every hair on our heads. I cannot question what God knows of all of us, but sometimes I do question whether God stops in his great work to think of me individually. Yes, I have become discouraged. But still something within me maintains my faith in one idea; namely, that all will end well. Perhaps that is a childish faith which I carry over from my childhood days. I remember that as a small boy I used to see upset and unpleasant conditions in our home for long periods, and used to doubt whether such conditions would get any better; but eventually everything would straighten out and be pleasant again, and I became convinced eventually that everything ends well if we only have patience. Perhaps that belief has grown within me and now saves me from being altogether lost.

Just recently my wife decided to take advantage of the wonderful low prices being asked for furniture and household equipment and planned to renovate our home. She also decided that as long as the furniture was going to be changed and the carpets changed, all the curtains might as well be taken down and the pictures and the shades and the electric light bulbs and all the other things that help to make a home, and then have the paper hangers and the plasterers come in and fix up the house.

I came home one night and started to enter the front door, and after pushing it open about a foot, I had a small plank dropped on my head off of one

*The
Rosicrucian
Digest
June
1932*

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of the ladders, for I had upset it trying to get in. After I got over the stun, I stepped into the room and found I had put my one foot down into the pail of paste. In stepping out of the pail, I skidded across the wooden floor and got another bump in the middle of my anatomy. I hurried to the laundry room in the back porch to wash the paste off my shoe and trouser leg and found that the water had been turned off because new faucets were being put into place in the laundry room. I went out into the garage to try to get an old brush to clean my shoes, and found the garage floor covered with the painters' and paper hangers' equipments and the automobile down town at a garage being cleaned and cared for while the house and grounds were so upset.

When I was ready to sit down to eat, I found that I had to eat from a small kitchen table over which old pieces of canvas had been spread to protect the Duco legs and top from being spattered. My coffee was served in a partly broken cup because the good dishes had been packed away. My knife was a dull, old kitchen knife because the silver had been put away. I had to eat a cold supper because the kitchen range had been disconnected. After eating, I wanted to spend the evening, as usual, in reading the paper and the "Literary Digest." But the standing lamp and the bridge lamp near my favorite chair had been disconnected, and the chair was covered with old blankets and paper. When I was ready to go to bed, I could not find my pajamas because the clothes closet had been cleaned out and everything put into trunks, and I had to search for them before I could get into bed. While walking barefoot on the floor, I stepped on tacks and pins. I crawled into bed and had to sleep between old blankets because the good ones had been put away. I was cold and chilly all night, and I awoke too early because the sun was shining on my face through one of the windows where the shades had been removed. I could not tell what time it was because the clock had been taken down from the wall. I got up and dressed and had to wear my soiled shirt and collar because my good clothes had been put away. I could not shave because the bathroom things

had been removed from the chest over the wash basin, and the mirror was covered to protect it while the woodwork around the chest was being painted. I finally stood in the middle of my home and exclaimed: "What a fine mess of a home this is! After all of these years of hard work, hard toiling, sacrifice and saving, I have no home, no peace, no rest, and not even a shave; and as for a bath, that is out of the question!"

I hurried down town to get a real breakfast, and found that I had been served lukewarm coffee and some indigestible pancakes. And all morning I had a congestion in my chest where the pancakes had lodged and had decided to stay for the rest of the day. I may have had a grouch or a spell of indigestion, but everything went wrong that day, and when night came I was ready to jump off of the end of the pier or take a drink of something that would put me to sleep for the rest of my life. Life wasn't worth living; everything was going wrong. I had no home and I felt miserable—all of this after forty years of work and effort to have a comfortable life. Certainly the whole world was wrong, and I saw nothing worth living for.

As the days passed and conditions remained the same, I tried to be philosophical at times and became dyspeptic. I wondered whether the Cosmic had worked out some Karmic punishment for me. I am rather new at understanding about the Cosmic, for I have been studying about this great force or power of mind for only a few months. Perhaps I don't understand it properly. But the Cosmic did not seem to change conditions for me, and I doubted whether the Cosmic was interested in me the least bit.

Of course, conditions changed. I stayed away from the house as much as possible as though I were afraid of the conditions surrounding me, and as I look back upon that period now, I realize that instead of exerting some degree of mastership, I allowed conditions to enslave me. I was fearful of them. I allowed them to make my life miserable even when I was away from them. At last one night when I came home I noticed that the front rooms



were neat and orderly and more attractive than they had been before. I was tempted to fling myself into one of the new, softly upholstered chairs, and I sank into such a comfortable, relaxed position that I felt like staying there all night. I seemed to have a momentary taste of some luxury that did not belong to me. The next night I found that the bathroom and bedroom were in order and very attractive. In a few days the entire home seemed so beautiful and comfortable that I found myself standing in the middle of the rooms looking around as though viewing the home of some other person, and almost envied the other fellow, the luxuries and blessings he had.

My wife must have been extremely patient with me, and probably knew what was going on in my mind. All she ever said was: "Now that the transition is complete, I hope that you will come to realize that out of the fire and ashes has arisen a new home."

That taught me a very wonderful lesson. I began to look upon the general business depression throughout America as though it were a good housecleaning. I looked upon the lack of circulating money as the dishes and towels, books and pictures, that had been packed up and put away for protection during the rejuvenating process. I felt that the only thing for me to do was to stop seeing the upset side of the picture and to think of the changes that were taking place. My wife told me that she was extremely happy throughout all of the annoying conditions because she made herself a part of the reconstructive processes, got into harmony with the laws that were at work and lived in the joys of the creative faculties she had and which she was expressing every hour of the day, while I saw nothing but the destructive processes at work.

And so now I am throwing my whole interest into co-operating with some great universal law that is giving America and most of the world a housecleaning. I am now on the side of the creative processes at work, and I am ignoring the incidental, destructive processes. I know that only good can come out of the present situation, and so I

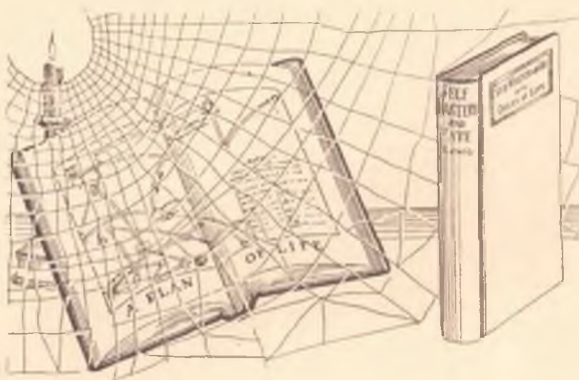
look forward to the new day instead of living in the present, and regretting the passing of the past.

I see that the universal mind, Cosmic Mind, world consciousness, or whatever you wish to call it, is at work in an impersonal way. It may not be thinking of me individually, but it is thinking of me collectively. If the Cosmic were to answer all of my desires individually and give me what I wanted, it would have to ignore others, and then there would be a justification for millions to claim that the Cosmic was partial instead of impartial, and that it ignored some and gave its preference to others. I believe now that this Cosmic Mind, or whatever it may be, does listen to all of our needs and our petitions and then works out a plan whereby it can help the most of us with the least unpleasantness to the rest. As for trying to understand the Cosmic methods, I might just as well try to understand what the earth looks like to anyone living on Mars. I would have to be in their position to have any correct concept.

To understand the Cosmic's viewpoint, I must become a part of the Cosmic. Therefore, I must become universal in my comprehension and forget the individual. Since I have tried this I find consolation, happiness and peace. I am no longer disturbed by the upset conditions around me, for from the Cosmic point of view they are purely transitory and cannot endure and are not real. I am not lonely, for I am now a part of a universal mass and I have world-wide companionship. I do not miss the things that I think I should have, for I am too busy analyzing and enjoying the things that I do have. I envy no one their blessings, for I know that my time will come, too. I sympathize with the unfortunate, for I know how they labor under mistaken impressions. I no longer doubt, for I found doubtfulness led many into darkness, and faith has led many into understanding and illumination. My faith in the Cosmic and the God back of it all is unlimited and a power that meets every obstacle and every despondent mood of life. Thus, through one experience in life, I have learned one great lesson.



Unusual Allegorical Painting by Michelangelo in the Sistine Chapel, Rome, entitled, "The Creation of Adam."
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