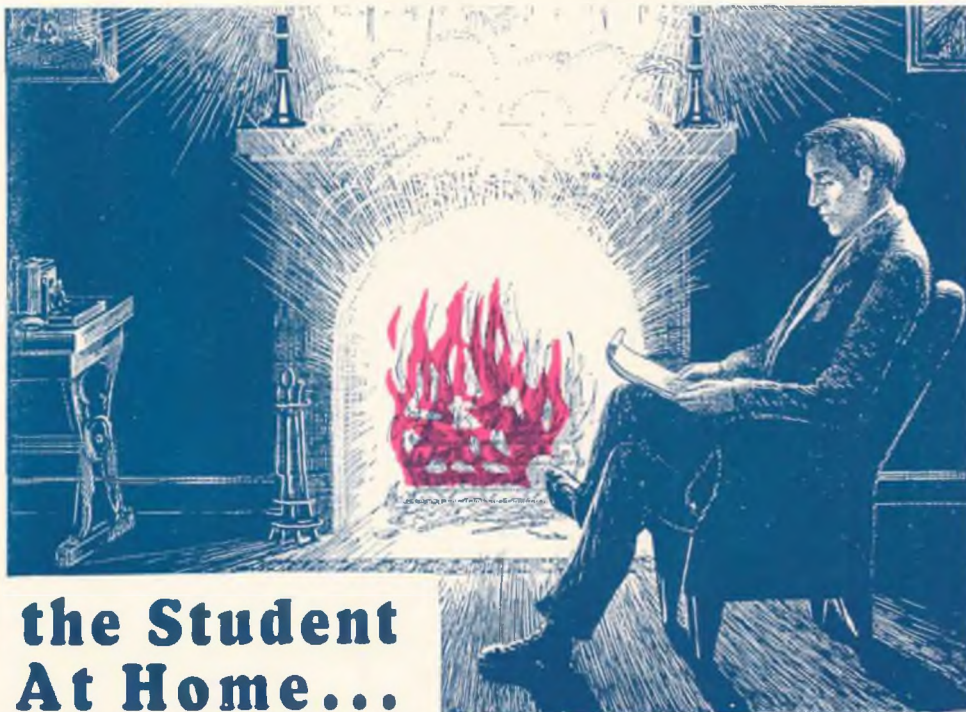


# THE ROSIKRUUCIAN DIGEST



MARCH, 1934  
25c Per Copy



**For the Student  
At Home...**

**THIS MONTH'S SUGGESTION**

**Prayer, It's Real Power and  
Use Explained!**



Oriental, Sufi, Persian, Hebrew,  
and Christian Mystics have all  
contributed their writings.

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What secret efficacy was there in the sacred chants of the Egyptians as they faced their beloved East in the temples of the Nile? What was there in the wail of prayer of the ancient Hebrew as he lifted his voice on high to the Great Jehovah that brought him solace—peace? What divine powers were invoked by the great Christian mystics as they softly spoke the words of a personal prayer which electrified their bodies and minds? Have we lost the true art of prayer? Is prayer today a shallow custom, or is it still a mighty principle little understood, and thereby not productive of divine intervention?

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



### SAPPHO AND HER SCHOOL OF VIRGINS

Sappho, the greatest poetess of Greece, was a native of Lesbos. In spite of her fame, almost every detail in her history is doubtful. It would appear that she was of aristocratic family, born about 1600 B. C. She is said to have been banished like other aristocrats and to have gone to Sicily. Her poems were arranged in nine books. They were known for their extreme simplicity of language and intensity of emotion. Many imaginary and highly romantic mystical tales have been woven about this character of ancient history.

*Courtesy of The Rosicrucian Digest.*



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# ROSICRUCIAN DIGEST

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

VOL. XII

MARCH, 1934

No. 2



SOCRATES



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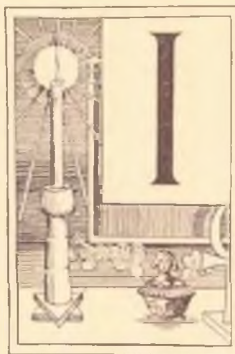
**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

# The THOUGHT OF THE MONTH WHAT IS PSYCHIC POWER?

By THE IMPERATOR



IT MAY SEEM strange to discuss such a subject as this in such a magazine whose readers are very largely students of psychic principles and the laws relating thereto. But I sometimes wonder whether those students who are becoming highly

evolved through their diligent and sincere studies and who are making some progress in their journey along the Path ever stop long enough in their search for new knowledge to meditate and ponder over the very nature of the fundamental principles which were revealed to them in any of their simple experiments and exercises.

Students of any one of the Paths that leads to psychic unfoldment and spiritual development are very apt to speak of spiritual powers, psychic powers, and divine powers, with too little concern as to the real meaning of these terms and with too little analytical interest in the magnificent principles involved. I have seen artists developing in art schools and under special teachers and attaining a high degree of efficiency in the awakening and quickening of natural talents, but I have realized through my conversations with them that they had given little thought to a careful study of the abilities which they were actually developing through their practices and studies and their inner unfoldment.

The same is true of musicians and writers and those who are dealing with the objective expressions of the emotional side of life.

We listen to an advanced student on the Path describe with proper modesty and conservatism the things he has been able to accomplish as a result of his studies and exercises. Take, for instance, his experience relating to the giving of absent treatments. The results of his work may appear to the casual person as miracles. To the mystics and to the students on the Path they are not miracles but magnificent manifestations of Divine power and Divine law. The adept tells us that he has momentarily concentrated upon the individual he wishes to contact, has sent forth thoughts of healing and creative nature, and has visualized the curative process that should immediately enter into the body of the patient, and at once knows that he has given the unfortunate person a truly psychic treatment that will produce certain definite results as surely as the sun rises and sets in accordance with Divine and Cosmic laws. We agree that what is accomplished by this adept is accomplished through psychic power. But what is this psychic power? With what can we compare it and how can we analyze it?

Viewing the matter from the mental aspect of the neophyte or the uninitiated, it would seem that the adept, in giving one of his marvelous treatments, is doing little more than any other person might do in attempting to send "good thoughts" to the one who is ill.

Forty-four

It would seem that the mother or father or some loved one in the family of the patient would naturally send the same sort of thoughts, the same sort of visualized impressions to the patient and that, therefore, if the secret of the treatment process consisted only of wilfully directing one's concentrated thoughts toward another in a constructive manner or with a constructive attitude, all of the patient's well-wishers and loved ones would become potential healers immediately and the patient would be overwhelmed with treatments and would surely become well and normal in a very short time.

We must realize that the deep concern of a mother for her ailing child or the grave interest of the father for the unfortunate son or the prayers of the parents and the good thoughts of close friends are essentially similar to the thoughts and visualized ideas that the efficient adept sends forth to his patient in giving him a powerful and mighty psychic treatment. But why is it that the treatment from the efficient adept and the good thoughts and prayers of loved ones untrained in these principles do not produce the same results? What is there about the work of the adept that is more efficient and more effective? Why is it that the adept proceeds with his treatment with such sureness and with such absolute confidence? What has he learned that gives him such assurance that his brief mental contact with the patient will produce certain definite reactions?

If we attempt to answer these questions by saying that the mystic is applying some psychic power that the others are unacquainted with and that it is this psychic power that produces the very efficient results in the one case and not in the other, we are not answering our original question at all, but merely resorting to terms and terminology and making the matter even more complex.

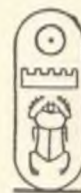
In the first place, if we are to assume that the results produced are due to some psychic power transmitted by one individual to another we must admit that this psychic power is resident in all human beings of a normal type and is available to all human beings alike.

If we speak of it as a Divine power that is universal and always creative and always useful in the doing of good deeds, we still have left unanswered the question as to why this psychic power or Divine power does not manifest when loved ones, in a prayerful and deeply devoted attitude seek to aid the one who is ill.

If psychic power is truly a Divine power or essence of some invisible kind that is resident in all of us and available to all of us, then certainly a Divine attitude of mind and a holy purpose in our hearts should enable each and every one of us, as human beings, to exert or direct that Divine power efficiently. Certainly there is no closer Divine and human contact between two persons or any more Divine attunement between two individuals than that which exists when a mother or father, in prayerful attitude, kneels at the side of one who is ill, especially a child or dearly beloved one.

I am not unmindful of the fact that some of the most remarkable cures have been made under such circumstances. There probably is no more inspiring and soothing, helpful, and constructive thought power in the world than that which is transmitted by loving parents to a child or by one who is deeply devoted to another. But there are sufficient evidences to warrant us in realizing that in a large majority of the cases the mystic who has been well-trained in his strange art can, as a stranger to the one who is ill, render quickly more efficient service and more effective treatments than those which are rendered by the closest of kin. Therefore, granting that the so-called psychic power is a Divine power that is resident within all of us and is available to all, we still have the problem of discovering what this power is and why it works more efficiently in the hands of the trained mystic than anyone else.

I think the better way to understand this power is to compare it in a simple way to other abilities which most of us humans possess to some degree. Let us take, for example, the ability to play or produce music. If we have an instrument such as a piano we may find many individuals who can sit before this piano



without any training and produce harmonious chords or simple melodies by a method that is known as "playing by ear." The result may be pleasing and in many cases is seemingly very excellent, but the results cannot equal those produced by the trained musician who knows precisely what he is doing when he groups certain notes beneath his fingers in composing a chord or selects certain notes in each octave to strike in certain alternate positions to produce a melody. To the untrained ear his results may not be greatly different from those produced by the long experienced player who is guided only by his ear, but if the result of the playing is to produce efficiently and correctly some definite result, the trained musician has the advantage.

From a careful examination of the results of working with the so-called psychic power, not only in the giving of treatments, but in the production of other definite results, it becomes very apparent that the mystic is using the unknown creative power of the universe in an intelligent and understanding manner, whereas others who occasionally secure certain results are proceeding in their efforts more or less blindly and without the proper understanding.

In the same way in which we see that this Divine psychic power is ever available, we can see that music, as sound produced by vibrations, is always available in a piano or other musical instrument. But it takes intelligence to control and make manifest that sound in such a manner as to produce certain definite results. The keys of the piano may be struck at random and sound produced, but it would not be music. The keys may be struck or played by one guided by his ear alone or with only a very meager knowledge of music and the result will be more or less pleasant; but, nevertheless, it would not be perfect music or an efficient demonstration of the possibilities of the musical instrument. Thus it is with the trained and developed mystic. He must study and prepare himself for the proper and understanding control and direction of the energy that is always available. The trained musician learns not only how to play upon the instrument correctly and get the utmost out of the possi-

bilities that are in the instrument, but through his study and development in the field of music he lifts up his own consciousness to a higher attunement with the principles of music and thereby makes himself receptive to inspiration and Cosmic direction in applying his musical knowledge.

Analyzing the masterful work of the greatest musicians we find a complex relationship of many fundamental principles. First, there is the piano, for instance, with all of the combinations arranged so that a multiplicity of units of vibrations may be played upon it and many groups of notes produced in any manner that will cause the vibrations to produce pleasing and inspiring tones. Then there is the musician with his duality of functioning. First, there is the one half of him which has been objectively trained to understand and interpret the principles of music. Along with this training, through practice, he has made his objective abilities capable of quickly responding to the themes within his consciousness and correctly manipulating keys of the piano so as to produce through them the themes which are in his objective mind. All of this has required long study and much practice. But then there is the second half of him which is attuned with the Cosmic and with the fundamental laws of Cosmic harmony and universal music. This half, through the development of the spiritual and Divine side of his consciousness, is capable of receiving and being aware of the inspiring musical themes that are transmitted to him by and through the psychic consciousness. These in turn are transferred to the objective consciousness where they are seized upon by his musical understanding and training and reproduced in proper manner upon the keyboard.

So we see we have in this combination of conditions first the Cosmic or inner awareness of music; secondly, the objective translation of it into musical themes; and thirdly, the training and practice for mental reaction to this translation whereby the fingers automatically respond to the impulse created in the objective mind. The entire result of this combination of conditions is a beautiful piece of music produced by sound vibra-



tions and interpreting an inaudible theme that has arisen in the psychic consciousness.

The efficient mystic who is using psychic powers of any kind or the universal powers of Divine essence to produce certain beneficial conditions is just like the musician at the keyboard. When he is asked to give a treatment to some person absent or in his immediate presence he must first feel the inspiration of the contact and be inspired to administer the correct impulse. Then his training and practice enable him to translate that impulse into the right procedure so that the efficient forces and powers available to him may be properly used and applied to the treatment of the patient or to produce whatever results he seeks to produce.

We see, therefore, that the secret of psychic power lies in knowledge and practice. There was a time when the work of magicians was looked upon as a highly secret work because it was commonly believed that the professional magician had some secret knowledge or some secret powers or possessed some secret influence exclusively which he could use and which others could not use. Today we understand that the only secret power which these magicians possess is the uncommon knowledge of certain fundamental laws and through this knowledge of the laws he is able to use such powers as anyone and everyone possesses and may use but which the average person does not use because he does not know how to use them.

To acquire such knowledge and to prepare oneself for the application of it means careful study, careful training, and careful practice. The teacher cannot give to the pupil any specific powers which he can use blindly or indifferently and the teacher cannot give to the pupil the efficiency and expertness necessary to properly apply the power that is available. The teacher can only reveal the laws and principles to the student and guide him carefully in the process of practicing those laws until he becomes not only familiar with them but efficient in the use of them. To study the laws without practice is equivalent to attempting to study music and merely reading every technical book on the subject and yet never sitting before any kind of musical instrument and attempt-

ing to apply the principles and practice them. It is possible to study the laws of harmony in music and to become intellectually familiar with every fundamental principle back of the creation of harmony, but the most expert in such knowledge would not be a creator nor a producer of harmony until he used some musical instrument of some kind whereby the principles he had been studying could be applied in a practical manner and certain definite results produced.

Reading books on the demonstration and theories of Divine and psychic power and reading and studying the lives of the great mystics and philosophers and becoming intellectually familiar with the fundamental laws of nature will not make an adept or even a highly developed neophyte. The study must be carefully graded so that it tends toward one objective; namely, the application of that knowledge. Along with each new phase of study must be a certain amount of practice. Each new law and principle must be tested and applied and demonstrated. This is the only way in which efficiency and confidence in the knowledge can be created. This is why the better students and the most correctly trained and developed adepts have studied and worked under eminent teachers and masters and have associated themselves with a definite organization and school devoted to the perfection of such knowledge and practices. Then the student, the adept, the Master, can correctly and confidently proceed with his knowledge in a definite manner and produce the unusual results that we have been considering.

We see, therefore, that psychic power is not a thing in and of itself that is efficient and demonstrable, but is dependent upon direction and control to make manifest its possibilities. He is the greatest demonstrator of psychic power who is the best trained and best practitioner of its principles. The Rosicrucians have always possessed certain knowledge regarding the use and application of psychic power that is not commonly understood. That is why the Rosicrucian system of metaphysical, spiritual, and psychic development has always been the superior or the *ne plus ultra* in these fields of human research and investigation.





## The Rosicrucian New Year

THIS IS THE ANNUAL PERIOD FOR A SPECIAL  
CELEBRATION

By THE GRAND SECRETARY



ALL of our members everywhere are advised that the Emperor has set Tuesday, the 20th day of March, as the day for the celebration of the Rosicrucian New Year for the North American jurisdiction. According to the movement of the planets in the

Western World it actually begins at 11:28 p. m., Pacific standard time. In order, however, that all lodges and chapters may hold their annual New Year feast and convocation at a convenient hour, the Emperor has officially proclaimed that such convocation should be held in North America on the evening of March 20, at approximately 8 p. m. This New Year will be the Rosicrucian year of 3287 because Rosicrucianism traces its traditional foundation back into the mystery temple activities in Egypt. The entrance of the Sun into the Zodiac sign of Aries each year is really the birth of the new year in this part of the world, for it is the logical and truly cosmological beginning of a new cycle of life in all mundane things. Throughout the Orient the new year is figured in the same way and our Janu-

ary 1st is purely an arbitrary matter fixed many centuries ago when the calendar was so illogically arranged.

In all lodges and chapters of the Order the New Year convocation consists of a symbolical feast of salted nuts, cornbread, and unfermented grape juice. At the close of the feast the newly nominated and elected officers are installed and begin their yearly activities.

All National Lodge members unaffiliated with any local lodge or chapter are urged to hold sacred a period of thirty minutes in their sanctums at any time between 8 and 11 o'clock on the evening stated above as the official New Year convocation. During this period in their homes such members should, if possible, partake of some salted nuts, cornbread, and grape juice, meditating upon the fact that these foods represent the primary elements of life, and meditating upon life itself, its magnificence, and its opportunities. Thousands of members in every district of North America will be assembled in lodges, chapters, or in their individual sanctums at home during this period of harmonious attunement and sending to each other thoughts of love and peace.

It is requested by the Emperor that among the many thoughts to be broadcast at this time by the thousands of Rosicrucians is a thought of good wishes, health, and continued good

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1934*

work for the chief executive of the country. Another thought to be held for a few minutes and radiated into space to contact the minds of all who are responsive is the thought of peace and prosperity, health and happiness, goodwill toward all men. The Emperor especially asks that at this time also the meditation and thoughts of all Rosicrucians be directed for a few minutes toward the Cosmic in a prayerful petition that crime of all classes and conditions be eliminated in North America that this otherwise great and glorious continent of the Western World may be freed from the great social disease that will bring it to a position of weakness quicker than any other social evil.

Let your prayers and thoughts include a petition to God that man may become more tolerant in his religious and moral thinking, and that man may lift his consciousness higher and more understandingly toward the one universal God who is the Father of all chil-

dren and the Creator of all beings. Let your thoughts be free of any selfish or personal desires and directed only in channels that express your good wishes toward all mankind for the building of a better nation and to the glory of God.

All secretaries of lodges and chapters will make a report of the convocation held, including the report of elections and other details of the year's activities as requested according to the constitution and statutes of the organization.

The Emperor desires that I express to all officers and members throughout North America his appreciation for their loyal support which has made itself manifest in so many ways and particularly in the strengthening of the ties that bind us so closely together and in the spiritual benefits which have come to every member, making for his greater happiness and contentment.

May Peace Profound enter into your consciousness and abide with all of you throughout the New Year!

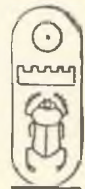
## READ THE ROSICRUCIAN FORUM

### NOTICE TO ALL MEMBERS

If you live in any large city where there is a chapter or lodge of the Order, make arrangements to be present at the special meeting that will be held by the lodges or chapters on Tuesday evening, March 20, to celebrate the New Year. Write to the Secretary of your lodge or chapter on or before the 15th of March stating that you will be present so that reservations can be made for you at the symbolical feast. There is no special fee attached to the attendance on such occasions. Do not overlook this special convocation if you live in or very close to a large city.

### DO NOT BE DECEIVED

Recently a small organization conducting its work under the name of Rosicrucianism has announced in newspaper advertisements that it will hold a public lecture on the subject of Rosicrucianism to be given by its public lecturer, Mr. Ralph Lewis. It is true that last January, February, and March our Supreme Secretary, Ralph Lewis, did tour throughout the United States giving lectures for the AMORC, and he may tour the country again next year, but it is not true that the Supreme Secretary is touring any part of the United States at the present time, or is giving any public lectures in the name of Rosicrucianism in any part of the country. He is here daily at the headquarters of AMORC, and will probably remain here throughout the balance of this year. Therefore, do not allow any advertisement on the part of some small organization to deceive you into thinking that Ralph Lewis, the Supreme Secretary of AMORC, is conducting any public lectures in any city. Unless you find notices in this *Rosicrucian Digest* regarding the lecture tour of any official representative of AMORC, you may be sure that advertised lecturers are not representing our organization.





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 Friar 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.)

### "IN THE FEAR OF GOD"



*The  
Rosicrucian  
Digest  
March  
1934*

FEW months ago our Emperor prepared an article for *The Rosicrucian Digest* dealing with some misunderstandings of religious principles, and in it he referred to the fact that in the Christian ritualism there were many references to the attitude of "living in fear of God." He called attention to the fact that among the Christian Protestant denominations

there seemed to be a general belief on the part of the devout that living in the fear of God made one live rightly and harmoniously with the ideals of Christianity. He pointed out, however, that living in the fear of God could not produce the same results as living according to the laws of God whom one loved instead of feared. He argued that in the Sunday Schools and in all of the fundamental teachings given to Christian children the idea of fearing God should be altered and God made to them what He really is, a loving, merciful, tender, considerate, and thoughtful Father of all creatures.

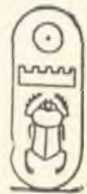
A number of our readers took exception to what our Emperor said, and several wrote letters stating very definitely that they disagreed with the Emperor in his belief that Christians were advised to live "in the fear of God." One good Soror argued that she had been a member of a very large and popular Protestant denomination for a good many years, had read and studied Christian doctrines very profoundly, and had attended Sunday School all through her childhood, and she had never heard in any church or any sermon the idea promulgated that the proper religious attitude was to live in the fear of God. She said that the very idea was not only absurd but abhorrent to a true Christian. Others argued much in the same manner. Now, while we know that these persons are greatly mistaken, or are overlooking phrases that they have heard so often in their religious ceremonies that they no longer think about them, we want to call their attention to one outstanding incident which proves the Emperor's contention.

On Tuesday night, February 6, there was given over the National Broadcasting System by radio the program of the Seth Parker yacht that is sailing from port to port and presenting its intensely interesting and very beneficial programs. On this particular occasion a marriage ceremony was performed on board the boat by a Christian minister who was called to the ship for the occasion. Seth Parker himself in his marvelous manner called attention to the fact that this was probably the largest wedding ever held in America since it had the largest audience listening to the ceremony. Undoubtedly at that hour there were millions of persons sitting in their homes listening to the Christian ritual that was used by this minister. The minister spoke clearly, distinctly, slowly, and most reverently. Every part of the ritual was so impressively presented that it forced its significance upon the consciousness of those listening. Yet toward the end of the marriage ceremony this minister, reading from the established Christian ritualism of marriage, enjoined the couple to live hereafter "in the fear of God." There was no mistaking the phrase, and the precise word-

ing. It did seem a little incongruous inasmuch as the bride and groom were just entering upon the sea of matrimony with hope and unbounded anticipation of happiness, and there was nothing about their past lives or their present path of conduct that would indicate that they should make any great change in their manner of living in order to avoid God's condemnation. But aside from the admonition being incongruous at this particular time, it did seem wholly inconsistent with all of the other fundamental Christian doctrines.

Too many citizens of the world today live in fear of mundane laws. Too many of our youth live in fear of some laws, and seemingly wholly fearless of others. Certainly the rising generation is apparently fearless of man's wrath or revenge for by their very conduct a large portion of the youth today indulge in unethical or unmoral practices that tend toward crime, and another portion of our youth are actually indulging in crime as a sort of challenge to man's laws and man's prohibitions.

It is generally conceded by those like our Emperor and others who are devoted to the study of the life of youth and to child culture and to the prevention of crime that by winning the hearty cooperation, the understanding, the sympathy, and the respect of children toward law and order a greater degree of good is accomplished than by attempting to bring about the same results through admonishing them to live in fear of punishment for their wrong-doings. If such psychologists and psychiatrists as our Emperor have found that it is universally true that those who are admonished to live in a manner that is a result of an inner fear of revengeful and wrathful punishment gradually lose their respect for the administrators of the punishment and for such a code of living, then is it not possible that we are teaching the youth of the land today to have less respect and less admiration for Divine Laws and for the Father of all Divine things by insisting that they adopt an attitude of fearfulness instead of an attitude of love? Is the better citizen in any community the one who carefully gauges and controls his actions out of fear that he may be caught



and punished for any violation, or is it he who loves and approves of system and order and enjoys cooperating in the spirit of righteousness in all things? Is not the Christian who looks upon God with love, adoration, and a real friendly kinship to the great Father a better man or a better woman than one who lives in abject fear of the sudden, arbitrary, or autocratic wrath of a displeased Deity?

Rosicrucianism attempts to teach that we are all children of the one Great Father whose love is so sublime, so supreme, so far above our comprehension that it is incomparable to any human emotion, and that it is so broad, so tolerant, so forgiving, and merciful that there is never any expression of wrath, never any expression of anger, and never any desire to punish as a challenge to our wilfulness, but always the desire to teach and guide us through such experiences as may be necessary to impress us with the immutability of established laws. We say over and over again that the law and principle lies in such a simple illustration as that of the innocent little child sticking its finger into the attractive and fascinating flame of fire. The pain and the little suffering that results from the burn of the flesh are not to be looked upon as punishment wrathfully or deliberately set up in the consciousness of the child by an ever watchful God who seeks to punish each individual for each and every violation of laws known or unknown. The pain and suffering are the result of the working of an immutable law whereby we are enabled to determine from experience what is right and what is wrong, and God's interest in such an incident and in all similar small and great incidents of life is only that of a loving parent who observes the lesson being taught and sympathizes with the consciousness in pain. If God could, he would, in the instance of an innocent little child, prevent the suffering of pain, or bring it to an instant end. But this would defeat the Divine purpose of instructing and guiding the child, and thereby preventing it from violating a natural law to even a greater extent. If the child did not learn that sticking its little finger into the flame caused it anguish and pain it might put its entire hand, or arm, or body into the flame

and thereby destroy itself. Its pain is not a punishment, and not even a warning, but a demonstration of a law that is at one and the same time positive, definite, and yet merciful.

Through the Cathedral of the Soul we are trying to introduce to thousands upon thousands of thinking individuals a means of contacting the consciousness of God, and the Divine principles and harmony of the Cosmic free from the narrowness of man-made doctrines. To the same extent that the Cosmic is universal and unlimited, so is the love of God. To the same extent that the Cathedral of the Soul in the Cosmic is above and beyond the restrictions and limitations of material affairs and material things, so is the consciousness and spirit of God. As the Cathedral of the Soul is tolerant and broad in its welcome to all persons and all races of man, so is the mercy and wisdom of God. To the same extent that there is no suffering, no pain, no sorrow, naught but love in the Cathedral of the Soul, so there is no pain, no sorrow, no distress of mind or body in the consciousness of God.

If you have not become acquainted this universal point of world-wide contact of those human minds that are lifted up in united harmony with the restricted powers of Divine principles, and sublime attunement with the omnipotent mind of the universe, then you should secure one of the free booklets mentioned in the notation at the head of this department, called "Liber 777," and benefit by the various periods of prayer and meditation offered by the facilities of this unique Cathedral. There are no obligations, no fees, no costs of any kind. Through these Cathedral contacts you may receive from all of the saints and Divine spirits of the holy assembly the benefits of health and happiness, of prosperity and peace. Through them you may direct your meditations and your contemplations toward the very heart of God, and find in the contact a closeness to Divinity and kinship that will bring a new peace and a new power into your life.

Learn what it is to live in the love of God and in the love of human brotherhood, and the Divine Fatherhood.

*Fifty-two*

Learn to know God as He would have us know Him, in a friendliness of spirit, an intimacy of loving and sympathetic understanding which will broaden your vision of life and widen your field of effort in behalf of your own best interests and those of God's children everywhere. Make the Cathedral of the Soul your heavenly sanctum to which you lift your consciousness at times beyond the limits of humanly constructed cloisters and cathedrals. Rise to the supreme heights, to the most sublime attunement possible for man to reach, and in this

ecstatic state of Divine attunement cleanse yourself and purge yourself of all of your daily worries, sorrows, griefs, problems, and misfortunes. You will become sinless and pure, holy and good while in the Cathedral. And through repetition of these periods of goodness and harmony your very nature will cry out aloud in its repentance for the forgiveness that God alone can give and for the merciful, loving redemption that awaits you in the very consciousness of God.



## Constructive Thinking

### THE LAW OF POSITIVES AND NEGATIVES

By SRO. V. MAY COTTRELL



THE REAL understanding of and correct use of the Law of Positives and Negatives is of immense importance to each individual and to mankind as a whole. This is due to the fact that its constant misuse is fraught with every kind of

trouble, difficulty, and danger, not only to the individual but to the community at large and the world at large.

If we are wise, we will earnestly endeavour to keep the mighty creative force, mind, intelligently and *constructively* at work in our lives and affairs, instead of carelessly allowing it to become so negative in quality as to turn it into a blindly destructive element therein.

For just as figs cannot grow on thistles, health, happiness, and prosperity cannot possibly come to—or remain long with us—while our minds are continually contemplating their opposites. So many of us are given to entertaining sad and unhealthy thoughts, and fears and forebodings of all descriptions, and then wondering resentfully why we feel so mentally dispirited and physically depleted.

Fifty-three

Happy, healthy thoughts produce cheerful smiles and hopeful words and these are faithfully reflected in our bodies and affairs, producing good continually according to their kind.

Cheerful, wholesome, constructive habits of mind are far more necessary to health and happiness than even bodily cleanliness, for day by day we create mentally, our own outward, visible conditions. For we are all subject to the Law of Positives and Negatives which operates constantly and unfailingly through our own conscious minds—the masculine or creative part of us. Therefore, we must necessarily either enrich or impoverish ourselves in varying degrees, according to the quality and power of our own thoughts, ideas, and aspirations.

The subconscious mind controls our physical organism and it produces also widely varying conditions in the outer or material world of affairs. Being feminine, or negative in quality, the subconscious acts only as directed by our conscious minds through the great power of suggestion, either consciously or unconsciously employed by the individual.

And here is where the real tragedy of human life occurs. For the one person who habitually uses his mind positively and constructively, thereby producing good of every possible description in his life, millions upon millions



of poor, struggling human beings are using the immense power of mental suggestion in a negative manner, hence the poverty, suffering, and misery that is so fully manifest in their everyday lives.

But millions of us fluctuate between those opposite poles of thought—the positive and the negative. For while earnestly desiring the good things of life for ourselves and others, our own unchecked doubts, fears, and forebodings prevent the happy consummation of our wishes.

When we use our conscious minds in a positive manner we automatically draw that which we most desire toward us, through the force of mutual attraction. Here we have the Law of Affinities in operation. If this forceful, creative attitude of mind persists over a sufficiently long period, our most dominant thoughts and ideas must gradually take unto themselves form and substance, until they eventually become fully manifest in the outer world of sense perceptions.

This is due to the fact that through the constant use and exercise of positive thinking, healthy idealization, and wholesome visualization we not only dominate our subconscious minds, but we also bring ourselves into close mental contact and cooperation with the mighty creative powers of the universe.

Through the strength, purity, and uplifting quality of our own thoughts, aspirations, and desires each of us may achieve ready access to the unlimited stores of energy latent within Divine Mind and become able to mould Universal Substance into any form which we may desire.

On the other hand, however, such negative and destructive thoughts and emotions as doubt, fear, worry, anger, jealousy, hate, and greed produce nothing of themselves, but tend ever to take away that which we have, thus robbing us of our birthright of health, happiness, prosperity, and peace.

We are all sons and daughters of God, or Good, and as such we should, through the uplifting quality of our everyday thoughts and aspirations, keep ourselves in constant touch with the divine spark within our own natures. If we will do this persistently we can all become joint creators with God of

every good thing which we can possibly desire. For it is through the gradual unfoldment of our own inner selves that the immense hidden potentialities and powers, latent within each human being, are released and turned to worth-while uses in the life of every one of us.

A continued ignorance of, or disregard for these mighty, inherent, spiritual faculties of ours, spells disaster to the individual and the race, while a real understanding and conscious use of the positive forces within us must necessarily produce health, happiness, peace, and harmony in our own lives, which must in turn make its helpful, uplifting influence felt throughout the world.

For just as wireless waves radiate from a given center, returning unerringly whence they came, so do positive, creative thoughts and ideas travel far and wide through space, impinging upon minds that are attuned to receive them.

These strong mental emanations from the minds in any locality, gather to themselves force and substance during their far journeyings, returning immeasurably enlarged and enriched, through constant happy contact with other positive, hopeful, forward-looking minds.

Hence it is obvious that by constantly radiating this positive, creative, healthful quality of thought, we must necessarily become an immense force for good, not only in our own particular locality but in the world at large also.

For through our own happy, hopeful suggestions, and definite healthful picturizations of good of all descriptions, we aid the spiritual progress of our fellows everywhere. Evil is born into the world continually, and kept alive and active therein, through the negative habits of mind of the great bulk of the people. It follows, therefore, that we can only hope for success in our warfare against the dark forces evil, if we take as our weapons of offense and defense the immense power of healthful, constructive thinking.

In this type of combat victory comes to us only as we are able to lose sight of the appearance of evil which we are seeking to eliminate and replace it in our minds with the good which we desire. Through means of this strong



mental visualization of good we bring the full force of a positive, creative idea to bear upon a negative condition, therefore a happy outcome is assured, provided we summon patience and perseverance to our aid in order to sustain us while we await visible results.

Evil is born of poverty of the mind and spirit. It is the outcome of mankind's lack of understanding of, and cooperation with, natural law. Hence evil is not an actuality as good is, therefore it has no power in itself but only that which human beings give to it by their belief in it.

The reign of evil in the world, in the shape of poverty, sickness, crime, and degradation will end only as the masses learn to replace those negative states of mind which produce it, with healthful, positive attitudes of mind which bring good into people's lives continually. It naturally follows, therefore, that by constantly using our own minds constructively, in a conscious desire to benefit ourselves and our fellows, each of us can add our full quota of assistance in the uplifting and purifying of the human consciousness as a whole.



## ANCIENT SYMBOLISM

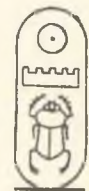
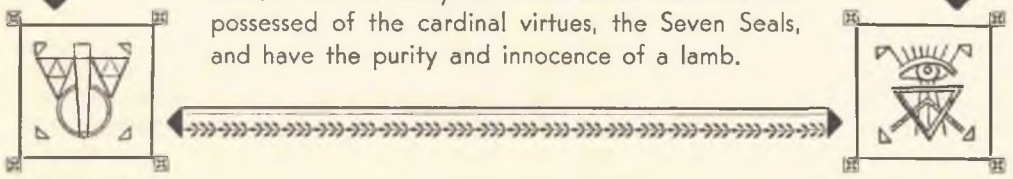
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month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

### THE LAMB, THE BOOK AND THE SEVEN SEALS



This is another composite symbol of which there are numerous theological interpretations. Therefore, we will merely give the mystical interpretation here. The Lamb is generally alluded to as a symbol of purity, of innocence. It was customary to offer the lamb as a sacrifice for this reason and because among nomad people it was one of the highest prized possessions. The Book represents the Word of God—unadulterated, true. The Seven Seals, it is commonly agreed, allude to the cardinal virtues of man, such as fortitude, temperance, etc.

Further, the above symbol or symbols infer that he who acquires the Truth of God and an understanding of Infinite Wisdom, or he who obeys the Mandate of God shall be possessed of the cardinal virtues, the Seven Seals, and have the purity and innocence of a lamb.





## *The Master Within*

THE RELATION OF THE INNER SELF TO THE COSMIC SELF

By THE IMPERATOR



SO MUCH has been written regarding the duality of man and the division of his consciousness into two fields or modes of expression called the outer self and the inner self, that many earnest seekers for light in regard to this matter are perplexed by

the numerous terms that are used by various writers and teachers.

Assuming for the moment that the consciousness of man is dual in its expression or modes of expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially minded and materially expressive outer self, we find that the inner consciousness is often personalized by various authorities and very generally referred to as the Master Within. However, there are other very popular and descriptive terms given to this consciousness, such as the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, etc. We note by this very terminology that there is a definite attempt to make an entity of this inner mode of

consciousness instead of implying that it is but a half phase of the single consciousness in man.

On the other hand, there is also the definite attempt through this terminology to intimate that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual. It is not to be wondered at, therefore, that this very old belief regarding the duality of man's consciousness and the spiritual nature of one phase of it, or one-half of it, should have found its way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued by some that the belief in the existence of a soul in man, or a spiritual essence of an intangible nature, preceded the belief in the duality of the consciousness of man, and that it was in explanation of the functioning of the soul in man that the idea was developed of a secondary personality or form of consciousness as an evidence of the existence of a soul in man.

In other words, it has been claimed by some schools of thought that while the idea of a soul in man was acceptable from a purely religious or theological point of view, the general argument against its acceptance as a fact was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in man, noted even by the pagans and earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were manifestations of the soul because, forsooth, this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living earthly things, and that the manifestations of this secondary half of the human consciousness were to be studied from the purely psychological point of view rather than from the religious point of view. There are still other schools of thought that have always argued that there is no evidence of any soul in man and that all of the so-called mysterious and spiritual emotions and phases of consciousness in man were purely the result of the mechanics of human consciousness and that man was after all a conscious being of wholly a material nature with no evidence of any spirituality in him or any evidence of a spiritual power around him.

In many of the earliest religious creeds and doctrines we find the soul of man accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that man was dual and that the great change now called transition was merely a change in the outer self, leaving the soul as a sort of inner self unimpaired and unchanged and free to remanifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom some time in the distant

future. The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it. In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul which was considered to be a very definite and separate part of the human expression on earth.

As these ancient and pagan religions were gradually modified we find that the idea of the soul separating from the body and continuing to live increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably man's sentiments and emotions were a governing factor in the evolution of these doctrines, and as man came to look upon his aged, worn, and unpleasant appearing body as undesirable for continuous life, the idea that the soul would reoccupy it again instead of taking on itself the cloak of a new, virile, magnetic and more attractive body, became an unpleasant idea. The emotional weakness in man—sometimes called vanity—that causes a human being to desire to appear at his best and to be admired for his human countenance and to be superior to others in human expression undoubtedly led also to the development of the idea that after transition the soul would take on the cloak or form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy and animate the old, wrinkled, worn and diseased body from which it had but recently freed itself.

Then came the idea, long cherished by the ancient philosophers and thinkers, that man might live again on earth and complete his earthly activities, increase his worldly fame, and still enjoy the fruits of his worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating



possibility to those who reasoned that one short earthly span of existence was insufficient for man to accomplish the desires of his heart or to attain the unfoldment that was necessary to fulfill the divine purpose in giving him life on earth. But until man's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes referred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when men finally abandoned the idea that the soul would return to the same old worn-out body, but would take upon itself a newer and more serviceable and superior body.

At this point of man's reasoning he found that there were two probabilities from which he might choose his doctrinal belief: The soul of man either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began as a child or infant again and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, these two divisions of belief regarding the future state of man, represents the religious creeds of most of the world's population today.

Christianity has adopted the belief that man's future state is entirely in a spiritual kingdom and a number of other religions have a very similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian religion and some others the soul of man is seldom referred to by the mystical terms referred to in the first paragraphs of this discourse. The terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used in the Christian or some other religions, and the soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words,

man is considered by these religions as dual, but only in the sense that he has body and soul, and not dual in consciousness with the body as a mere transitory, unimportant and unessential part of his real being. Christianity in the past few centuries has very carefully avoided giving any consideration to the possibility of the soul in man being conscious after transition or being possessed of a form of immortal consciousness that is as active in the future state as it is while in the human body. Spiritism in foreign countries or spiritualism as it is called in North America and parts of Europe attempts to supply this deficiency in the Christian doctrines by not only claiming that the soul is always conscious and is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

But there are other religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, which do not look upon the inner consciousness of man as a mystical consciousness serving to direct the mind of man and illuminate his intelligence in a subliminal sense.

Of all the Christian religious movements in the world, the one known as the Quakers, or more correctly the Society of Friends, comes the nearest to having the truly mystical understanding of the inner self and its functioning in our lives. The very strong and essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and man is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a very definite manner. They avoid all of the precise definitions and creedal doctrines of other Christian denominations because to them as to every mystic the tendency might be to look upon

the letter of the matter rather than its spirit. Naturally, therefore, they hold that divine experiences are more important than mere intellectual comprehension of theological doctrines.

This, of course, is the whole basic principle of purely mystical religion, and from the Rosicrucian point of view the Quakers are more correct in their conception of the Divinity of man, and the place of the Divine part of man in the scheme of things, than any of the other religions of the occidental world. In fact, credit must be given the Quakers, and especially to George Fox, the founder of the Society of Friends, and his immediate successors for bringing to the Western World a modern interpretation and understanding of the truly mystical nature of man's life on earth. These inspired founders of the new religion insisted on the importance of an "inward spiritual experience" and today we find this unusual religious body definitely advocating the principle that the inward light of each man is the only true guide for his conduct. This in itself would make this school of religion attractive to Rosicrucians, and it is not surprising that Rosicrucians who advanced to the higher degrees sooner or later seek the association of the Quakers and find joy and inspiration in their very mystical ceremonies, or periods of meditation and worship.

It will be noted, however, that this belief that there is an Inner Light in each man which truly guides him substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This inner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic, or more specifically the Rosicrucian.

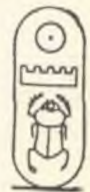
The purpose of Rosicrucian instruction and the practice of Rosicrucian principles is to give greater freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires while at the same time break down the general superiority complex which the outer self has gradually made for itself

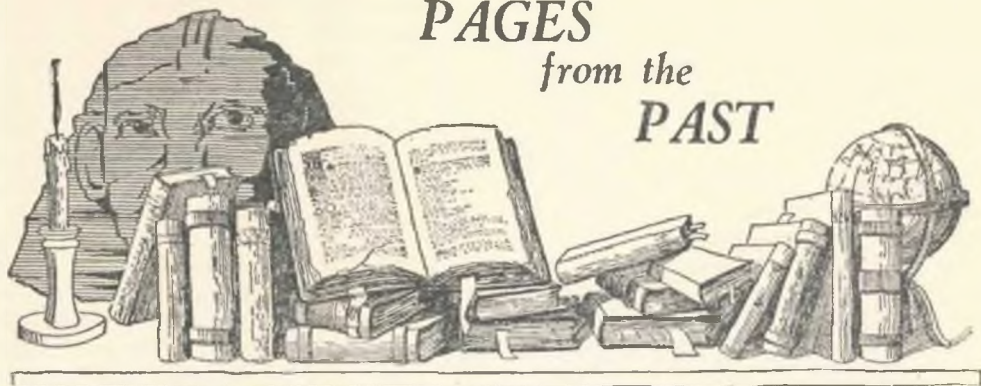
in its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students on the path of mysticism to the effect that the idea of mystical study and mystical practice is to awaken the Still Small Voice of conscience, or to enliven the activities of the Master Within to such a degree that the functionings of this inner self will dominate over the outer self by its superior power and superior methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, the misinformed student struggles vainly to maintain the outer, objective, worldly power of his objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking. Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance on the part of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term "Master Within" is responsible for this idea. The outer self is not to be enslaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of man's consciousness and being. In childhood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In fact, it is the very seat of personality and individuality, and while the outer self should not be a slave to the inner self it should be in the position of being a willing and happy servant to the dictates of the inner self.

(Concluded on page 76)





## PAGES from the PAST

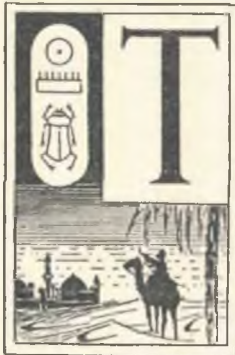
### SIR WILLIAM CROOKES

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. These will give our readers the opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we bring to you Sir William Crookes.

Sir William Crookes was born in London in 1832 and died recently in 1919. Though this department is conducted for the purpose of bringing to light many of the great works and writings of the past, and the work and activities of this great man are but recent, we feel that we cannot pass them by without briefly touching upon them.

In 1851 he gave himself to original research in chemistry. Later, in 1859, he founded a publication known as "The Chemical News," and in 1884 he also became editor of "The Quarterly Journal of Science." He was both practical and theoretical. He went beyond the limits prescribed by his particular field of science and explored the realm of metaphysics. His practical research made him an authority on sewage, beet sugar, dyeing, and calico printing. He was the inventor of the famous Crookes' tube, the parent of our present radio vacuum tube. His early research in this field was one of the contributing factors toward electrical therapeutics and radio telephony. From his experiments, Roentgen established the foundation for the invention of the X-Ray. He devoted himself extensively to the theory of the composition of atoms. His great interest in metaphysics and particularly in psychic phenomena may be understood from the excerpts from his writings on telepathy given below.

### TELEPATHY



THE TASK I am called upon to perform today is to my thinking by no means a merely formal or easy matter. It fills me with deep concern to give an address, with such authority as a president's chair confers, upon a science which though still

in a purely nascent stage, seems to me at least as important as any other science whatever. Psychic science, as we here try to pursue it, is the embryo of something which in time may dominate the whole world of thought. This possibility—nay, probability—does not make it the easier to me now. Embryonic de-

velopment is apt to be rapid and interesting; yet the prudent man shrinks from dogmatising on the egg until he has seen the chicken.

Nevertheless, I desire, if I can, to say a helpful word. And I ask myself what kind of helpful word. Is there any connection between my old-standing interest in psychical problems and such original work as I may have been able to do in other branches of science?

I think there is such a connection—that the most helpful quality which has aided me in psychical problems and has made me lucky in physical discoveries (sometimes of rather unexpected kinds) has simply been my knowledge—my vital knowledge, if I may so term it—of my own ignorance.

Most students of nature sooner or later pass through a process of writing

off a large percentage of their supposed capital of knowledge as a merely illusory asset. As we trace more accurately certain familiar sequences of phenomena we begin to realize how closely these sequences, or laws, as we call them, are hemmed round by still other laws of which we can form no motion. With myself this writing off of illusory assets has gone rather far and the cobweb of supposed knowledge has been pinched (as some one has phrased) into a particularly small pill.

Telepathy, the transmission of thought and images directly from one mind to another without the agency of the recognized organs of sense, is a conception new and strange to science. To judge from the comparative slowness with which the accumulated evidence of our society penetrates the scientific world, it is, I think, a conception even scientifically repulsive to many minds. We have supplied striking experimental evidence; but few have been found to repeat our experiment. We have offered good evidence in the observation of spontaneous cases, as apparitions at the moment of death and the like, but this evidence has failed to impress the scientific world in the same way as evidence less careful and less coherent has often done before. Our evidence is not confronted and refuted; it is shirked and evaded as though there were some great *a priori* improbability which absolved the world of science from considering it. I at least see no *a priori* improbability whatever. Our alleged facts might be true in all kinds of ways without contradicting any truth already known. I will dwell now on only one possible line of explanation, not that I see any way of elucidating all the new phenomena I regard as genuine, but because it seems probable I may shed a light on some of those phenomena.

All the phenomena of the universe are presumably in some way continuous; and certain facts, plucked as it were from the very heart of nature, are likely to be of use in our gradual discovery of facts which lie deeper still.

Let us, then, consider the vibrations we trace, not only in solid bodies, but in the air, and in a still more remarkable manner in the ether.

*Sixty-one*

These vibrations differ in their velocity and in their frequency. That they exist, extending from one vibration to two thousand millions of millions vibrations per second, we have good evidence. That they subserve the purpose of conveying impressions from outside sources of whatever kind to living organisms may be fully recognized. . . .

Ordinarily we communicate intelligence to each other by speech. I first call up in my own brain a picture of a scene I wish to describe, and then, by means of an orderly transmission of wave vibrations set in motion by my vocal chords through the material atmosphere, a corresponding picture is implanted in the brain of anyone whose ear is capable of receiving such vibrations. If the scene I wish to impress on the brain of the recipient is of a complicated character, or if the picture of it in my own brain is not definite, the transmission will be more or less imperfect; but if I wish to get my audience to picture to themselves some very simple object, such as a triangle or a circle, the transmission of ideas will be well-nigh perfect, and equally clear to the brains of both transmitter and recipient. Here we use the vibrations of the material molecules of the atmosphere to transmit intelligence from one brain to another.

In the newly discovered Roentgen rays we are introduced to an order of vibrations of extremest minuteness as compared with the most minute waves with which we have hitherto been acquainted, and of dimensions comparable with the distance between the centers of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. Waves of this character cease to have many of the properties associated with light waves. They are produced in the same ethereal medium, and are probably propagated with the same velocity as light, but here the similarity ends. They cannot be regularly reflected from polished surfaces; they have not been polarized; they are not refracted on passing from one medium to another of different density, and they penetrate considerable thickness of substances opaque to light with the same ease with which light passes through glass. It is



also demonstrated that these rays, as generated in the vacuum tube, are not homogeneous, but consist of bundles of different wave-lengths, analogous to what would be differences of color could we see them as light. Some pass easily through flesh, but are partially arrested by bone, while others pass with almost equal facility through bone and flesh.

It seems to me that in these rays we may have a possible mode of transmitting intelligence which, with a few reasonable postulates, may supply a key to much that is obscure in psychical research. Let it be assumed that these rays, or rays even of higher frequency, can pass into the brain and act on some nervous center there. Let it be conceived that the brain contains a center which uses these rays as the vocal chords use sound vibrations (both being under the command of intelligence), and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy, and the transmission of intelligence from one sensitive to another through long distances, seem to come into the domain

of law and can be grasped. A sensitive may be one who possesses the telepathic transmitting or receiving ganglion in an advanced state of development, or who, by constant practice, is rendered more sensitive to these high-frequency waves. Experience seems to show that the receiving and the transmitting ganglions are not equally developed; one may be active, while the other, like the pineal eye in man, may be only vestigial. By such an hypothesis no physical laws are violated; neither is it necessary to invoke what is commonly called the supernatural.

To this hypothesis it may be objected that brain waves, like any other waves, must obey physical laws. Therefore, transmission of thought must be easier or more certain the nearer the agent and recipient are to each other, and should die out altogether before great distances are reached. Also it can be urged that if brain waves diffuse in all directions they should affect all sensitives within their radius of action, instead of impressing only one brain. The electric telegraph is not a parallel case, for there a material wire intervenes to conduct and guide the energy to its destination.



## READ THE ROSICRUCIAN FORUM

### A SPECIAL RECOMMENDATION

I do believe that a large number of our Fratres and Sorores are missing very many important helps and much special information by not reading The Rosicrucian Forum Magazine. In The Rosicrucian Forum Magazine, *limited exclusively to members*, I am able to give to our members such private, special help and guidance in answer to their personal problems, as cannot be given in any magazine that is general in its circulation. I, therefore, heartily recommend that every progressive, enthusiastic, and ardent Rosicrucian student read The Rosicrucian Forum Magazine and benefit by its intimate, personal help.

H. Spencer Lewis,

IMPERATOR.

In accord with the Imperator's wish, we offer to every Rosicrucian during the next thirty days the opportunity of subscribing to the Rosicrucian Forum for 1 year for the extremely low price of only \$1.00 for the year's subscription. This subscription is a saving of 75c below the normal rate. The magazine is a large size and is written in a personal, intimate style. This offer begins with *March Tenth* and absolutely expires on April Tenth. (Foreign countries: 30 days extra time allowed.)

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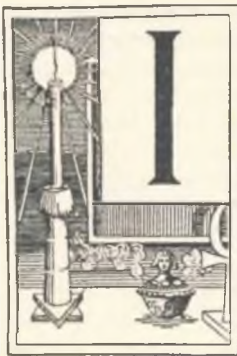




## The Earth's Hymn

COSMIC ATTUNEMENT BRINGS PEACE AND HARMONY

By WILLIAM H. MCKEGG, F. R. C.



IN TRUTH, life is a vast orchestra, with mankind its musicians. The word orchestra comes from a Greek word meaning to dance. Music and dancing are synonymous, for there is rhythm in each. We may learn through the

h a r m o n i o u s rhythms of Cosmic attunement to fill our lives with ineffable peace; or we can go contrary to Nature and find ourselves out of tune with all things.

In Art, Science, Literature, Music, Politics, or plain Manual Labor, the same Truth is to be learnt: that in any one we are musicians in the Song of Life, aspiring to transcribe the Music of the Spheres into earthly sounds.

"All worldly disputes we hear," wrote Lamartine, the French poet and mystic, "going by the name of work, thought, glory, liberty, equality, revolution, raise us higher, in which we should discern nothing more than the earth's hymn seeking to lisp more properly the Eternal Name."

Philosophers from the dawn of thought have found one indissoluble fact: that there is ever a spiritual cause behind each material effect.

Roger Bacon, the Rosicrucian alchemist, frequently expounded this Truth. Bacon, as modern scientists accede, was an illuminated mind, centuries in advance of his time. He foresaw what great advances the world of science could, and would, make if it worked in close harmony with the Cosmic. He tried hard to get the church to conform religion and science, strongly maintaining there was a spiritual law behind each scientific invention.

The church went along dogmatic lines; the clergy of the day saw no use to go beyond what predecessors had set down. Bacon's bold assertions naturally roused many church dignitaries against him, especially when he stated that no one could gain spiritual power except only from the Cosmic. He said:

"For as substance of the soul was not, in its creation, extracted or deduced from the mass of heaven and earth, but immediately inspired by God; and as the laws of heaven and earth are the proper subjects of philosophy, no knowledge of the substance of the rational soul can be had from philosophy, but must be derived from the same Divine inspiration whence the substance originally proceeded."

It is true that no philosophies, or religions, can give the seeker what the Cosmic can offer—that is what Bacon meant; but they do serve as keys to open the vast doors leading to the Un-



known. Rosicrucian philosophy most certainly does this. It helps us to gain contact with the Spiritual World. And it is to return to the *primum mobile*, the Divine Source, to which the whole creation moves.

Vibrations and rhythms are other master keys, when we study and analyze them. It is therefore small wonder that music, dancing and acting maintain so strong a hold on the world. When man first performed symbolic dances, he did so because he felt the spiritual vibrations from some unseen, unknown source surge through him. That was how music and dances were incorporated in early religious festivals.

First there was rhythm, then dancing, then music, then poetry. Acting followed.

A famous New York stage star told me once that whenever she acted she believed she was giving expression to past incarnations. She declared that on the stage she sensed the most elevating vibrations flow through her, causing her to feel that in acting she was approaching as near to religion as any creed could afford her.

Plato said that when man first came on earth he was a god-like creature. To him everything was known. Through his own fault he fell from grace and became mortal; but a spark of celestial light remained still within him, to be fostered into a flame, until he regained its full power, or allowed to go to waste, to be gathered up for some other use. It could never be destroyed.

The sacred spark of Divine Fire within man inspired him to seek repossession of his Lost Splendor. He sensed the Divine Source from whence he sprang but was unable to name it. He sensed his own Godhead but was unable to experience it. All that remained for him to do was to materialize his aspirations. Since he existed on a material plane he had to put all inner ideals into concrete form. Hence idols.

Dances were introduced into religious ceremonies because ecstatic movement fills the senses with elation; and the soul can only be reached through the senses. Acting originated when man bowed down to the material conception of an ideal.

The ancient Greeks used actors as mediums for the splendors of their gods, because the people wanted to see in material actions the great stories of mythology.

Actors themselves are not creators; nor have they ever been creators. They have, through the ages, merely been the material mediums by which great works have been transcribed into human form and actions. The works of the Greek poets were the chief things; the actors were always secondary. The Greeks called actors *Hypocrites*, meaning Answerers. We get our own word hypocrite from this origin.

As a musician uses a piano for a medium by which to express his art, so does an actor play on the human mind with his emotions. A piano is only a material medium by which the musical vibrations of higher worlds are heard. The actor and the piano compare with each other. Both are mediums used to make popular the language of the soul.

Tragoidia, tragedy, sprang from man's sorrow of his Lost Splendor; the worship of the Great Source from whence he came and to which he sought return. At certain religious festivals there were rendered Choir singing, poetical recitations and classical dances. They were the consolation man's material senses craved, by which he gained a brief spiritual peace, a fleeting sensation *that he saw in action what he felt within himself*.

During the carrying out of most ideals, perversion steps in. The worship of Spring, of the fecundity of Nature, gradually degraded into the wild festivals of Dionysus. Thus Komoidia, comedy, came into existence. It is difficult for the common masses eventually to refrain from prostituting a spiritual rite into a material fact.

Empedocles declared that the four forces of the world—earth, air, fire and water—dominated man's actions. He called these four forces the original Roots of Things, which, he added, were moved by Love, Hate, Attraction and Repulsion. This is true of man's material body. His soul responds only to spiritual rhythms.

We often feel certain beautiful vibrations and rhythms of harmony surge

through us. We can't see them, so we immediately say we "imagine things". Yet since we feel akin to spiritual things there must be some vast secret we can discover and turn into an actuality. For this feeling of "akin-ness" touches the Protogorean Doctrine of Relativity, as Plato describes it in the "Theaetetus"—"Man is the measure of all things, of the existence of things that are, and of the existence of things that are not."

We can not tell what is not—though what we cannot see without eyes we say is not; and what we are unable to hear without ears we say has no existence. Then all objects beyond sight do not exist? And music, which comes from an unseen source, has no sound? That the driving force which urges man to create beautiful things, on the strange impulse of mere feeling, has no spiritual origin?

"Man," said Lamartine, "is a being who prays; in that lies his greatness."

So long as there is one human left on earth to pray there is indisputable proof that man comes from a Divine Origin, and seeks return. No man could aspire unless there was a source of Divinity to guide his aspiration.

To Lamartine, man's every action, good or bad, was his feeble attempt to remount to his Lost Splendor. Arsene Houssaye must have had the poet in mind when he wrote: "An artist is a fallen god who recalls the time when he created a world." Lamartine saw not only artistic creators but the whole of humanity as fallen gods.

"Man," he wrote, "is a fallen god who recalls the heavens."

"I used to sing as easily as a man breaths," he used often to say in later years when alluding to his poetry. And that was true. Since childhood he had heard the music of Nature; he knew the country, the hills, the valleys, the flowers and the trees. His inner self was stirred by the rhythmic wonders of the earth—the wise teacher and helper of all who ardently desire to discover her secrets!

That Lamartine's poetry seemed like singing to him perhaps accounts for the fact that most of his best poems have been set to music, while many of his romantic stories have served as excellent *libretti* for grand operas. Benjamin Godard's opera, "Jocelyn," was taken,

of course, from Lamartine's epic poem of that name. Its melodious *Berceuse*, or lullaby, is known in almost every home. Liszt's world famous symphony, "Les Preludes," was inspired by the French mystic's poems of that name, in which he states that "life is a prelude to the grand symphony called Death."

Lamartine was not an impractical dreamer. He did not imagine a visionary existence. His entire life was spent for the furtherance of spiritual understanding among his fellow men. As a writer he aided in the Romantic movement in literature that swept over the world at the beginning of the nineteenth century. Besides being a poet, he was also a splendid historian and an orator of marked ability and power.

As a statesman he helped France to find herself when all the great lessons of the Revolution were liable to topple down under false pomp. An ardent royalist in his upbringing, a son of titled people, Lamartine nevertheless worked for the common man. His famous book, "L'Histoire des Girondins," broke down the last stand of the Bourbons in France. Though he worked for the masses, Lamartine was not of a revolutionary nature. During the Commune uprising in 1848, his fiery oration held back mobs of crazed insurgents from committing pilage and other madness that goes with revolt.

Lamartine pointed out lofty ideals, but never preached revolution. It was his sense of balance, of order, that caused him to criticize Victor Hugo's "Les Miserables".

"The most terrible and bloodthirsty of all passions to give to the common masses is a passion for the impossible," he wrote. "Do not delude man or you will turn him into a fool. Realizing the futility of your ideal will cause him to fall back upon, and see magnified, the emptiness and nakedness of his own miseries, and turn him into a madman."

It was only through individual evolution, and not by national revolution, that Cosmic attunement could come, Lamartine pointed out. "Have no judges, or kings," he said. "Govern yourself only by the power of your virtues. Let all be equal. When you are perfect you will have no further use of written laws;



your law will be your own perfection." His "Utopie"—suggested by Sir Thomas More's "Utopia," and Bacon's "New Atlantis"—depicts humanity in the future: man in complete harmony with nature, living without hatred, or conflict, guided only by Cosmic law.

In "Les Recueils" he says: "Man is neither French, English, Roman, or savage; he is a fellow citizen of God's empire."

Before alluding to some of the more important of his works, it might be well to mention a part of the poet's early youth.

He was born at Macon, October 21, 1790, and christened Alphonse Marie Louis de Lamartine. His parents were of an old family. Along with other aristocrats, his father, the Chevalier de Lamartine, was actually condemned to death by the Revolutionists, but saved at the last moment.

In 1794 the Lamartine family, now in straightened circumstances, returned to Milly, in the Maconnais countryside, where young Lamartine grew up amid beautiful, peaceful surroundings. Here he got his passion for Nature which pervades all his poetry.

Most of his education was had from a small seminary in the Ain district where he remained until he was seventeen. He returned home an idealistic youth, loving country solitude and poetry.

Knowing fairly good Italian, besides his native French, Lamartine started to study English, for he had a deep love for English literature, especially the poems of Pope and Ossian. He read a great deal—the Bible, Tasso, Bernardine de Saint-Pierre and Chateaubriand.

He spent his time strolling through the fair Maconnais' valleys. The woods and ravines seemed part of him. This love for Nature came from his mother.

She was a gracious, kind woman. Her early life had been passed in royal circles at the Palais Royal and at Saint-Cloud. There was a deep mystic strain in her. She never failed each day to spend at least one hour alone, in meditation. Her adoration for the vast Infinite influenced her poet son. He mentions this in "Manuscrit de ma mere".

"Nature," his mother wrote in her diary, "causes a thousand reflections to rise in my heart, and a sort of melancholy that pleases me; I don't know what it is if it is not a secret concord of our infinite soul with the infinite in the works of God."

At twenty, Lamartine was a tall, vigorous fellow, alert and very handsome. He decided to see the world. So in 1811 he went to Italy and stayed with friends in Naples. His Italian sojourn is well described in his pathetic romance, "Graziella".

With the return of the Bourbons, in 1814, Lamartine became a body-guard. He made a gallant, handsome figure in his uniform; but though he lived in the center of fashion and intrigue, he cared little for it. He appeared to dislike conversation. Even during his military career, he left the city of Paris for the country at every chance he had. After the Hundred Days, he returned to his beloved countryside. He went to Chambéry and there, beside placid Lake Bourget, wrote his famous "Meditations".

Of these poems Talleyrand said "I'm no prophet; I can't tell you what the public will feel; but here is a young man we shall talk about again."

Talleyrand was right.

Lamartine now had entree to the exclusive coteries of the Faubourg St. Germain. He met the Duc de Rohan. This young Frenchman had started out in life as an officer in the Royal Guard. He entered the church after the tragic death of his young wife. One night, starting out to attend a ball at the Austrian Embassy, her gown caught fire and, in spite of her husband's efforts to save her, she perished before his eyes.

This bitter sorrow caused young De Rohan to turn from worldly things and delve into occultism. He formed a small circle with others with a leaning toward mysticism. Among them were Hugo, Lamennais, Montalembert and young Lamartine.

It was while he had been at Chambéry that a very inspiring event came into the poet's life. He met there Madame Charles, a beautiful lady, who became the mystic "Elvire" of his poems. Mme. Charles was suffering from consumption and had not long to

live. As Julie Françoise Bouchard des Herettes, she was born in Paris, 1784.

To escape the tyranny of her brutal father she married Dr. Charles, an old friend of the family, more than twice her age. His offer of marriage seems, to all events, only to have been made as a means of escape for her. Dr. Charles was a brilliant man, his scientific achievements having placed him in the fore. Lamartine became a welcomed guest at the Charles' Paris home, where medical and scientific men often gathered.

Several years older than Lamartine, Mme. Charles inspired him toward the mystic beauty he as yet sensed but vaguely. They exchanged letters daily. These epistles became famous in "Lettres d'Elvire a Lamartine". To Julie, love was not a weakness but a virtue.

"Ah, what is there besides love?" she wrote. "What virtues it inspires when the object who has aroused it is worthy! . . . The love I feel for you is of so heightened a nature! It is so pure! It makes me capable of so many virtues!"

Lamartine was forced to go south for his health. He went to his beloved Chambery and eagerly anticipated the day Mme. Charles would join him there. The summer passed and still she did not leave Paris. December found the young poet still anxiously awaiting her arrival. She never came to him. She had passed away.

For many years young Lamartine could never adjust himself to this terrible blow. But though he did not know it, this piercing sorrow flooded his soul with fresh song. He once said: "Dantes have made Beatrices, and not Beatrices Dantes." Rene Doumic, in his book on the poet, touches the right note when he states that Lamartine became Lamartine only after meeting Elvire.

Some three years later, he met a young English girl at his eldest sister's home. Miss Birch was the only child of a wealthy English widow. When Lamartine won further fame with his poetical works, together with the position of attache to the ambassador at Naples, he married Miss Birch, and a lifelong devotion existed between them.

Lamartine's health failed him at Naples. He returned to France with his

wife and baby boy, then paid a visit to London. It was there his little son died. In 1825 he was named secretary to the ambassador at Florence. His daughter Julia was born. And now Lamartine spent some very happy years, steadily increasing in fame as a poet of real worth. He decided to leave politics and give his time only to poetry.

His "Nouvelles Meditations" had already stirred the public anew. He now became a member of the Academie Francaise, and published "Harmonies Politiques et Religieuses."

Always having had a great desire to visit the Orient, he chartered a vessel and, in 1832, sailed with his wife and little girl to the Near East, to Greece, and Syria.

His book, "Voyage en Orient," gives a vivid account of the event, for Lamartine was a past master at the art of descriptive writing. His journey to the east was a long cherished desire. He always felt he would learn some wonderful secrets there.

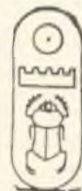
Though he gained a preconceived desire, he also met with misfortune. His little daughter took sick and died. And her passing deeply affected Lamartine.

He met Lady Esther Stanhope. Lady Esther was the niece of William Pitt. She was somewhat eccentric, but apart from her odd ideas—she lived in Syria, in a palatial home, calling herself the Queen of Palmyra—she was a great student of occultism, and the Arabs showed her profound respect, something they accorded few foreigners.

Lady Esther told Lamartine some of his own secret wishes. She also declared he was very soon going to play an important part in his country's political affairs.

This proved to be so. Very shortly, while still in Syria, Lamartine received news that he had been nominated as deputy. He and his wife returned to Paris.

It was while he was a statesman that Lamartine wrote his great epic poem, "Jocelyn". It relates the story of a young man who renounces the temptations of the world for the glorification of the soul. Tragically, he is separated from the woman he loves, as she from him. They love each other in spirit, until Death unites them.



In "Mystics At Prayer," Frater Many Cihlar includes a few lines of Lamartine's lovely "Les Laboureurs," a poem of great beauty and striking conception in "Jocelyn". Lamartine said Leopold Robert's painting, "The Reapers," inspired him to write it.

In his romance, "Genevieve," there is another prayer, forceful in its simplicity.

"Lord, give me grace to find servitude sweet, and to accept it without murmur, as the condition you have imposed upon us has in it everything for sending us into the world. If we do not serve each other we do not serve You, for human life is only one of constant service."

Perhaps because "La chute d'un Ange" delved too deeply into occult philosophy and described an angel's fall, it puzzled most people. "An Angel's Fall" is a very powerful epic. It describes how Cedar, an angel, falls in love with Daidha, a beautiful mortal. Desiring to be on earth with her his wish compels him to descend to the world and suffer all the inflictions his earthly desires created in him. Only by a series of expiations may he remount to his celestial habitation.

It was Lamartine's idea to write several books of equal length to "Jocelyn" and "La chute d'un ange," revealing in each successive one the different phases of the soul on its earthly incarnations, journeying back to its Divine Origin, revealing the cause of the Earth's Hymn, the Divine vibrations flowing through all Nature, and the unceasing aspiration of man.

As that striking passage, "Les Laboureurs," appears in "Jocelyn," so does a passage of even greater beauty and deeper mystic philosophy appear in "An Angel's Fall." It is called "The Ancient Book," forming the Eighth Vision in the epic poem. In this vision, Lamartine's mystic knowledge—the origin of which will be most apparent to all Rosicrucians—opens to its fullest extent.

Though it is filled with keys to great universal truths, two lines alone sum up Lamartine's personal philosophy—compounded of all the happiness, the sorrow, the laughter, the tears, the rewards and misfortunes he met with during his eventful life.

"Le murmure vivant de la nature entiere N'est que l'echo confus d'une immense priere."

The living murmur of all nature is only a confused echo of an immense prayer.

There is no need for the true seeker to be one of the echoes, blindly seeking for the Sound Itself. With Cosmic attunement he can become a master musician while right here on earth, with the rapturous music of the spheres sounding and resounding in his soul.

(The following books offer an intimate knowledge of Lamartine's mystical nature as poet, philosopher and statesman: Lamartine, by Rene Doumic, Dix Neuvieme Siecle, Etudes Litteraires, by Emile Faguet. Lamartine, Etude De Morale Et D'Esthetique, by M. Poinairols. Confidence and Nouvelles Confidences, by Lamartine. Also his poetical works.)

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FOR THOSE NEAR MONTREAL

If you are a member of the Rosicrucian Order, AMORC, and would like to attend Chapter sessions in your community, we advise you to call at the Chapter offices, 627 Dorchester Street, West, Room 303, Building Temple, Montreal, and receive full particulars about their interesting sessions. If you are not a member of the organization and live in that vicinity and would like to receive further particulars about the organization, it would be their pleasure to have you call where you will be received by competent hostesses.

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## *An Invitation to Every Member*

OUR NEXT CONVENTION IS PLANNED FOR YOU

By THE GRAND SECRETARY



ONCE more it is a pleasure to extend an earnest and hearty welcome to every one of our members who can do so, to take a wonderful vacation this coming summer and visit our beautiful valley here in California during the annual Con-

vention, from July 8 to July 14 inclusive.

May I remind our members again about the general advantages of coming to this part of California for a summer vacation. We know from correspondence passing through our departments every day of the year that there are millions of persons in America who look forward to that happy day when they can "make a vacation trip to California." It is the dream of many and it is always a possibility with a large number.

San Jose is located in the most beautiful valley on the Pacific Coast and is called the Valley of Heart's Delight. It was so beautiful even in its primitive state that the first explorers selected it as the site of the first city in California. Today with all of its beautiful additions created by man, San Jose is not only the oldest and most historical city in California, but the entire valley is one constant panorama and playground of

beautiful sights and beautiful places of inspiring interest. The larger part of the canned vegetables and canned fruits sent from California to all parts of North America and enjoyed in the homes of millions is packed here in this valley because here everything grows in abundance and the climate is invigorating and Nature's gifts are bountiful. Here there are mile after mile of fields laid out in orchards either in blossoms or bearing fruit, mile after mile of fields of flowers that are wild or cultivated, beautiful plains and stretches of long vistas and rising on either side the magnificent mountains and hills that are a charm to the artist and all others alike. Mountains that are snow-capped even in the summer time and other mountains that are blanketed with wild flowers until they appear to be covered with some huge crazy patch quilt of Oriental design. Mountains with dense woods of the magnificent redwood trees, some of them thousands of years old. Mountains with streams for fishing and for golf and horseback riding and for all outdoor sports. Then there are the seashores washed by the fascinating waves of the old Pacific. Over these mountains and along the shores and through the valleys are the magnificent automobile highways for which California is famous. In an hour's ride the large cities of Oakland and San Francisco can be reached and hundreds of other fascinating and historical places such as



the campus of Stanford University, the old Spanish missions, the wonderful parks, glorious swimming pools, the famous 17-mile Drive of Monterey, the Del Monte Hotel grounds, bring many tourists into California every year.

Hotel rates are more reasonable than in eastern cities and the hotels are as modern and as beautiful as any to be found in other cities. Meals are very reasonable because food prices are reasonable. Rooms with meals can be found in private homes at very economical prices. There are auto camps with very low rates and very excellent accommodations. We have in San Jose many wonderful stores and specialty shops, some of them being branches of eastern and northern firms known throughout the country. There are magnificent theaters with all of the wonderful fittings and attractive features for which the theaters of Hollywood, Los Angeles, and California generally are world-famed. Many of the premieres of the greatest Hollywood productions are held here in the beautiful theaters of San Jose.

During the summer months it never rains and the climate is mild with a touch of summer-time warmth in the middle of the day. The whole valley is beautifully dressed in flowers and sunshine and the spirit of the people makes one think that life here is a continual fiesta or carnival.

And in addition to this there are the many unusual features to be seen and enjoyed at Rosicrucian Park. The Museum comes first with its excellent number of fine exhibits, from small pieces of Oriental and mystical jewelry to huge statues and carved pieces sent from foreign lands. There is a model of the inside of the Great Pyramid showing all of its passage ways and secret initiation chambers and of King Tut's tomb and other tombs cut into the rocks of Thebes in Egypt. There are articles from temples and holy sanctums in mystic lands that have been used by the great master philosophers and mystics of old. There are things that will make every Rosicrucian feel that he is closer to the sacred things of the past than he has

ever been before. Then there is the complete Egyptian temple into which the members may go between ceremonies for meditation and to enjoy mystical music or witness ceremonies that are of the utmost in Oriental splendor and impressiveness. And there is the outdoor Egyptian Shrine and other interesting features in the Park itself in addition to the Administration Offices and sanctums of the various officers. There is a convenient reading room and library, the huge auditorium with its wonderful convention sessions and in addition, this year, our members will see the new and inspiring science building devoted to the higher work of testing and demonstrating the great laws of our teachings.

Come to this next Convention and attend the sessions in the Auditorium daily and listen to the instructive speeches and lectures by various advanced members and officers. Attend the various get-together meetings and discussions held between Convention sessions. Go sightseeing in automobiles and buses with other members who think as you do and who enjoy the same things you enjoy. Witness the unusual demonstrations that will be performed in the Auditorium and the Egyptian Temple. Make it the most glorious week of your life with ample time for sightseeing and pleasure as well as for instruction and practical helpfulness.

Every member of any degree, from the lowest degree to the highest, is eligible to attend the Convention and participate in its sessions. The Convention Chairman will be glad to hear from you in advance, if you think you are coming, for he will be able to tell you of the most economical, most convenient, and the most pleasant route to take in reaching California from any part of the country. Write a letter to the Convention Chairman in care of AMORC Temple, San Jose, California, and ask him for further information, but be sure to set aside a vacation this summer for California and the Valley of Heart's Delight.

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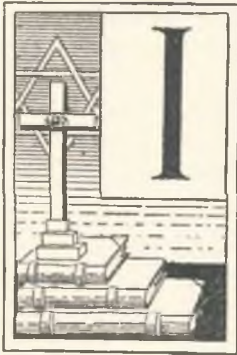
*Seventy*





## SANCTUM MUSINGS

### ACQUIRING A PHILOSOPHY OF LIFE



IT IS inconceivable that there could be one philosophy of life, one view or outlook upon all the circumstances of life that would be acceptable to all humans. A true philosophy of life naturally must be individualistic; it must be a personal reaction

to, an interpretation of, the phases of life experienced. If we were to question the average individual, he would most emphatically declare that his views of life, generally speaking, were quite individualistic; and yet, upon a further analysis we would find that his philosophy of life was not individualistic. We would find either that he has inherited the views of profound thinkers of the past, which because of their sheer logic and persuasiveness, supersede his own ill-formed ideas, and therefore, he adopts them in preference to his own, or we find him accepting philosophic views because of traditional reasons. He has glorified the traditional conceptions because of the fact that eminent characters of the past either originated them or lived in accordance with them. He fails to realize that thousands perhaps since the time of that eminent character may have also fol-

lowed along the same philosophic course, and failed in life. He does not take into consideration that there was something unique about the individual who originated the philosophic system, or who made a success in living in accordance with it, that made that philosophy his philosophy alone. Others might not have had that same distinctive characteristic in their nature, and thus could not attain the same results.

There are those other individuals who pursue a philosophic course in life, not because of any analysis of circumstances which they confront, nor because of any personal preference for or selection of, a mode of living or a system of conduct, but because they are pressed into certain channels of life by circumstances as they arise, and they are molded into a habit of living, into a habit of thinking which becomes their philosophy of life because it has attached itself to them. Such a system of living can hardly be called a philosophy as it lacks the very essential requisites — knowledge, selection, the application of reason.

There can be no philosophy which all individuals may alike accept and comprehend, unless a miracle of miracles be performed. Such a miracle would be the selection of individuals of like character and temperament, then what was acceptable to one would be acceptable to all. But this would truly be a miracle. Therefore, a true philosophy insofar as



it actually pertains to the life of an individual must be the result of individual conception after analysis of personal reactions to life's circumstances, and a voluntary adjustment of habits and conduct to them. It is not so difficult for one to develop a philosophy of life that is applicable to his own nature. If the individual will look upon the circumstances of life and his entrance into life as one who enters the room of a strange quarters, the first steps would be simple. Finding ourselves on the stage of life, like finding ourselves in a new room or in new surroundings, the first logical thing to do is not to meditate upon why we are here, or where we will go if we make our exit, or who was there before us and what their conduct might have been under similar circumstances, but rather to observe carefully the conditions surrounding us and attempt to adjust ourselves to them. In other words there are two conditions to consider—first, we are; second, the conditions in which we are placed exist; and if there is to be any harmony between our life and the circumstances in which we have been placed, it is necessary that we comprehend our relationship to our surroundings, to our world, as it were. We must not, as stated above, try to determine the cause of our surroundings or the cause of ourselves, but rather the nature of both. It is simplest and more effective to start to make a study of ourselves, our conduct and our actions. Why do we act as we do? Why are we wont to do certain things instead of others? Is there a relationship of these actions to our very existence? We find that the cause of our actions is dual; that all of our actions, no matter what their nature, their function or their eventual end, arise from two general causes. One cause is instinctive urges— involuntary urges. The manner in which we satisfy the urges, the manner in which we fulfill their desire may be voluntary on our part, but the urges are of involuntary origin, they are not the result of will.

We find that our appetites, our passions instinctively require us to follow certain courses of action. We are obliged to seek sustenance, to obtain food, to quench our thirst, to clothe ourselves, and to find proper shelter. We

cannot evade such courses of action without conflicting with these involuntary urges within us. It is true, as said above, that we have the choice of selection, that we are a free agent and may devise any method we prefer to satisfy these urges; but deny them we cannot, if we are to be free from pain or discomfort. Then there are the actions which are based upon causes, which are not involuntary, which seem to arise purely within our own reason; we seem to create the desire for them ourselves. If we fail to follow these later causes or ideas which arise in our own consciousness, it does not materially interfere with our existence nor will it, generally speaking, bring us any discomfort or pain. Therefore, we find that these later actions are not foundational; i. e., they are not based upon any inherent instincts or inner urges, but are the result of thought, of imagination, of reasoning, and are not more deep-seated than these.

Let us study further these first causes, the instinctive ones. Looking upon man as merely living matter, as an animal, as matter imbued with life force, we find that the life within him has a natural rigor; it has an inclination to survive, to endure. All of its organic functions are devoted to the attainment of that objective—to live, to persevere. The force of life is surrounded by hostile forces. It must surmount these obstacles if it is to endure. With its conquests it acquires strength, it draws to itself, it becomes hardy. It strengthens its organic structure; it fortifies itself for its constant ordeal. The more complex the living organism, generally speaking, the more rigorous it is. Through its processes of evolution and development it has acquired not only a complexity of form but such functions as will protect its very nature. The success of the rigor of life, the overcoming of the hostile conditions bring about pleasurable sensations to all organic life. When life is not irritated, when it is not opposed, when its processes of functioning are not interrupted, there is a natural harmony that results. This harmony produces a pleasing sensation where there is consciousness to appreciate it, as in the instance of higher organisms.

Natural pleasure, organic pleasure is, therefore, the harmonious state of life, the non-interruption of life in its process of development and function. Any interference with this natural function of life produces disturbing sensations, irritability, pain and discomfort. It readily is seen that it is impossible to increase natural pleasure; for when the life force is free from any disturbing conditions, the living being is then in the state of natural harmony, normal pleasure. The pleasurable sensations cannot be appreciated except when the normal harmony is interrupted and pain is produced and then again removed. With relief from pain and return to the normal state, there is a pleasing sensation produced. These pleasing sensations cannot be increased because we cannot add to the normal state of life; we cannot add to the natural harmony of the life force within us. There would be only one way in which to increase natural pleasure; that is to intensify the rigor or endurance of life. The greater the struggle of life, the greater its opposition; the greater the pain or discomfort to the living being, the greater the intensity of pleasure that results with the removal of those conditions. We may use this simply analogy: An object that weighs a certain weight, when lifted ten feet from the ground and dropped will always fall with the same speed and the concussion will always be the same when it strikes the surface of the earth. There is no possible way of increasing the concussion by merely dropping the object, which is always the same in weight, from the same distance above the ground. To increase the concussion it would be necessary to change the conditions—either to increase the weight of the object, to lift it higher above the ground before releasing it, or to throw it toward the ground, thus exerting an additional force to the natural one of gravitation. The reverse of all this is true also. If we lessen the rigor of life, we lessen the bodily pleasure—the sensation that comes from maintaining the state of normal life. A wild flower, as a rule, has a greater perfume and a more exquisite delicacy of hue than a cultivated flower. Wild fruits have a more delicious and palatable taste than cultivated fruits. The reason is

that the rigor of the wild flowers and fruits exceeds that of the cultivated ones. We see in this a law of duality, a law of the positive and of the negative, a law of compensation. The more aggressive the life force, the more positive it is and the more negative compensation it receives in the excellence of its function and the perfection of its nature.

It is important to note that though the urges and desires of the life force within us are fundamental, instinctive, immanent, knowledge of the means of satisfying them is not inherent. The appetites are realized—the desire for food and for drink; also the instinctive urge to surround oneself with conditions which are protective. But there is not born or instilled within a living thing the knowledge of how to acquire that which is necessary to gratify these instinctive urges or desires. It is quite true that through heredity a living thing may be provided with the necessary physical members or with such bodily functions as will make it quite simple for it to satisfy its desires, and exist. But it has not the knowledge of how to apply its inherited functions, organs and members for its own best purpose. The process of satisfying the desires must be experienced. Carnivorous animals must make their first kill and have their first taste of blood; and with that experience the way is known to them by which they can apply their natural attributes for satisfying their inherent urges. When there arises in lower beings an urge, an appetite, a desire, it seeks the satisfaction of it; yet until the first experience, there is no knowledge as to how that satisfaction is to be acquired. With the first experience which gratifies the desire and a sensation is produced which is pleasurable to the animal or to the lower being, because of the removal of the desire, that experience is registered in the memory and thereafter whenever there is a similar desire, there is associated with the desire the recollection of the experience had in satisfying the previous desire.

In the lower beings mind functions mainly from bodily sensation; that is, all sensation is translated into the needs of the body. Sensations had by lower beings which are not related to appetites or desires or to fundamental instincts



are not deeply rooted in the memory. Only those things which produce sensations which are disturbing to the natural life force, such as produce pain or irritation, or those which are pleasing because of the gratification of the inner urges, are remembered. Conditions, therefore, which brought about pain previously are recalled and avoided. Conditions which produce the opposite are sought after.

In the human we find a distinctive characteristic which arises only in a more highly developed being. This is a greater sensitivity of mind. This sensitivity of mind reacts to and registers minor sensations which arose out of acquiring natural pleasure. The pleasing minor sensations are secondary pleasures and they come from the process of satisfying bodily needs. In other words, a human has an instinctive urge which he must gratify if he is to persevere, if he is to continue to exist. Like the lower beings when he satisfies or gratifies that desire it brings him his greatest pleasure, a natural pleasure—the removal of the irritation. But to reach that end he goes through a certain process, and he experiences in this process minor sensations which are also pleasing to him, which seem to compliment, or harmonize with, the life force within himself. He has the faculty, therefore, of recalling, in addition to the final sensations of the removal of the desire, these minor secondary associations. Thus, a primitive people experiencing hunger and having as a source of food an abundant supply of fish, would be inclined to have fish as the principal constituent of their diet. This is quite common in tropical islands and in many countries where primitive people live along the coast. The eating of the fish would naturally gratify their hunger and bring them, in consequence, the pleasing sensation that arises from physical satisfaction. Yet, the more they indulge in this practice of fishing, they would, as a higher form of being than the animal life about them, experience a secondary pleasure from the very process of fishing. They would enjoy fishing. They would find pleasure in the struggle with the elements and in swimming, and diving, and there would be the love of conquest. These secondary pleasures would not be founded upon the

primary instinctive urges, nor would they be necessary for natural pleasure—the removal of pain and discomfort. They would be merely additional sensations.

It is in these *secondary pleasures* that lies both the right and wrong end of life. Therefore, in choosing a philosophy of life, it is quite essential that we understand the value of the secondary pleasures of life. In the pursuit of these secondary pleasures will we find the true end in life toward which we should strive. To seek to use these secondary pleasures as a means of intensifying or increasing the natural, primary pleasures is impossible. As we have seen, it is impossible to increase or intensify the natural pleasures unless we increase the rigor of life. We have also seen that natural pleasure decreases or diminishes with the absence of its cause. With the removal of pain, at that immediate time, natural pleasure is at its peak, at its greatest point of intensity. With the continued absence of pain, natural pleasure becomes accepted, and insofar as its sensations are concerned, they diminish. We have further seen that secondary pleasures are intermediary; they are acquired in the process of satisfying fundamental, instinctive urges. Therefore, they cannot contribute to the intensity of natural pleasure. There is a fundamental error made by most all humans, and that is, to attempt to use secondary pleasures to increase the primary pleasures. We find examples of this in luxury and in extravagance. There is fundamental pleasure derived from good eating and from good drinking, which comes from the satisfaction of the appetites. There are those, however, who try to increase that pleasure by indulging in highly spiced and rich foods, and highly intoxicating drinks, seeking excessive stimulation. There is a natural urge to clothe oneself—primarily, for protective reasons. There are those who employ the secondary pleasures in trying to dress gaudily, extravagantly, and lavishly. These secondary pleasures fail to increase the primary pleasures, and eventually those who use them in that manner find to their regret that this is true. Overindulgence, extravagance and luxury eventually prove monotonous. The

secondary pleasures no longer seem to gratify and they diminish with repetition.

The secondary pleasures, as we can understand, are artificial; they are not natural. Therefore, the end toward which the secondary pleasures are directed must also be artificial. It must be something which they can add to.

We come to the question of what constitutes the true and highest end of life insofar as man is concerned. The end of life cannot be purely the gratification of physical desires and appetites. The end of life cannot be to attain and acquire natural pleasure. That may be so insofar as man's physical nature is concerned; it may be so insofar as his body is concerned. The end of life, the highest purpose of life, insofar as the body is concerned, may be freedom from pain, freedom from distraction. But man has additional functions; man has reason, which lower beings have also. However, in the instance of man, reason is more highly developed and it, too, must have an end; it, too, must have a purpose other than merely the preservation of life. For man could exist as an animal without the highly organized and complex processes of reasoning which he has. Therefore, the end of life, the purpose of life, insofar as man is concerned, must arise in the mind of man, the distinctive faculty of man. It cannot arise in the body with the bodily desires. It must be a creative ideal; it must be an ideal which has its inception in the reason and consciousness of man. Man must set about to bring into material existence the form of the ideal. The end of man's life, therefore, the true end that he should seek is to bring about the materialization and the realization of the ideal conceived within his own mind. This ideal must be reached by the pursuit of the secondary pleasures, such as ambition, achievement and power—as long as they are creative. Any creative ideal is the true and proper end of life because it is selfless, it is not related to the primary pleasures. If man strives after an ideal, as for example, ambition in the literary, scientific or business world, merely so that it will bring about a greater gratification, greater sensual pleasures, such as may temporarily come from luxury and

extravagance, then the end of life which he seeks is wrong, it is based solely on the physical. The ideal which he seeks to realize should be something which *he creates* and which also will afford others secondary pleasure, as well as himself. There has to be a test to determine the righteousness of any ideal that we may have as to whether or not it is the true end of life. There cannot be any arbitrary standards adopted to measure the righteousness of the conception of the end of life, the ideal which man may have; for what may be considered today an evil ideal may eventually, with the change of conventions and ethical standards, be accepted as good. What today may be considered a virtuous ideal in life that man should strive after, and the true, highest end of life, may years hence be considered erroneous, false and evil. So an arbitrary standard of good or evil cannot be applied to determine the true end of life.

We have said that the true end of life is an ideal that is selfless, that has no relation to passions, desires and appetites, and has no relation to the fundamental instincts. Therefore, an ideal that might be established, which would be destructive and harmful and which would be conceived with the obvious intent of bringing injury to others, could not be the true end of life because it would be related to the passions of man — the fundamental instincts, and whenever its relationship is so discerned, we immediately know it is not the true ideal. If the conceived ideal is free from destructive forethought, its good will far outweighs any incidental wrong that may occur from the realization of it. To use a simple analogy: If a man may have as an ideal the establishment in a certain community where it is very much needed, a large hospital for the cure of diseases incurred by workers in a certain industry, and for further research to prevent the spread of that disease, and he accumulates funds and erects in the heart of this community a large hospital, it may perchance decrease the land value of two or three individuals owning property adjacent to it. Therefore, they will to a certain extent be harmed by the erection of the hospital. By taking the entire ideal and



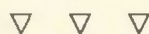
its manifestation into consideration, we see that the greatest number will receive the greatest good from it, and therefore, it cannot be considered of a destructive nature.

Some may say that the true guide as to the righteousness of an ideal in life or the true guide for determining whether the end we seek to attain is proper or not, is whether or not that end is in accord with virtue. But virtue is too deeply entrenched in the human emotions. Virtue is a cause of action, the result of sympathetic emotion. With the change of our emotions or the domination of ourselves by one or two of the emotions, our view of what is virtuous and what is not changes. It may be said that we should apply the doctrine of Aristotle, and that virtue should be the mean between the excess of any human act or the deficiency of it. But what may be considered an excess today will not be considered an excess tomorrow. The mode of dress of today a century past would have been considered immoral, and virtue would have dictated against it. Yet, today the mode of dress is not in excess of what is considered good morals. So we cannot use the guide of virtue for determining the true ideal or end of life.

The true end of life must be one that advances man's position beyond the

beast, beyond seeking to live merely because of the urge to do so. Man should create, develop and originate. By so doing he exercises his unique function as man, that is, mind and reason. Even a virtuous life does not distinctly advance man beyond the beast except in the fact that it keeps him tempered in his conduct. A virtuous life is a negative one. It is true that a virtuous life will prevent us from opposing the best interests of our fellowmen, giving them every opportunity to live in accord with their own interests; yet, when all is said and done a community of virtuous people would have contributed little to humanity and will have advanced the human race not at all even though they may not have opposed by wrong-doing and misconduct the interests of their fellow beings.

So we must conceive a philosophy that has as the end of life, a creative ideal—the building up, the acquiring of something, the attaining of something that either has no existence in form in the world already, or the perfection of that which has. It must not be related to our primary interests; it must not bring us merely natural pleasure but the secondary pleasures—the sensation of satisfaction that comes from the realization of an ideal.



## THE MASTER WITHIN

*(Continued from page 59)*

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through a correct leadership. And in addition to this the mystic finds that through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Father of all

beings and the comprehension of all Divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity; namely, God, the soul, and the outer man. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.



### MODERN RIGHTS OF MAN

*(From the original painting by Chas. Landelle in 1889)*

This fine allegorical painting represents a young man in the costume of 1789, scroll in hand, with his newly formulated "Rights of Man," about to go forth in all the enthusiasm of his revolutionary doctrine; but he is gently detained by a clergyman who points to a plain scroll being deciphered by two children, so plain that they seem to understand it: "Rights Without Duty To Others." The figure of "The Law" sits in patient majesty, knowing full well that her balance will ultimately be adjusted after all the turmoil and bloodshed; and her minister with sword and scepter, for the time to be set aside, stepping down, casts a pitying glance at the wayward youth.

*Courtesy of The Rosicrucian Digest*



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This is a cross section of the universe, the earth; in its center is space with the specks called planets. Around the inner edge of the outer circle can be seen the topography of the earth, mountains, plains, etc.



The inner surface is a negative, magnetic area, and the center positive, accounting for the condition of the sun and other phenomena.



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# WHAT OCCURS AFTER DEATH?

CAN MAN ever know what lies beyond the border of this world? Must the human always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of the sublimity of the after life are true, and not the honeyed words of a soothsayer? Has there ever, in the course of human experience, been any who have truly experienced a glimpse behind the veil? You, like thousands of other men and women, have pondered over this stupendous question. You, too, have wondered—is there an answer?

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