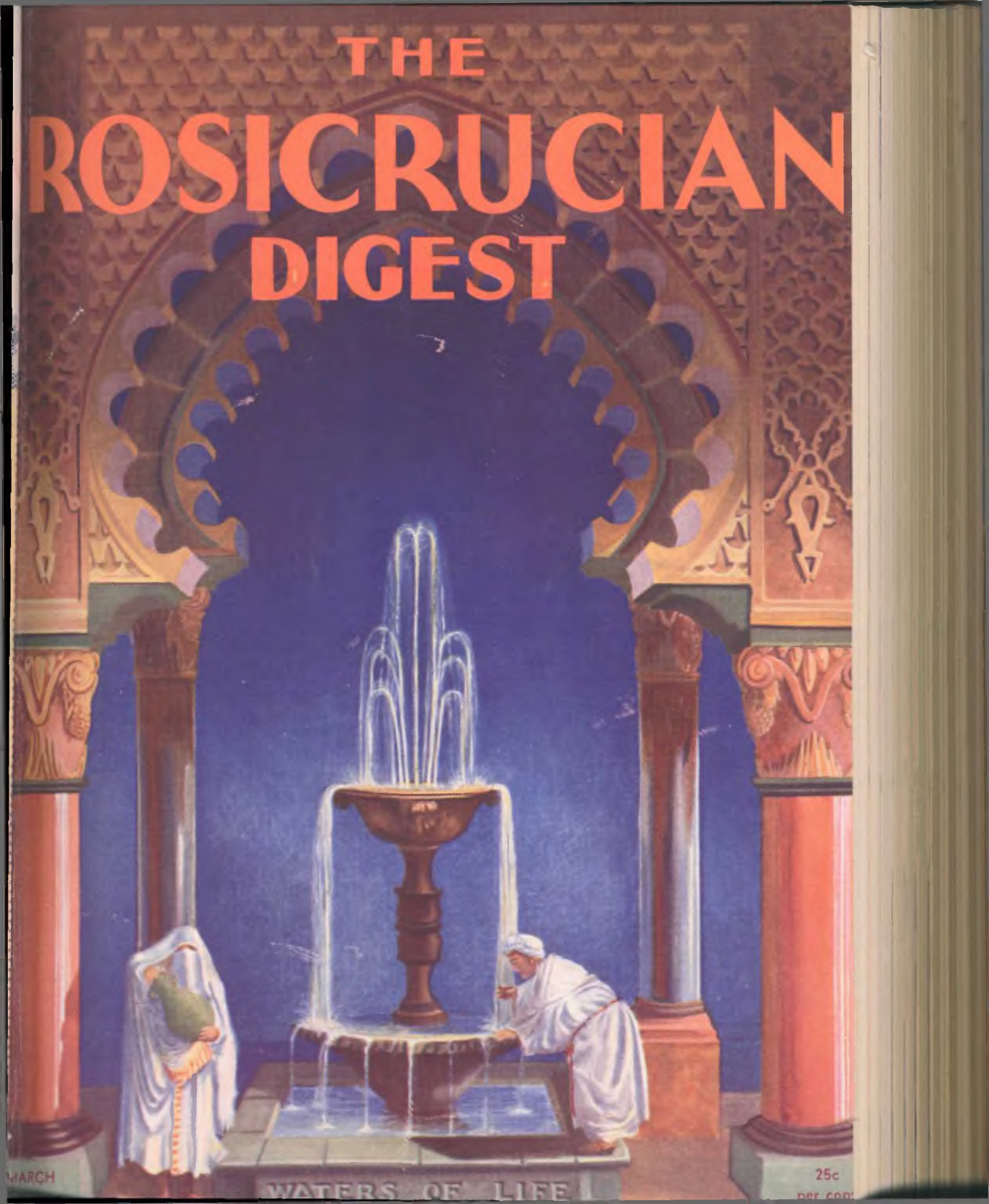


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Photo Courtesy of C. E. Mitchell, Director of the Grotto.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV MARCH, 1936 No. 2

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Subscription to The Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.
 Entered as Second Class Matter at the Post Office at San Jose, California, under the Act of August 24th, 1912.
 Changes of address must reach us by the tenth of the month preceding date of issue.
 Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC
 ROSICRUCIAN PARK SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

Comprehending the Incomprehensible

By THE IMPERATOR



OUR members and friends may feel at times that in attempting to solve the mysteries of life we are seeking to comprehend the incomprehensible, and that for all practical purposes we are wasting our time in trying to lift the veil of obscurity and peer

behind it or through it.

But man is given to attempting to solve mysteries. He delights in being mentally checked in his invasion of the unknown, and with remarkable persistency and with the aid of divine revelation, he has throughout the ages penetrated the darkness of wisdom and has ascended *mountain heights of illumination*.

And, strange as it may seem, man has accepted many of the incomprehensible things of life as commonplace and believes that he understands them. He deals with some of these mysteries in such a practical, acceptable manner that he often deceives himself into believing that he understands what is not understandable and discerns that which can never be discerned.

One of the several incomprehensible mysteries of life is that of time. Yet ordinary time is standardized in our daily affairs, or at least we think it is, and we accept the existence of time as though it were something proved and fundamentally established by nature. The truth of the matter is that time does not actually exist and it is one of man's

own artificial creations. Both time and space are things that cannot possibly exist in the comprehension of man and therefore are not proved as existing in the universe as fundamentals at all. No one has ever been able to prove that there is such an element in our lives as time and yet we have allowed a fictitious standard, and, in fact, a group of fictitious standards of time, to be used as laws to regulate our affairs. We labor, live, operate, think, and carry on our affairs in accordance with these fictitious standards and often allow them to enslave us or draw us into critical situations and dire predicaments.

If anyone were to ask you right now as you are reading this matter what time of day it is, and you were to answer in accordance with your watch or clock, or a Western Union or Postal telegraph time-keeper, or a government signal, neither you nor any official of the companies nor any expert of the government could prove that the time indicated was correct or that there was any definite way by which the "time of day" could be established.

We may argue that time is a matter of establishment through recognition and universal or general consensus of opinion. We may argue that since the multitude or at least the majority of persons in any part of the world, or in any country or section of the country, agree that a certain moment of the clock is the correct time of day for that particular place, it is therefore established and is fundamentally a law. The fallacy in such arguments is the fact that the majority of persons in any part of the world have different opinions in regard to time and that our governments and

courts of law have different ideas of time, and there is not the universal recognition and establishment of time that we think there is.

From the point of view of our consciousness of time, time itself is merely a conscious realization of duration. But the moment we analyze this we realize that time is constantly passing and that a moment of duration is in the past as rapidly as we are conscious of it or realize it. There can be no such thing as the future of time inasmuch as we cannot comprehend that which has not yet caused duration in our consciousness and since we only appreciate duration as it passes, time is constantly moving from nowhere into the past.

In the measurement of time, man has arbitrarily throughout the periods of civilization adopted methods for attempting to measure his consciousness of duration or his comprehension of the duration of consciousness. Man cannot think concentratedly, and with full realization, of two separate, distinct things coincidentally. The consciousness of man and his mental equipment for realizing his thoughts will not permit him to center his comprehension upon the words of this magazine and coincident with it be conscious and have a full realization of a piece of music that is being played, or of some words that are being spoken, or of some thought that is in the mind that is separated from the thought contained in the words being read. With extraordinary rapidity the consciousness and realization of the mind can flit alternately or vacillate and swing from one conscious thought and realization to another until, like the jumping of the moving pictures on the screen from one still picture to another, the blending appears to give a continuous action and all of the separate pictures appear to be coincidental. But in the ultimate analysis it will be found that man can be conscious of only one thing at a time, despite the fact that his mind may jump from one to another so rapidly that he believes he is thinking of several things at the same instant.

In order to measure the difference between the beginning and end of the comprehension of something and the movement to another thought or impression, man has established methods

of measuring the duration of consciousness, and the lapse of consciousness between impressions and this measurement he calls a measurement of time. Philosophically, the foundation of time is in a certain sense merely a fourth dimension that man has added to space. But this is not easily comprehensible either.

In order to find some immutable law of nature by which to measure time, man has taken some of the movements that are observed in the universe, believing that any movement that is continuous and steadfast, regular and immutable in its principle, requires duration and, therefore, occupies time. Any one of these fundamental movements can become a yardstick for measuring time.

Perhaps throughout the world today the most generally used yardstick for the measurement of time is the movement of the earth on its axis, or in other words, the revolution of the earth. This revolution gives days, periods of months, and a cycle of movement which we call a year. By dividing the days into mathematically equal divisions, we arrive at hours, minutes, and seconds. By dividing the periods of the seasons we arrive at units called months, and by dividing the year we attempt to adjust the months into equal divisions of the year, and—run into many snags.

Why should man have taken the revolution of the earth as a fundamental law of the universe? The earth is only one of a number of planets visible to us and each one of these planets has a different cycle of time for its motion. If the arguments of science are correct that the universe is unlimited in space (another incomprehensible thing) and our sun and our earth are only small parts of the whole universe, and if God and His omnipotent powers rule and control the whole universe, why is it that man has not found in some other truly universal motion a better yardstick for his measurement of time? Certainly there must be one cycle, one fundamental law of motion somewhere in the universe that would apply to all the planets and all the beings that live on these planets. If other planets are inhabited — and if there are many suns throughout the universe with their own planets revolving around them—then the revolu-



tion of our earth could mean nothing to the people on other planets, and their days, hours, and minutes would be different from ours, and ours would mean nothing to them. In other words, we would not be able to know the time of motions throughout the universe and judge the time of things in all parts of God's creation by the use of the *earthly* yardstick because this yardstick is a unique one differing from all others. It would be equivalent to a few men on this earth having watches that travelled the entire twenty-four divisions in fourteen hours instead of twenty-four, and these persons attempting to comprehend, regulate, and control the affairs of other people who had watches which required twenty-four hours to cover the twenty-four divisions.

The only excuse that science offers for our arbitrary adoption of the earth's motion as a measurement of time is the fact that the earth's revolution causes our periods of day and night and that daylight and night-time as two periods of the cycle constitute a day. This being true, it would be consistent to say that a day began at sunrise and continued until the next sunrise, giving us a daylight period and a night-time period as one complete cycle called a day. But here again man's arbitrary methods of doing things and creating fictitious standards reveal themselves because throughout the civilized world, although the revolution of the earth has been generally adopted as the measurement of time, the beginning of that measurement or the beginning of the day is considered differently in different parts of the world by different groups of persons and by different applications of the realization of time. Furthermore, in the scientific field we find there are three kinds of days, the solar day, the sidereal day, and the lunar day. Our calendar month is not the same as the lunar month, for the lunar month centers itself around approximately twenty-eight days, while the calendar month can be from twenty-eight to thirty-one days long — a beautiful example of man's ridiculous ways of creating standards of measurement. On the other hand, the solar day is not the same length as the sidereal day.

However, the solar day has become a fundamental unit in astronomical prac-

tice and in most of the affairs of daily life. We measure this day by observing when the sun is directly at the zenith overhead in the locality where we happen to be, which makes the noonday different in different localities on the earth and, of course, there are places where if a person walks but a quarter of a mile in one direction or the other, occupying watch-time of fifteen minutes, he finds that noontime is either one hour earlier or later on either side of the line. It is possible for one house to be so situated that it can be eleven o'clock midday in one room and twelve o'clock in the other, or twelve in one and one o'clock in the afternoon in another room.

When we come to law courts and the legal question of time, we find there are two kinds of days, the natural day and the artificial day. The artificial day is often called the civil day. The natural day includes the twenty-four hours beginning at midnight and ending at midnight, and not beginning at sunrise and ending at the next sunrise. On the other hand, in certain legal matters where a statute requires certain acts to be done within so many days, the law refers to what is called clear days, or in other words, a number of intervening perfect days not counting the terminal days. If statutes of this kind make no reference to Sundays, then the Sundays are included among the number of days stated; while in some other statutes Sundays and holidays would be excluded and four days might become five or six in actual time. In certain forms of human activities there are so-called lay days which are divisions of the week and not necessarily periods of twenty-four hours.

Civil days, on the other hand, follow the old Roman law and begin at twelve o'clock noon and end at the following noon. Still there are civil laws which describe a period of a day as meaning from sunrise to sunset. Such "days" therefore may be twelve or fourteen hours long or only nine or ten hours. In other civil and legal rulings where the obligation is made to pay money on a certain day, the law allows the period to be stretched up to midnight of that day, even if it had been otherwise figured as beginning at sunset of the preceding

day. In such a condition a day would be from thirty to forty hours long.

With certain religions and religious sects, such as with the Jewish religion, the day begins at sunset and ends at the following sunset. In connection with certain lines of business a "day" is of a very short period. For instance, if an obligation demands a payment to be made at a bank the following day, it is implied that that day shall be the period when it is the most convenient for the bank or place to be operating in a normal business manner. That would make the bank day from approximately ten in the morning to three in the afternoon, or only five hours long instead of twenty-four.

Thus we see that man's attempt to comprehend an incomprehensible thing, such as a fictitious condition called time, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time since it exists wholly in the consciousness of man and not in nature itself. It is little wonder therefore that man in attempting to comprehend a fictitious thing that resides only in his objective or outer consciousness should resort to many strange

methods of measurement and then find that this yard stick of measurement or standard of measurement does not suit all of his problems and therefore change the standards of measurement to suit the conditions and necessities. It is like having a yard stick of thirty-six inches made of rubber that can be stretched from thirty-six inches to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.

After all, we see, therefore, that the so-called real mysteries of life such as the laws of God established at the time of creation and which operate in and through us, are not as difficult to comprehend as the artificial, fictitious things of man's own mental creation. Man's consciousness and comprehension of things—including all the errors of comprehension and misunderstanding, all the particular theories and erroneous ideas—constitute the really great mysteries of life which must first be solved, and the errors and erroneous ideas eliminated before man can begin to comprehend the so-called mysteries of the universe.

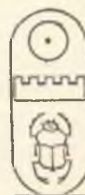


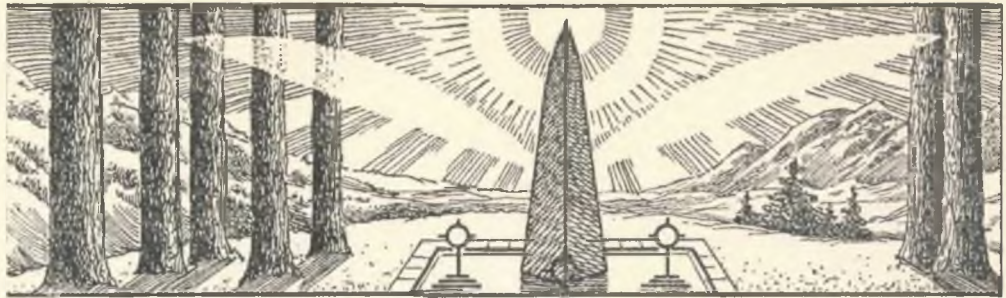
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Rosicrucian Message from the Netherlands

GREETINGS FROM ACROSS THE OCEAN TO OUR
MEMBERS IN AMERICA

By FRATER A. A. A.



FROM OUR Headquarters in The Hague, Holland, at this Christmas-time, we wish to send greetings to all of the Frateres and Sorores of the North American Grand Lodge of our Rosicrucian Order.

Since early in the spring of 1935,

I have wanted to write an article to appear in your magazine *The Rosicrucian Digest* to tell all of you about the work we are doing here in the Kingdom of the Netherlands in behalf of our organization, which in the language of our nation is known as the "Aloude Mystieke Orde Rosae Crucis," which as you see gives us the initials AMORC as in your country.

It was decreed that the dormant activities of Rosicrucianism in Holland should be revived publicly in the year 1934. For many years Rosicrucianism has been active in our possessions in the Pacific known as the Dutch East Indies, while here in Holland where Rosicrucianism was very strong and very active in its last cycle of public work, scores of devoted students of its principles, and descendants of the former high

officers, have kept alive the spirit of the work waiting for the time to come when the great revival should occur. Several years ago, anticipating the year 1934, three or four of our most active members made contacts with the AMORC in various lands in order to make ourselves familiar with what was being done in the new world as well as here in the old world in the districts where the Rosicrucian Order has been active for many years. We have especially enjoyed the literature we have received from the North American jurisdiction, and from our personal contacts on various occasions with the officers representing the North American jurisdiction.

When the year 1934 and the revival drew nearer, the above-mentioned members began their individual activities in various localities, often working independently and in some cases unaware of what the others were doing. By a working of the Cosmic laws we were all brought together and brought into contact with one another, and immediately there followed various organization meetings both in The Hague and in Amsterdam. During the summer of 1934 one of our official workers travelled to Brussels, Belgium, and during a meeting of the International Rosicrucian Council there, received at the hands of the highest European and American officers the appointment to become the

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Forty-eight

first Grand Secretary pro tem of the revival of Rosicrucianism in the new cycle in Holland.

Since then the work has rapidly grown with enthusiasm. Our members have talked to friends and acquaintances in an attempt to make further contacts with those silent workers who were descendants of or followers in the footsteps of the earlier leaders of the work in this country. Much correspondence followed and in May of 1935 the first official meeting of the Supreme Council for this country was held at The Hague and some forty men and women pledged themselves to the reorganization work and revival of the Rosicrucian Brotherhood in the Kingdom of the Netherlands. This meeting was held secret as far as the general public was concerned, and not until we are ready to release certain manifestoes in the old and authentic form shall we attempt to reach the masses. We shall follow very closely the spirit of the work as it has been carried on in the Dutch East Indies so that *this section of our kingdom shall work in harmony with the other section.*

We feel that it will take about three years for us to accomplish here in Holland the work of laying the proper foundation. We have already attracted other persons who have carried over with them from the past an intimacy with the Brotherhood, and those who have felt an inner urge to be associated with the organization for some specific reason. The day is drawing closer when we shall realize the power of the work in this country, and by the time this message has reached our Fratres and Sorores in North America we shall have made much progress in establishing the foundation by having held the first secret initiation of members in the new cycle. The months of March and April, 1936, will mark the first foundation stone in this new structure.

All of us realize that the work we have undertaken is a glorious one, but one which calls for real labor and real services, and although we have met many obstacles and have many problems to solve, we are firmly determined to go on and to make the Rosicrucian path a permanent roadway leading to well-being, happiness, and Cosmic glory.

Forty-nine

Fortunately for us, very much in the teachings of our Rosicrucian organization sound logical and morally right in the hearts of the Dutch people, and the ideas and ideals of Rosicrucians are almost identical with the ideas and ideals of Dutch citizenry. In the seven or more years in which many of us here have been carefully studying and analyzing the teachings and preparing for the revival, we have never found one word in the literature of your North American system of instruction, nor in any of the other literature that has come to us from other districts, which contains in thought or practice anything that would shock the public opinion in our homeland even among the most orthodox Christians or Jews. We feel, therefore, that it is not only our high duty, but also our great pleasure to go on with this great work for which a large portion of the Dutch people have been seeking and are qualified and prepared.

It shall be our ambition, as with every other jurisdiction, to hold high the ideals of the Brotherhood, and to uphold its good name and integrity. Any who may attempt to defraud us or attempt to attack us from below or out of the dark and gloomy corners of the land, shall meet with the spirit of our true Dutch Rosicrucian forebears who maintained Rosicrucianism in this country for so long a period against any and every attack. Never in the history of the Order in any land has the organization been defeated when she adhered to her high ideals and won the support of her loyal members. Under the protection of our national flag and with the support of the Unseen Masters we shall accomplish what we have set out to do.

Therefore, we transmit through this message to our Fratres and Sorores in America, as we have to other lands, our heartiest wishes for a very happy and successful New Year in carrying out the great work of the organization, and the ambitions of the individual members. May this message serve as a letter of introduction to all of the American officers and members who are in sympathy with our efforts in Holland and in the Kingdom of the Netherlands.





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 the 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.)*



SOME great thinker once said that if there had been no God of the universe, man would have created one. This was said with no feeling of irreverence for it clearly conveys the fact that man is essentially worshipful and ever seeks in his normal, natural

thinking state to find that power, that intelligence, that something that is greater than himself and which he can adore, admire, respect, honor, and emulate.

It has often been noticed that the little child who has not been taught any creed or dogma naturally leans toward the worship of the invisible and the omnipotent. As the little child grows to the stage where he is able to express his wonderment, to manifest his meditative thinking, and to ask analytical questions in their simplest form, he reveals that he is seeking to learn about something external to himself, something external to his parents, that is greater or more magnificent or more majestic in some sense. Such children are easily led into the path of religion and worship. And they seldom doubt the existence of an omnipotent, omnipresent God as do older ones who allow their objective minds to

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deceive them with erroneous premises in their reasoning.

It has been said by many that this tendency on the part of the child to want to worship something beyond and greater than himself and external to his own consciousness is either an inherited tendency derived from his parents or ancestors, or an acquired tendency created out of the practices in his environment. But this is not true, for there are sufficient instances on record of this tendency on the part of children born to parents and in a direct ancestral line where there have been no such tendencies. If it is an acquirement, it is not from external conditions or influences, but rather from internal ones, for the love of worship is in every sense an emotion of the soul and not an urge or emotion of the external self or objective consciousness. The greatest tendency on the part of the external, objective consciousness is to aggrandize oneself and to lean toward the admiration of the ego. This is the basis of the human emotion known as vanity. There is therefore in all average normal human beings a conflict of emotions between the outer self and the inner self, the one seeking to find what must be a greater and more majestic self external to the individual, and the other seeking to establish the idea that there is nothing greater nor more majestic, omnipotent, and wise than the outer self of the individual. Even in those cases where the outer self has been fictitious to the extent that an exaggerated opinion of the ego and an extreme case of vanity is made manifest, there are in the silent, meditative periods of that individual's life many occasions when a form or sense of worship to an external power is secretly indulged.

The tendency for man to believe in the existence of a Supreme Being, a Father above all fathers, a Mind and Intelligence above all minds and intelligence, is so fundamentally a part of the evolving beings on earth that even primitive man in the earliest stages of evolution gradually created symbols of what that majestic, external, omnipotent Being resembled and to which symbols or resemblance he might express his adoration and obeisance.

The building of a great cathedral on the earth is but a form of man's con-

tinued desire to express in the greatest grandeur possible his realization of the inspiration of divinity. But each and every such attempt is limited by the earthly elements and earthly conditions. The most lofty spire that was ever conceived for the greatest of cathedrals finally found its apex far below the heavens toward which its creators hoped to extend it. The most marvelous and beautiful forms of art expressing the beauty of divine consciousness were limited by man's ability in the handicrafts and arts. Man has never been able to build out of the concrete, material things of this earth anything that sufficiently represented the heights of his divine conception and the glory and beauty of his spiritual comprehension.

In the Cathedral of the Soul, however, we find time and space and the elements of earthly existence no bars to the loftiness and beauty of man's conception. The Cathedral of the Soul rests upon no earthly footstool and is formed of no material elements or limited in form, size, weight, and nature, and its beauty is not of the geometrical patterns determined by the crystals of earth's matter. The Cathedral of the Soul is built of spiritual things in a spiritual kingdom which has neither foundation nor limit to its height; that has neither breadth nor width, nor any of the dimensions which determine and prescribe man's earthly creations.

The Cathedral of the Soul is a place for the worshipping of the soul and not for the objective consciousness of man. It is a place where the spiritual part of man may abide and rest and find peace, and not a place for his physical body to enter and comply with physical laws. It is a place for that part of human existence that is not classified in experience, or sex, race, color, education, social standing or worldly wealth. It is not regulated by time and it is always available and never closed to the seeker. Its inspiring messages and thoughts are not limited by the vocabulary of man's brain or by the oratorical delivery of man's trite methods in speaking. Its messages come direct from the consciousness of God and are spoken into the perfect understanding of the soul of man. Its music, its vibrations of happiness and contentment are of the pristine emanations of the mind of God and, therefore,



are free to all, and immediate in effectiveness.

We invite all worshippers of all creeds and denominations of all lands and all races to join with us in our worship in the Cathedral of the Soul. If you have not read the booklet called,

Liber 777, which tells the story of the Cathedral of the Soul, send for a copy today. You may have it without any obligation and with the benediction of the Cosmic and the best wishes of our organization.



A Fundamental Law of the Healing Art

By FRATER F. W. ACKERMAN



FRIEND and former student dropped in to see me the other day. He wanted to find out if I could help him to secure better results in his profession, to tell him how to build his business. He told me that he felt that he was doing everything possible

to get his patients well, that his office was fully equipped with all the latest instruments; still he was unable to secure the results that fellow practitioners did, and he wished to find out the reason. In short, he asked, "What's wrong with me?" So we sat down and proceeded to delve into this business of getting and keeping folks well and happy.

Very quickly we brought out the fact that there was a lack of knowledge, or a misunderstanding upon his part, as to one of the fundamental laws of the healing arts. The absence of this most necessary and vital element was one of the reasons why success did not attend his efforts. What is this law or principle he had failed to recognize and observe? It is simply this: A complete understanding of the spiritual element or the mental aspect of healing. In

other words, the failure to understand the principle of the duality of Man. Perhaps he was doing everything for the physical body, but there was a failure to take into consideration the spiritual man. The emotional side of Man is very capable of influencing his digestion and the functioning of other organs and glands of his body. Unless both aspects of man are treated and cared for there can be no real cure or lasting benefit, regardless of how efficient the physical therapy.

Let us proceed to analyze this spiritual or mental aspect; or in other words, how Mind influences physical conditions. We will grant, for the sake of the argument, that the individual has been instructed, and is obeying all the laws of Nature in regard to exercise, diet, and so forth, but he is still a sick man. Now the first thing for this individual to do is to think of himself as well, young, full of life and energy. The true physician and healer will first of all instil in the mind of his patient this thought.

Neither will he indulge in any negative thoughts nor make them to the patient. It does not take very much of an imagination on the part of my reader to picture the disastrous results that come from this form of thinking and talking. We have all seen numerous examples. Where there is no vision the people perish, is indeed a true statement. The more light that can be thrown

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upon the subject of right thinking and living, and upon the subject of metaphysics, the more unnecessary suffering we can eliminate. If you know the Laws of Nature and will obey them—not lie or cheat your own inner-self, or allow the outer man to dictate and rule—you can greatly improve your health. In many cases it is possible to completely banish what would otherwise have been a severe case of illness by this process of RIGHT THINKING. The very wonderful thing about the teachings of the Rosicrucians is that these teachings give the student the truth, the whole truth, and nothing but the truth regarding Natural Law. This is given in such a manner that the facts can be amply proven by all those who are privileged to receive them. It is hoped that all members appreciate and actually try to prove these Laws by applying them in their own lives, and especially in matters pertaining to health.

In order to understand how it is possible for the Mind to create certain states of being, it is necessary to have a good understanding of the different phases of mental activity. In the higher degrees of the Rosicrucian Order a complete explanation of the workings and various activities of the Mind and brain, the Will-Power, the Memory, etc., is given to the student-member. However, for the purpose of explanation, in connection with the subject as touched upon here, popular definitions will be used. The member can substitute the true names for the ones I shall give here.

Psychologists divide the activities of the Mind into three phases as follows: The Conscious, the Unconscious, and the Subconscious. Now we are unconscious of a great portion of mental activity. However, every mental impression, such as the sensation of sight, hearing, smelling, tasting, and feeling, and every idea we have ever had in this and past incarnations, has left its impression upon our Mind. Many of these are so far below the level of consciousness that they cannot be realized or recalled at will. Some of them may force themselves into our consciousness even against our wills, disturbing normal conscious mental processes.

The "Intelligence" within our bodies which controls, through the nervous system, the involuntary, functional activities of the different parts, and of the body as a whole, has been called the "Unconscious Mind." The activities of the "Subconscious Mind" are normally controlled by the impressions received from the different parts of the body and, although it is closely related to the "Unconscious and Conscious Minds" there is normally no conscious mental control over the involuntary activities of the body. Sensations and feelings make little or no impression upon the "Conscious Mind" unless they are unusual or unexpected, stronger than or different from others accompanying or preceding them, or the mind is especially susceptible to their influence or in a state of expectant attention to them. However, all impressions from the outside and ALL IDEAS ORIGINATING WITHIN THE MIND ARE REGISTERED AND RETAINED IN THE SUBCONSCIOUS MIND, and by their accumulative effects, create a sense of superiority, or inferiority, a gratification of its wishes, or the reverse, or arouse other sensations, memories, emotions and impulses dormant in the "Unconscious Mind," and these may produce or influence conscious mental activities or states of mind.

The "Conscious Mind" represses and submerges all thoughts and memories that carry a feeling of inferiority, failure, timidity, humiliation, or of pain and displeasure. The "Unconscious Mind" retains these ideas and they have a powerful influence upon its conduct and greatly interfere with the normal outlet of the emotional energy stored in the "Unconscious Mind." Strong combinations of thoughts and feelings known as complexes may produce ideas, emotions, and actions in accordance with the urges, instincts and desires behind them, but contrary to the code of ethics and rules of conduct of the individual, or bring about conflicts between the "Conscious and Unconscious Minds" and greatly disturb the normal functioning of both.

Unconscious likes and dislikes, wishes and fears, and intense emotions, especially when the normal outlets or compensations are denied them, con-



stantly influence our thoughts, speech, and actions. The evolution of the sensations reaching the brain, the form and content of the conscious thoughts, and the nature and strength of the feelings and emotions present in the "Conscious Mind," are determined almost entirely by what is stored away in the "Unconscious Mind," the inherited instincts and the accumulated experiences of the present and past incarnations. Unnatural emotions, intense emotions, and long-sustained emotions seriously disturb the normal mental processes and produce states of mind which make it impossible for the individual to think and act as a normal person. The individual may not be aware of the presence and of the harmful effect of these because of their being repressed into the "Unconscious Mind," as explained above, but in a great many instances, the individual is conscious of the emotional disturbance but does not fully realize their disturbing effects.

Each individual should do his or her utmost to control anger, fear, worry, excitement, hate, envy, jealousy, grief, and all depressions or morbid mental states. There are germs of hate, envy, greed, jealousy, anger, fear, and worry, just as surely as there are pathogenic germs, and the first named are the Heralds of the last group. How to overcome these morbid mental states is largely an individual problem requiring a critical and honest inventory, and the use of Will-Power, persistence and patience. Dislike for one's work or associates, disappointments over the failure of one's plans, and a general dissatisfaction of one's lot in life, are common and important causes of mental discord and nervous disturbances. Until there is absolute peace and harmony in the mental aspect there can not be perfection in the physical aspect. One should overcome this condition by realizing that his lot in life and his place in the scheme of things has been determined by a Wise Intelligence, and should make himself more worthy of advancement into an environment that is more pleasant. We cannot progress until we prove ourselves worthy of advancement.

The normal functional activities of the body, the circulation, respiration,

digestion, etc., are controlled by a system of nerves called the "Autonomic Nervous System." This nervous system is under control of the "Subconscious Mind." The three phases of Mind described above are closely related physiologically and psychologically, and the impressions received by and the activities of one of them may disturb the activities of the other two. Here we have another wonderful example of the Law of the Triangle. This being true, it is only logical to assume that anything which disturbs the normal activity of the "Subconscious Mind" may disturb some of the normal functional activities of the body, which are controlled by the "Subconscious Mind," and the truth of this assumption has been amply proven.

The influence of fear, anger, pain, and dejection in retarding and inhibiting bodily functions, and of hope, joy, pleasure, and high spirits in stimulating and accelerating the physiological processes, are well-known examples of the effects of conscious mental activities and states of mind upon the physical functions of the body.

The "Unconscious Mind" is the repository of the long-continued and more intense emotions, especially those based upon the instinctive wishes and fears, and the more firmly fixed or established mental states and attitudes, which are initiated and maintained by their close association, past and present, with unpleasant experiences. These emotions, states, and attitudes profoundly influence both the conscious mental activities and physiological processes of the body, which are, to a large extent, controlled by the "Subconscious Mind." A mental shock, a loss of emotional control, or a long-continued morbid state of mind like worry, fear, grief, despondency, or anger may produce, through its influence on the "Subconscious Mind," disturbances in important body functions, which if long continued, terminate in functional or even organic diseases. It is in the above described manner that Mind rules the body.

While it is true that there are many diseases of purely mental origin and these can be cured through the use of mental or metaphysical means alone, the greater portion of the diseases with which mankind is afflicted have a physi-

cal as well as a mental origin. This is true because mankind does not violate one Law of Nature but many. Simply violating the Law of Right Thinking would be productive of disease of purely mental origin. But mankind also violates the Law of Right Eating, Drinking, Breathing, and others, and consequently we must also have a physical origin of disease. In my humble opinion I believe the Law of Right Thinking to be of paramount importance. If man did not violate this Law in the first place, he could not violate the others and thence there would be no occasion for him to be sick.

The "Unconscious and Subconscious Minds" cannot be fooled by a false assertion from the "Conscious Mind," or from others. Little benefit can be expected from the denial of the existence of a condition known to the "Subconscious or Unconscious Minds."

In order that healers, regardless of school of thought, secure the greatest success in their chosen field, they should take into consideration this mental aspect. Curative and corrective suggestions that will arouse the feeling or idea that the desired result is in the process of accomplishment must be used, but not as a fact when it is not. An attempt should be made to instil the belief that the desired changes are in progress,

that improvement has begun, rather than the idea that the morbid condition is non-existent. When the physician or healer attempts to replace the valid belief that there is a physical disorder with the erroneous statement that no such disorder is present, he only serves to fix attention upon, and to exaggerate the importance of, the harmful idea or knowledge of the presence of the physical disorder. He should never mention or direct attention to the abnormal physical condition or mental state, but should endeavor to divert attention from it. The suggestion of the goal desired must be practical and harmonize with a basic wish of the "Subconscious Mind." All things are in a process of constant change, or in a state of becoming something else. So it is with mental and physical conditions. We must realize the truth of this in handling human ills. Disease and other abnormal conditions when handled under this plan are in a process of becoming a state of health.

Through the "Subconscious" you can influence the activities of the body for good by constantly assuming the mental attitude of health. Turn aside from the path of unharmony and wrong thinking, enter the "State of Becoming" which eventually leads on to that broad highway of health and happiness.

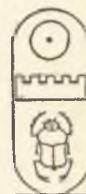


● READ THE ROSICRUCIAN FORUM ●

IMPORTANT NOTICE TO ALL MEMBERS

A statement is being circulated in some advertising matter throughout the country to the effect that AMORC has "purchased" or "bought out" the school and system of Yogi breathing and mystical teachings formerly conducted as a school by a Mr. Gardner of Los Angeles. Such statements are absolutely untrue.

Mr. Gardner advertised in some very bombastic circular matter for a year or more his personal, private course in telepathy and mind reading and similar subjects, claiming that he was selling the lessons at a very economical price "before the Rosicrucians take over my entire system." Our organization never considered taking over the teachings of Mr. Gardner nor anyone else and especially such nondescript matter as being offered by the gentleman. AMORC has never purchased the courses of study, writings, books, or lectures of any individual or private school. Do not be misled by any such propaganda.

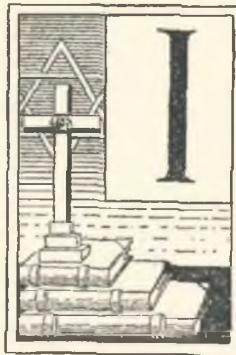




A Personal Invitation

EVERY MEMBER OF AMORC IS INCLUDED IN THIS MESSAGE

By THE EMPEROR



IT IS once more my pleasure to invite every member of our Order in the North American jurisdiction, whether a new member or one of long-standing, whether in the lower degrees or higher degrees, to come to California and enjoy with us the week or ten days of celebration, entertainment, instruction, and guidance at the time of our annual Convention. This summer the Convention will have its opening session on Sunday evening, July 12. The Convention will continue thereafter with sessions each morning, afternoon, and evening throughout the week, ending on Saturday evening, July 18. Members and their friends will undoubtedly follow the procedure of other years and arrive here three or four days before the opening of the Convention and remain some days after its conclusion. Such persons make a two weeks' stay in the central part of California, spending one week with us and another week in visiting the northern and southern parts of California, including San Francisco, Los Angeles, Hollywood, and the great international fair at San Diego.

There is no more beautiful spot in the whole of the United States for its

climate, diversity of scenery, and delightful surroundings than the central portion of California. So far as scenery goes, there is the variation of the mountain tops—easily reached in a few hours—to the valleys filled with fruit trees, magnificent parks, and cities, to the ocean shore with its beaches and many forms of amusement. One can lie in the sunshine on the sands of the beach and enjoy the refreshing breezes from the ocean in the morning and at noon, and late in the afternoon tramp through the wooded sections of the mountains and enjoy all the pleasures of the mountain peaks.

For food there is an endless variety of fresh fruits, preserved here and shipped throughout the world under the brand of Del Monte, and tempting arrays of fresh vegetables, all sold at nominal prices, making living costs extremely reasonable.

There are beautiful hotels at nominal rates, attractive auto camps with very economical arrangements, furnished rooms, small bungalow cottages, and many other places where individuals and couples can live for a week or two, more economically than in almost any other part of the country. The pleasures are endless and are not dependent upon the expenditure of money. Whether you come by automobile or by train, whether you want to drive your own car or be driven by others, you will find members here ready to take you on sightseeing trips and help to entertain

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you. Between the sessions of the Convention in our large auditorium there are periods for recreation and pleasure that make each hour of the day from sunrise to long after midnight filled with happiness, instruction, and direct benefit.

You will meet at the Convention the leading Rosicrucian minds of America, persons in every walk of life, in every religion, every profession, and in every occupation. You will find those from your own State, often from your own city, and perhaps from your own neighborhood, who will be glad to meet you and talk with you regarding your experiences and their own and help you to understand the laws and principles better. You will find congeniality and a real spirit of brotherhood and frankness that will please you.

You will have an opportunity to visit all of the offices and departments of the organization and see them in operation, and stand and watch the hundreds of methods of efficient routine and precision that are used in carrying on the great work. You will meet and talk with those who help to prepare your monographs, who help to mail them to you, who answer your letters of inquiry and who help to solve your problems. You will meet those with whom you are dealing day after day and week after week in your activities as a member. You will see the beautiful museum with its relics from all over the world, and especially from those mystic places and mystic lands that are associated with the mystical evolution of man. You will see the new laboratories and scientific work rooms of our own university building. You will see the Amenhotep Shrine and other Egyptian architectural features. You will meet the officers and have interviews with them. You will spend many enjoyable hours on the lawns of Rosicrucian Park and around its fountain, Shrine, and shady nooks. You will find interesting stores in the heart of the city and within an hour's ride of the city itself some of the largest universities and historical places of the West.

You will hear eminent Rosicrucians lecture and demonstrate the principles of our teachings; you will participate in mystical ceremonies, ritualistic meetings,

and other incidents on a crowded program that will make impressions in your mind never to be forgotten.

If you have ever been to Rosicrucian Park before, you will find new surprises awaiting you this summer. You will see scientific demonstrations you may never have witnessed before and perhaps will never see again. And at the end of the great week there will be the wonderful banquet, free to all attending the Convention, held in the great civic auditorium of the city with music, speeches, and humorous incidents to make the occasion a memorable one.

Every lodge and chapter should arrange now to have an official delegate present at the Convention as usual. Every District Commissioner who can possibly do so should attend so that he may meet others and together work out plans for the following year. Every Grand Councilor should also try to be present to read his official yearly report and meet with others in outlining suggestions to the new staff of Grand Councilors who are elected. Every member whether officer, delegate, or Commissioner, is invited to be present and offer his or her suggestions in the many forums and on the many occasions when the various committees of the Convention ask for comments, criticisms, resolutions, and suggestions. Every member who desires to speak is given an opportunity to present his suggestions and comments. This is the opportunity for those with constructive ideas, or those who have critical comments to make to bring them before the Convention in the proper manner and have them voted on or acted upon in accordance with the constitution of the organization or in a spirit of democracy.

The Supreme Council and Board of Directors of AMORC each year have made the Convention the occasion for such improvements, modifications, or changes in the activities of the organization as will meet the desires and the best interests of the majority of the members. It is the one great occasion when the membership of the organization expresses its wishes and has an opportunity without restriction to participate in the direction of the activities of the organization.

Members may bring their relatives and assure them of a delightful and



profitable stay in this valley, even though they cannot take part in the sessions of the Convention, for the sessions within the closed auditorium are limited strictly to those who hold membership cards showing they are active members in good standing. There are so many things to enjoy here in this valley that there is no need for anyone to remain at home because he is not a member and cannot attend the Convention.

If you want to know what is the best way to come to California by train, steamboat, or automobile, and what is

the most economical manner of reaching this part of the country, write to the Convention Chairman for information. If you want to reserve rooms in advance, or places at auto camps, be sure to state your desires, but it is not necessary to make such reservations in advance since the hotels and auto camps can supply adequate room for all who come.

This is my personal invitation to each and every member and I hope to see more this year as I have seen more at each of the Conventions of the past.



ANCIENT SYMBOLISM



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



OLDEST ROSICRUCIAN ALLEGORY

This symbolic illustration is the most revered of all Rosicrucian ones, for it depicts the fundamental tenets of the Order's philosophy. The large circle is emblematic of the macrocosm, the universe as a whole, being complete without beginning or end. Within the circle is the triangle, the symbol of perfection representing the law of duality, the binary forces of nature combining to produce all creation.

The smaller circle with the human figures within it alludes to the microcosm, the small world of which man-

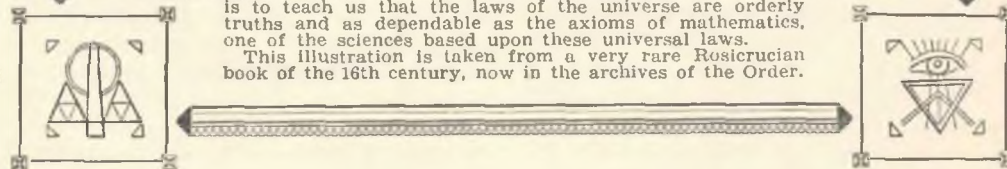
kind is a part, and which is governed by the same laws as the macrocosm, of which it is a part.

The square symbolizes stability and indicates that all human conduct, in accord with the principles of the macrocosm and microcosm worlds, is proper and will lead to a life of security.

In the allegorical scene are also shown numerous geometrical symbols, which is to teach us that the laws of the universe are orderly truths and as dependable as the axioms of mathematics, one of the sciences based upon these universal laws.

This illustration is taken from a very rare Rosicrucian book of the 16th century, now in the archives of the Order.

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SUMMARIES OF SCIENCE

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

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

Human Wants



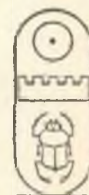
HERE is no denying that the human, as are all animals, is selfish. Man interprets the entire world of sensation in terms of value to himself. In the purely philosophical and spiritual sense this self is, as Descartes expressed it, the thing that thinks,

but in the practical sense as it is accepted by the average man, self is dual. It is the body with its organs, limbs, desires and passions on the one hand, and on the other it is the immaterial, intangible consciousness and the deep-seated emotions and urges of what are said to be soul.

Man considers it natural that animals beneath him in the scale of development give themselves over entirely to biological demands, that they will not repress

any appetites for the nobler purposes of duty to their kind or the welfare of their species. In other words, it is expected that animals will manifest and express self only in a gratification of the bodily urges. But man, with the faculty of reason and the influence of soul, though subject to the same bodily desires, is expected to heed the immanent voice of conscience, and to deny the physical self pleasure at times, so as to further the higher ends of the inner urges. Thus when we endure pain, suffering, and the torment of the body for an act of justice, we are said to be selfless. It resolves down to this: If we stifle the cries of the body, sacrifice physical gratification to attain a moral ideal, we are lauded as being unselfish and as living in conformity with man's higher purpose in the universe.

We may look at it another way. It is thought proper if we acquiesce to the demands of the appetites as long as by so doing we do not violate the codes of ethics and morals prescribed by men



themselves. When, however, upon occasion we are confronted with dual temptations, the satisfying of a bodily urge and also the urge to remove the irritating pangs of conscience, the situation is most annoying. If we abandon ourselves to the sensuous pleasure, public condemnation, the cry of "selfish," stimulates the pangs of conscience and makes the irritations of the mental self even more intense. On the other hand, if we heed our moral dictates and subdue the temptations of the physical self, we are said to be an admirable character, and we find an exalted pleasure in our self-control and strength of will. In either case we have done just as we wished to do. We succumbed to what to us was the greatest and the highest pleasure.

In following the dictates of what we please to call virtue, we find therein a greater personal satisfaction than in yielding to bodily pleasures. In either case we are selfish, beyond doubt. Even though we may sacrifice an immediate personal benefit to bring happiness to another, it is still in the psychological sense a selfish act. We do it because we want to, because we find it more pleasurable to do for the other fellow than for ourselves. The philanthropist finds a far greater exhilaration in bestowing a gift than in receiving it. If he did not, he would not do it. Therefore, we do nothing which cannot be traced to the interests of self. Even when we destroy ourselves we are still thinking in terms of self. Many believe, perhaps erroneously, that in death they will find the happiness they failed to materialize in life, and it brings them far greater pleasure therefore to seek death than to continue to live.

The greatest quest of humanity has ever been *summum bonum* in life. Socrates, Plato, Aristotle, and the Neoplatonists thought they found it in an intellectual life. The pleasures of the mind to them were the highest, because they were not transient and they were not lessened by being pursued. The Cyrenaics, Hedonists, and certain later followers of Epicurus declared that the end and object of life was the harmonizing of the senses, a prolonging of sensuous pleasures. They of course postulated a necessary caution so as to avoid perversion and degradation, be-

cause disease and pain—their result—were the very opposites of the pleasure and physical happiness which they sought.

Plato, in defense of mental happiness, said it was the highest pleasure because those who experienced it had chosen it in preference to physical pleasures. Those who have never experienced the ecstasy of the mental life should not presume to know that the sensuous life which they chose was best and the highest good.

Though man by nature cannot avoid being selfish, it is reasonable that the selfish inclinations of his higher nature be followed instead of those of his lower being. The pleasures of the lower self are more direct and any benefits we derive from them are quite obvious. The pleasures and benefits we derive from adherence to the dictation of the higher self are indirect, but others most always share them in addition to ourselves, and because of this they should be preferred by society. The patron of art who founds a great studio for public instruction in art, or sponsors an institution to assist indigent art students, is gratifying a wish that art shall be disseminated because it brings him additional pleasure to see others enjoy it. This is a selfish pleasure, psychologically speaking, yet others derive benefits from it. Consequently, a human want which, though selfish, if it will benefit others is a preferred desire. Such wants should and must be encouraged among humans.

It is interesting in conjunction with the topic of human wants to read the following excerpt from the excellent article by Professor Edward L. Thorndike, Director of Psychology, Teachers College, Columbia University. Director Thorndike has gathered with the aid of his collaborators much interesting statistical information to show just what the average human being wants. It is to be expected that most men and most women will seek physical pleasures because, as we have said, they are the most obvious and the most fundamental because they are most closely related to the animal nature of man. The higher pleasures that inure to the intellectual are few and difficult to obtain, and consequently there are few who devote themselves to the intellectual life. And yet it is these

few who do devote themselves to the intellectual and the moral pleasures who closely knit society together by the fact that they produce those lasting things which we call the finer and better things of life.

Professor Thorndike says:

"The work of a science of values, a realistic ethics, is to learn what men do want and how to improve their wants, and to trace the consequences of acts, events, ideas, attitudes, etc.

"What are the fundamental and dependable satisfactions of life for man? A leading psychiatrist answers, 'Love and security.' But a student of boys' gangs may think that 'Conflict and adventure' is as good an answer. The philanthropists of the early and mid-nineteenth century thought that men would be satisfied if they and their children were without hunger and pain, able to read, with regular work ten hours a day and freedom to think and vote as they liked. Cynics of the twentieth century doubt whether people in general really want liberty and culture as much as beer and excitement.

"I have no satisfactory answer, and no time to state the provisional answer which anthropology, psychology, sociology and the other sciences of man suggest. I shall instead report one small bit of evidence concerning what the inhabitants of this country want.

"We do know fairly well how the population of this country spent their incomes in 1929. Using the figures given by Lynd and supplemented by Dr. Ella Woodyard, we have 17 billions for food, 8 billions for clothing, 6½ billions for automobiles, and so on through thirty items like a billion and a half for laundry, cleaning and dyeing, over a billion and a half for tobacco, to three-quarters of a billion for death and burial.

"The payment for food satisfies chiefly hunger, appetite and the want for sweet and savory tastes, but also in part the craving for social enjoyments, for the approval and esteem of others, for protection against disease. Payment for physicians is chiefly for protection against disease and pain, but also helps to satisfy the more general cravings for security, comfort, self-respect and the approval of others. Laundry bills represent the satisfactions of self-respect and

social approval, protection against disease, pleasures of sight and smell, and others also.

"By the aid of a consensus of psychologists, I have divided each item of our people's expenses among the wants to which it probably ministers, and then combined the results into a list of wants and the amounts paid for the satisfaction thereof. The outcome will suffer from whatever constant errors afflict psychologists today, but this inventory of wants satisfied from income is at least a step in the right direction. I shall not present it in detail, but only by samples. According to it:

"Our bill for food is spent as follows: 56 per cent to satisfy hunger; 15 per cent to gratify the pleasures of taste and smell; 10 per cent for the pleasures of companionship and social intercourse, including courtship; 3½ per cent for the approval of others, and smaller percentages for protection against disease, protection against cold, enjoyment of the comfort of others and the pleasures of vision.

"Our bill for clothes is spent (according to the psychologist's distribution): 41 per cent for protection against cold, heat and wet; 6¾ per cent for protection against animals and disease; 12½ per cent for the approval of others; 7 per cent for self-approval; 10 per cent to gain pleasure in courtship and sex activities; 8 per cent for other social intercourse; 6 per cent for pleasures of vision; 3½ per cent to win mastery or domination over others, and 2 per cent to win their affection.

"The 700 million dollars for cosmetics and beauty parlors is spent about one-seventh for the pleasures of sight and smell, one-fourth for the pleasures of sex and courtship, one-third to gain general approval from others, one-eighth to have inner self-approval, and about one-tenth to secure mastery or domination.

"When the entire annual budget is thus transformed item by item into a budget for the satisfaction of human wants, payments for sensory pleasures, security, approval of others and the pleasures of companionship and sociability (including romance and courtship) are in each case close in magnitude to the amount paid for freedom



from hunger. In fact, we pay more to maintain self-respect and the good opinion of others and avoid scorn, derision and shame than to keep our bodies fed and free from the distress of hunger.

"We pay more for entertainment (including the intellectual pleasures and the sensory pleasures of sight, sound, taste and smell) than for protection against cold, heat, wet, animals, disease, criminals, and other bad people, and pain.

"Less than one-third of what we spent went for wants which must be satisfied

to keep the human species alive and self-perpetuating. The rest went chiefly to keep us amused and comfortable physically, intellectually, morally, and especially socially.

"Relatively little is paid for the satisfactions of the intellectual life. The psychologists do, however, pay us the compliment of crediting us with spending twice as much from good will to man as from fear of criminals and other bad men, and of spending at least as much to win the affection of our fellow men as to have the pleasure of bossing them."



Some Facts for Members' Notebooks

By THE SUPREME SECRETARY



READERS of our book, *The Mystical Life of Jesus*, sometimes state to our members that they cannot believe that the book is based upon newly discovered facts regarding the life of Jesus and the texts of the Holy Bible. They contend that new facts

pertaining to the life and times of Jesus have not been discovered in old manuscripts found hidden in secret or sacred places of the Near East. As an aid to our members in answering such arguments, we call attention to the fact that a few months ago a learned antiquarian who had aided in bringing to the Western World the newly discovered "Mount Sinai Manuscript of the Bible," now famous throughout the world as the Kodex Sinaiticus, called upon us, and among other things which he donated to our research library he gave us photographic reproductions of the pages

of this famous manuscript, including sections of the true Gospel of St. Luke, which varies from that published in the authorized version of the Holy Bible. The importance of this manuscript was described in the January 1, 1934, and following issues of *Time*, the news magazine.

We learn now from news reports that once more, as at various times in the past century, the sands of Egypt or obscure places in the Near East reveal another Biblical text. In December, 1934, there was discovered in a rare library of manuscripts a papyrus manuscript containing a section of the Gospel of St. John, written between the years 80 and 170 A. D. During the first week of February another highly important discovery consisting of 86 pages of the Epistle of St. Paul, written in the third century and evidently the oldest New Testament text of any length was made in Egypt. Parts of this newly discovered manuscript were secured by the University of Michigan. Discoveries of this kind are constantly revising many important and significant passages and phrases in the Christian Bible, throwing

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light upon points that have been in dispute or which contain a key to facts not hitherto revealed.

1936 and Conflict

Since it is so easy to forget at the end of a year the important occurrences of the early part of the year, we call attention now to the fact that the first months of 1936 are already fulfilling some of the predictions made in our pamphlet, *1936 and Conflict*. Reports from Europe, the Atlantic Coast line of both sides of the ocean, and from various parts of the United States, reveal that the storms of wind, rain, and snow are of an unusual nature and in many cases more severe and more destructive than at any time in the past century. Our members should carefully observe the weather reports, as well as the cosmological, atmospheric, and other manifestations of nature, and find therein verification of the predictions made in our annual pamphlet.

The New Digest Cover

In answer to questions regarding the symbolism of the new cover, we wish to say that the fountain called "Waters of Life" represents the contents of this magazine with its refreshing knowledge to quench the thirst of those who are seeking truth. At this fountain one person is enjoying a drink of the life-giving waters. Another who has already enjoyed such a drink has filled a vessel to carry home to others that they too may enjoy some of it. The blue in the background represents the Cosmic and it colors the waters of the fountain with its mystic tone. The architecture represents the structures of life built upon truth and serving to protect the fountain. The two columns may be given the names of love and happiness, health and strength, or loyalty and perseverance. As we drink from the fountain we can make the symbolism come true.

Warning To Our Members

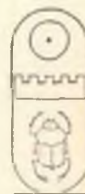
Our members are hereby warned regarding a confusion of terms in some literature now being distributed through the mails and addressed to "Sincere Seekers After Truth." A pamphlet issued by Mr. Clymer of Pennsylvania now sets forth that in January of 1935, a little over a year ago, he registered and established in the State of Pennsylvania a so-called Rosicrucian movement under the name of "The Rosicrucian Foundation," and that he had this title patented recently in order to protect it against "all infringement of any kind."

For many years the AMORC has used the term, "The Rosicrucian Foundation," in its application blank for membership wherein all new members understand that their first registration fee is paid to the "Rosicrucian Foundation" and that the purpose of this Foundation is to perpetuate and maintain for years and cycles into the future the Rosicrucian organization in this country as it has been maintained in other lands.

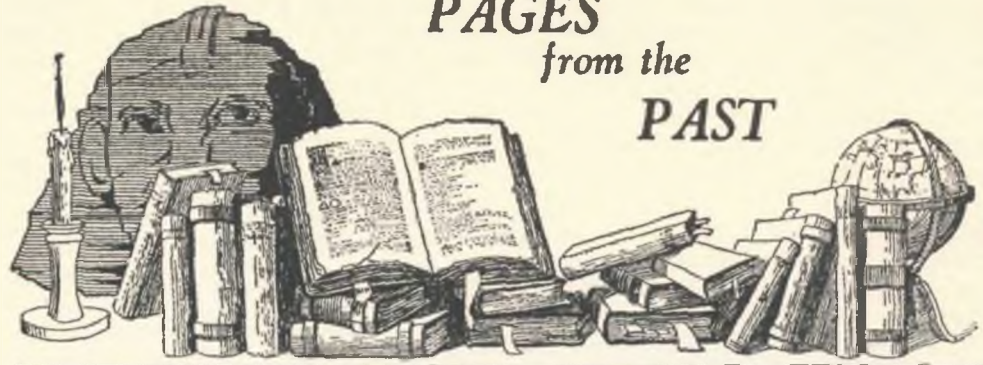
Mr. Clymer has used many names in past years for his publishing society, and in fact, has changed the registered names of his society quite frequently. The object of now using the term, "The Rosicrucian Foundation," after AMORC had been using it for so many years, is quite evidently an attempt to confuse the minds of those who have had our literature and who in good faith have contributed to our "Rosicrucian Foundation," which was the original one in this country. Our members and friends are therefore warned not to be deceived into thinking that the "Rosicrucian Foundation" established by us and for which we maintain reserve funds and toward which we are constantly contributing in buildings, equipment, and other ways, is in any way associated with this new registered and confusingly named body in Pennsylvania.



● READ THE ROSICRUCIAN FORUM ●



PAGES from the PAST



JANE WELSH CARLYLE

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

Jane Welsh Carlyle, though the wife of the famous eccentric and dominant Thomas Carlyle, never submerged her personality in his genius. She profited by her life with him, for his idiosyncrasies stimulated her talents. She was born at Haddington, Scotland, July 14, 1801. She was the daughter of a well-to-do physician who died when she was but eighteen years of age. He left his entire estate to her, but she wisely assigned it to her mother who gave her an allowance equivalent to what she had received from her father.

She became infatuated with her tutor, one Irving, who was betrothed to another. Irving, after his marriage, arranged for Carlyle, six years her senior, to continue instructing her. She married Carlyle in 1826 when she was twenty-five years of age. Their married life was exceedingly difficult because of the clash of temperaments. She once wrote to a friend, "Don't marry a genius; I have married one, and I am miserable." Her thoughts were quite profound, and she had a conscious philosophy of life which she endeavored to live.

Her personal philosophy is beautifully expressed in the simple dialogue below, which it is said she never intended to have published. Every reader, I am certain, will enjoy its forcefulness and will observe in it the expressions and views of life of many persons whom they meet in the daily course of their lives.

DIALOGUE BETWEEN THE BIRD AND THE WATCH



WATCH: "Chirp, chirp, chirp!" What a weariness thou art with thy chirping! Does it never occur to thee, frivolous thing, that life is too short to be chirped away at this rate?

Bird: Never. I am no Philosopher, but just a

ing the case, methinks thou art imperatively called upon to think more, and to chirp less.

Bird: I "called upon to think!" How do you make that out? Will you be kind enough to specify how my condition would be improved by thought? Could thought procure me one grain of seed or one drop of water beyond what my mistress is pleased to give? Could it procure me one-eighth of an inch, one hair's-breadth more room, to move about in? Or could it procure me to be hatched over again, with better auspices, in fair, green wood, beneath the blue, free sky? I imagine not. Certainly I never yet betook myself to thinking, instead of singing, that I did not end in dashing

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plain Canary bird.

Watch: At all events, thou art a Creature of Time, that has been hatched, and that will surely die. And, such be-

wildly against the wires of my cage, with the sure loss of feathers, and at the peril of limb and life. No, no, in this very conditional world, depend upon it, he that thinks least will live the longest; and song is better than sense for carrying one handsomely along.

Watch: You confess, then, without a blush, that you have no other aim in existence than to kill time.

Bird: Just so. If I were not always killing of time, Time, I can tell you, would speedily kill me. Heigh-ho! I wish you had not interrupted me in my singing.

Watch: Thou sighest, Chico: there is a drop of bitterness at the bottom of this froth of levity. Confess the truth; thou art not without compunction as to thy course of life.

Bird: Indeed, but I am though. It is for the Power that made me, and placed me here, to feel compunction, if any is to be felt. For me, I do not fulfill my destiny. In the appointing of it I had no hand. It was with no consent of mine that I ever was hatched. . . . Nor yet was it with consent of mine that I was made to depend for subsistence not upon my own faculties and exertions, but on the bounty of a fickle mistress, who starves me at one time and surfeits me at another. Deeply, from my inmost soul, have I protested, and do protest, against all this. If, then, the chirping with which I stave off sorrow and ennui be an offence to the would-be wise, it is not I, but Providence, should bear the blame, having placed me in a condition where there is no alternative but to chirp or die; and at the same time made self-preservation the first instinct of all living things.

Watch: Unhappy Chico! Not in thy circumstances, but in thyself, lies the impediments over which thou canst not gain the mastery. The lot thou complainest of so petulantly is, with slight variations, the lot of all. Thou art not free. Tell me who is. Alas, my bird, here sit prisoners; there also do prisoners sit. This world is all a prison, the only difference for those who inhabit it being in the size and aspect of their cells. . . .

Bird: With all due reverence for thy universal insight — picked up, Heaven knows how, in spending thy days at the

bottom of a dark fob—I must continue to think that the birds of the air, for example, are tolerably free; at least, they lead a stirring, pleasurable sort of life, which well may be called freedom in comparison with this of mine. Would that the egg I was hatched from had been addled, or that I had perished while yet unfledged! I am weary of life, especially since thou hast constituted thyself my spiritual adviser. *Ay de mi!* —But enough of this! It shall never be told that I died the death of Jenkin's hen. "*Chico, point de faiblesse!*"

Watch: It were more like a Christian to say, "Heaven by my strength!"

Bird: And pray, what is a Christian? I have seen Poets, Philosophers, Politicians, Blue-stockings, Philanthropists — all sorts of notable persons — about my mistress; but no Christians, so far as I am aware. . . .

Watch: Bird! thy spiritual darkness exceeds belief. What can I say to thee? I wish I could make thee wiser—better.

Bird: If wishes were saws, I should request you to saw me a passage through these wires; but wishes being simply wishes, I desire to be let alone of them.

Watch: Good counsel at least is not to be neglected and I give thee the best, wouldst thou but lay it to heart. Ah, Chico, in pining for the pleasures and excitements which lie beyond these wires, take also into account the perils and hardships. Think what the bird of the air has to suffer from the weather, from boys and beasts, and even from other birds. Storms and snares and unknown woes beset it at every turn, from all which you have been mercifully delivered by being once for all cooped up here.

Bird: There is one known woe, however, from which I have not been delivered in being cooped up here; and that is your absolute wisdom and impertinent interference — from which same I pray Heaven to take me with all convenient speed. If ever I attain to freedom, trust me, the very first use I shall make of it will be to fly where your solemn prosy tick shall not reach me any more forever. Evil befall the hour when my mistress and your master took it into their heads to swear "eternal friendship," and so occasion a



juxtaposition between us two which Nature could never have meant.

Watch: My "Master?" Thou imbecile! I own no master: rather am I his mistress, of whom thou speakest. Nothing can he do without appealing to me as to a second better conscience: and it is I who decide for him when he is incapable of deciding for himself I say to him, "It is time to go," and he goeth; or, "There is time to stay," and he stayeth. Hardly is he awake in the morning when I tick authoritatively into his ear "*Levez-vous, Monsieur! Vous avez des grandes choses a faire!*" and forthwith he gathers himself together to enjoy the light of a new day—if no better there may be. . . . Ay, and when the night is come, and he lays himself down to sleep, I take my place at his bedhead, and, like the tenderest nurse, tick him to repose.

Bird: And suppose that he neglected to wind thee up, or that thy mainspring chanced to snap! What would follow then? Would the world stand still in consequence? Would thy Master—for such he is to all intents and purposes—

lie forever in bed, expecting this *Levez-vous?* Would there be nothing in the wide universe besides thee to tell him what o'clock it was? Impudent piece of mechanism! depend upon it, for all so much as thou thinkest of thyself, thou couldst be done without. *Il n'y a point de montre necessaire!* The artisan who made thee with files and pincers could make a thousand of thee to order. Cease, then, to deem thyself a fit critic for any living soul. Tick on, with infallible accuracy, sixty ticks to the minute through all eternity, if thou wilt, and canst, but do not expect such as have hearts in their breasts to keep time with thee. A heart is a spontaneous, impulsive thing, which cannot, I would have thee know, be made to beat always at one measurement rate for the good pleasure of any timepiece that was ever put together.—And so good-day to thee; for here comes one who—thank Heaven—will put thee into his fob, and so end our *tete-a-tete*.

Watch (with a sigh): The living on earth have much to bear.

ROSICRUCIAN NEW YEAR CELEBRATION

EVERY MEMBER WELCOME

In every Lodge and Chapter of the North American jurisdiction, on or about Friday, March 20, there will be conducted the annual mystical Rosicrucian New Year ceremony, a beautiful, impressive symbolical affair. Each and every Rosicrucian National member of the Grand Lodge, whether a member of a Lodge or Chapter or not, is entitled to attend these sessions. They are cordially invited to be present by the officers of the Lodges and Chapters. In the back of this magazine, in the directory, you will find listed the names and addresses of many of the Lodges and Chapters. If they are in your vicinity, write at once, or call upon them to learn the exact date of the session. Below are the names and addresses of the Chapters which, because of lack of space, do not appear in the directory.

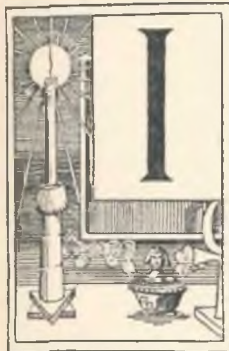
San Diego, Calif.—Chapter Secretary: Mrs. Eva Weary, 3621 40th St.
Oakland, Calif.—Chapter Master: Dr. Walter S. Baker, Wakefield Bldg., Rm. 406.
Atascadero, Calif.—Chapter Master: Mrs. Minnie Tuggy, Route 1, Box 41.
Denver, Colo.—Chapter Master: Mrs. Nora Beck, 2576 Albion St.
First Lodge of Connecticut—Master: Mrs. Mary Andross, So. Windsor, Conn.
South Bend, Indiana—Chapter Master: Mrs. Etta Rice, 728 E. Indiana St.
St. Louis Chapter—Master: Mr. Oliver W. Dunbar, 4355-a Laclede Ave.
Omaha, Nebraska—Chapter Master: Dr. Frederick Gonder, 5716 N. 24th St.
Newark, N. J.—H. Spencer Lewis Chapter—Master: Frank A. Hammond, 80 Ella St.
Cincinnati, Ohio—Chapter Master: Albert M. Barnes, 9 Euclid Ave., Ludlow, Ky.
Cleveland, Ohio—Chapter Master: Mr. W. J. Slemmons, 867 Lecona Drive.
Dallas, Texas—Chapter Master: Mr. J. M. Blaydes, 2910 Pine St.
Wichita Falls—Chapter Master: Mrs. Mona Myers, P. O. Box 8.
Salt Lake City, Utah—Chapter Master: Herman R. Bangerter, 2nd West St.
Milwaukee, Wis.—Chapter Master: Mr. Alois F. Eckmann, 2923 W. Highland Blvd.



The Mystery of Personality

ARE WE WHAT WE THINK WE ARE,
OR ARE WE LIVING IMAGES?

By THE EMPEROR



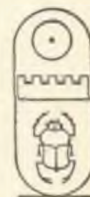
IN SOME of the monographs of our degrees of study the subject of individuality and personality is discussed at considerable length, but we find in the problem of personality many interesting facts that are commonly overlooked or greatly misunderstood.

We have a common practice at the present time throughout the civilized and uncivilized world to give names to children at birth, and these names they bear throughout their lives except when changed by marriage, or changed voluntarily with the permission of a court of law. The history of this practice is very interesting and shows that at the very dawn of civilization man attempted to distinguish himself and his associates by certain vowel sounds used for the purpose of identification. At first these names were of one or two syllables, and for many hundreds of years each individual usually bore but one name, a given name. Finally because of the multiplicity of these given names and the many similarities, certain adjectives were added to distinguish one from the other. At first these adjectives were

descriptive of the appearance of the person, or descriptive of his home, his castle, his occupation, and finally the family name or group name was adopted. At first many of the family names were the names of the castles, estates, provinces, or occupations of the father or chief of the family.

But after all is said, the names which each of us carry to distinguish us from others do not distinguish the personality but rather the individuality. That which distinguishes us most clearly, most definitely, and certainly most satisfactorily, is the picture of presentment of our own personality.

To illustrate what I mean, I will cite an incident that occurred just a few days ago. A large social organization in this city found that it was necessary to select from its membership, composed wholly of women, a committee of fifteen to attend a very important civic affair as representatives of the women of the central portion of California. I was present with the two officers who had the responsibility of selecting this committee. As they began to pick out the women for the committee of fifteen, I noticed that emphasis was given in each and every case to certain outstanding characteristics of the personality of the individual. Mrs. Smith was not selected because her name was Mrs. Smith, and because that name distinguished her from others, but because of some charm,



or some pleasant, impressive trait of personality, or because of some mental, intellectual, or other talent which she had developed and manifested in an efficient and useful manner. In other words, the committee was selecting fifteen personalities and not fifteen individuals or fifteen names. This became evident when a number of persons selected were unknown by name to the committee. I heard one of the two persons say, "There is that lady, the one who always smiles so pleasantly when she meets everyone, who dresses so conservatively and yet correctly, who never seems to have an ear for any critical comments, but is always ready to offer constructive suggestions, and the one who always arrives a little early at all the meetings and wants to know if there is something that she can do to help in the work of the organization." They did not describe her physical appearance very definitely, but certainly they did not describe her husband or the position he occupied, or the house she lived in, or her age, or any of the other points of distinction except those that pertained in a limited manner to her personality. It was very evident that it was the personality of this individual that had impressed the two officers, and not the fact that she was the wife of one of the leading bankers of the city, or that she had a magnificent home, or did a great deal of social entertaining, or had considerable wealth, or had been to Europe a number of times, or that she had three sons who were well-known in business in the city, or any other factor except that which related to her personality.

I have noticed in my contact with successful business executives in large corporations and institutions that in selecting employees or associates for certain important positions, consideration was given first of all to the personality of those who were under consideration. Every large executive will tell you that he is more familiar with personalities in his institution than with names. He will admit to you that there are a number of persons whom he contacts throughout the day in a casual manner, and whose names he has never learned, but who he has marked almost unconsciously in his mind because of

some outstanding characteristic of personality. Sometimes these characteristics are unfavorable, and for that reason the person is marked in a derogatory way, and perhaps would be one of the first to be discharged, suspended, or laid off temporarily if any reduction in the number of employees were necessary. On the other hand, others will be promoted, advanced, and given more authority and opportunity for the use of their abilities because of outstanding points of personality that are favorable.

Our personalities are things which we create and make, more than we realize. It is true that we inherit a few traits of personality from our ancestors, but even these can be modified, and often are modified, by the traits which we voluntarily adopt. I do not want to overlook the point that our health has some bearing upon our personalities. Years ago when the functioning of the spleen was not thoroughly understood, it was assumed that it had something to do with the character and personality, and we find evidence of that old belief in modern phrases such as "his spleen must be out of order today," when we find someone who is grouchy and unruly or temperamental. A person whose health is below par and who is suffering to some degree, or annoyed in his harmonious balance by an ailment, will sooner or later have his personality reflect the physical and mental mood within. It certainly is not too much to say that a person in poor health cannot always manifest in a natural manner a pleasing personality, or even the true personality that would manifest if the health were normal.

It is always possible under certain circumstances to place upon ourselves a temporary cloak of fictitious personality. But this hypocritical presentment of ourselves never deceives for any length of time. A cloak may serve on occasion among strangers for a few hours or for a few seconds, but there is one reason why such a cloak, if worn very long, defeats its own purpose. The person who is wearing it must constantly keep it fresh and active in order that it serve its purpose, and in doing this the mind is so continuously centered upon the fictitious characteristics of personality being assumed, and so constantly con-

cerned lest an error of personality be expressed or a slip made that would reveal the true personality, that the individual is constantly ill at ease and not natural and soon creates the impression in the minds of others that he or she is acting. There is nothing so destructive to a good impression of one's personality than the impression given to others of acting. Whatever charm, whatever power, whatever good there may be in our personalities must be revealed as natural, and not as artificial if the personality is to win its way.

But there are traits of personality acquired through inheritance or through momentary ill health, or perhaps through temporary worries and problems that disconcert which can be deliberately modified and gradually rejected and cast out. Our personalities are therefore something which we can create, and which we do create from day to day and year to year.

If we think that our physical appearance and our individuality as human beings is something that changes from year to year through age and through experience and through the trials and tribulations of life, we should realize that personality too is constantly changing and that each experience of life, each trial, each suffering, each test of our capabilities and powers contribute more definitely to the molding of our personality than they do to the physical appearance of the body. We have often heard it said that a person who has lived a long time has grown more aged looking or more gray, more wrinkled or more stooped, but has also grown more "mellow" in personality.

Fortunately for the human race and the advancement of civilization, as well as for the unfoldment of our evolution, the trials and tribulations of life have from century to century modified constructively and for the better of all concerned, the personality of the average individual. In other words, the greatest good that time and evolution have contributed to the advancement of civilization has been in the improvement of the personality of human beings more than in the improvement of his physical appearance.

Scientists remind us that in the evolution of the human form throughout the

ages, man has become more upright in his stature and has softened in his physical appearance, has become more graceful in his movements, and has lost a number of physical attributes which are unnecessary and which made him crude and primitive in appearance. But these great improvements in our physical makeup are of far less importance to the advancement of civilization than the improvements that have taken place in the personality of man.

I have said above that man is the creator of his personality and can make it almost what he wishes to make it. However, I do not want to slight the fact that some traits of personality have been added to the average individual unconsciously and involuntarily through the experiences of life. But these involuntary improvements do not begin to equal in number or in importance the voluntary qualities and attributes that man has deliberately developed, not assumed. Again the distinction is being made between assumed or artificial or temporary traits of personality, and those which have been deliberately or involuntarily developed gradually and over a length of time and which have become natural and permanent.

Perhaps one of the outstanding traits of human personality is the tendency to smile pleasantly when in company with those persons who can appreciate and do appreciate a pleasant expression of personality. It is said that man is the only living member of the animal kingdom that can smile, and express a smile, and through a smile reveal joy and happiness. Man has made the most of this natural ability deliberately and unconsciously. We do find human beings whom we would suspect as having no ability to smile, and no facility for expressing any joy or happiness that may be in their hearts. Certainly they are in the minority. This one characteristic of personality when deliberately developed becomes an outstanding and impressive one. We soon find ourselves liking and enjoying the company of those who smile easily and sincerely. It is not only because they help to contribute to our happiness and the pleasantness of the day, but they cause us to feel that the person is happy within, and has found the real key to some happiness. It is a



human tendency for individuals to seek happiness or to seek the joyous side of life. This has been one of the fundamental elements controlling the progressive development of man in the process of evolution. Such persons are distinguished very definitely from those who wilfully or unconsciously seek the sordid and unhappy side of life. Such persons are either mentally unbalanced, mentally deficient, or psychically undeveloped. Even among the criminal classes where the tendency is to associate with that which is deplorable, destructive, unhappy, contentious, or abnormal, there is a degree of inconsistency mentally and psychically, and such persons are not normal human beings. Even when psychoanalysts state that some of these persons deliberately associate themselves with the sordid and unhappy side of life and try to tell us that it is not because of any uncontrollable urge from within, we must admit that such persons are mentally deficient or abnormal, and that therefore their deliberateness in this regard is not a sign of strong mentality, but rather a sign of a condition which should arouse our compassion and our pity. For this reason most criminals and those who love to be a part of the underworld should be treated by us as needing psychopathic consideration and treatment rather than dire punishment.

When we present our personalities to our friends and acquaintances, we are presenting a picture of the real self within. During the daytime while we are occupying an important executive position and feel that we must wear a cloak of extreme dignity and authority in order to demand or command respect from employees and so-called inferiors, we may put upon ourselves an artificial cloak, and assume an outer expression of personality that is not our true selves. But in moments of relaxation and in social contacts and in moments that we are unaware of, the real personality underneath the cloak will reveal itself and will make a more lasting and more understandable impression than those which we may have assumed. Employees under any executive will frankly state that they take with a so-called grain of salt the exacting attitude and critical mannerisms of their employer,

for they have noticed at odd moments that underneath his outer cloak there is a personality of fairness, kindness, justice, and happiness. But in the same manner an artificial cloak of kindness and mercy, of sincerity and fairness is detected in all of its falseness just as readily.

There is nothing that will tend to develop a pleasing personality, and one which in a very subtle and mysterious manner impresses itself in its truthfulness upon all whom we contact, more than the adoption of an attitude of tolerance in all matters of distinction. In other words, if we adopt a universal and human point of view in regard to distinctions of individuals and their experiences in life, we become kind and gentle in personality. So long as we can feel that one race or nation of people is better than another, or that one race or nation of people worse than another; or so long as we can feel that persons of one religion are wrong, or represent the black people of the world, while those of another or several other religions are better; or so long as we feel convinced that persons of one color or class are lower in the scale of life or less desirable than others, we are bound to have certain characteristics maintained in our personality that are unfavorable and will sooner or later manifest themselves in detrimental ways.

The absence of any form of religious worship in our beings is a derogatory element in our personalities that is sure to reflect itself unfavorably. The person who does not love God—a supreme being of some kind representing the omnipotence of the universe—is lacking in one of the first elements of a pleasing personality. The person who cannot love all men and all women as human beings as his kindred, free from distinctions that will belittle any of them, is lacking another important element that makes a pleasing personality. The person who cannot find actual joy and happiness in life itself, and in living, lacks a very essential element in a pleasing personality. The one who cannot see that there is far more good in the world, far more joy, far more happiness, far more of the ideal and beautiful, is doomed to have a most disagreeable personality. The one who can find him-

self ready to listen to the tales of gossip and the critical remarks of other persons, and find interest in such stories, is sure to have his personality darkened and clouded, and to have this cloudiness reveal itself to others.

So we find that our personality is something that we can regulate and control. It should be something that is composed of a code of life which we can adopt at the beginning and develop and make a true and inherent part of ourselves. We should give as much thought to the development of this personality as we give to the development of the brain and the mind and their faculties. It should begin with the training of a child, and step by step as the child is taught to walk and to talk, to read and to understand, he should be taught the essentials of a pleasant, happy personality. As he is taught to have his face and hands cleansed that the dirt and dross that have disguised the real features should be removed, he should be taught to remove from his consciousness those things that will conceal the personality's real charms. An example should be set by the development of the personalities of the parents, and the things that we read and the things that we permit ourselves to see and witness are contributory factors of which we are often unaware.

The man or woman who reads daily or weekly only those newspapers or periodicals that deal with the contentions between labor and capital, between the various opposing factors of social and economic conditions, and the attacks between rival political parties, is sure to develop a personality that is contentious and generally super-critical. On the other hand, those who make it their business to read such literature, and especially such newspapers as attempt to present the higher and better side of

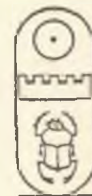
life, and to ignore as unessential the sordid and unfortunate things of life, will develop a tendency toward attunement with the happy, sunlit side of the world. There are newspapers which delight in overemphasizing the sordid things as constituting the most important news of the world. There are other publications which love to emphasize the kind and good things which life presents from day to day.

One cannot, for instance, take up a book of astronomy and read it carefully without becoming convinced that there are marvelous laws in the universe constantly operating for the good of man, and as one walks out in the evening and lifts his eyes toward heaven, he is bound to find new joy in noticing the groups of stars, their arrangements, and observing things about them that he had never seen before. Having read the book, and having become acquainted with another part of the universe, he finds a new field for pleasant and happy contemplation. But those who read only such books that deal with crime and with war, or with the economic struggles of our earthly systems, is bound to look upon every business transaction, every social contact, and every incident of life with a somewhat cynical and critical attitude. These things affect our personality, as do our private thoughts and our personal convictions which are subtly created and molded by the things we read and hear, observe and comprehend.

The creating of personality is something that is continuous and eternal from birth to transition, and beyond; personality is immortal. As we build and create it today and tomorrow, it will act and react and express itself in the eternal future. It will be the real part of us that will survive our earthly existence and become our spiritual heritage in the kingdom of God.



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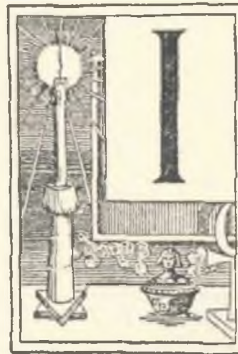


SANCTUM MUSINGS

The Sole Reality

THE SOLE REALITY

(This article is continued from the last issue and will be concluded in the April issue.)



IN OUR discovery that the magnitude or dimension of forms and forms themselves are subordinate to the sense quality, we have learned that one condition accounted for them, and that is variation — a variation of the quality. We can produce variations of a sense quality ourselves, and observe the different sense forms it produces. For an example, certain medicinal injections into the eye will cause distortion of visual objects, changing their appearance. Also partial subduing of the sensitiveness of our faculty of touch will change the nature of its forms to us. The normal variations, for which we are not responsible, and which account for our notions of reality, are obviously the result of a *mysterious external agency*.

We shall seek this external agency. If there were not variation, all we have found that depended upon it would cease to be; consequently, we must conclude that this external agency has the attribute of variation or brings about change.

Are these changes brought to us, or do we extend our senses to them? In other words, do we project our sight to the cause of its quality, the cause of what we know is light, or does the cause extend itself to the sense organ and induce light?

We reach out our hand and feel the thin, cool, smooth vessel which we know is a drinking glass. By this act, however, we have not extended our sense of touch. It is still limited to its qualities. We have merely brought the sense of touch within range of the agency which gives rise to the sense quality and the idea we obtain from it. We place our fingertips upon a vibrating surface. The impulses are easily perceived by the sense of touch. Gradually the electrical excitation is diminished, and we no longer feel the pulsations. There is now no possible way by which we can extend our sense of touch to realize the sensations again, for the actuating force has withdrawn.

In considering the extension of an external agency which actuates our senses, we must not think of extension alone in terms of moving to or from us in space, as a vehicle. The extension may consist of such a variation in the nature of the agency that it is no longer capable of exciting the sense faculty,

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and that is the equivalent, therefore, of having moved from us as could a vehicle.

We commonly and erroneously refer to modern instruments as extending the senses. No instrument yet invented has accomplished that feat. We peer through the giant reflecting telescope of some modern astronomical observatory and see a distant nebula, previously not visible to the naked eye, floating before us in the heavens like a filmy veil. Yet we have not extended our sense of sight. We have added no quality it already had not possessed. Nor has the nebula, millions of light years from us, any more visual form or reality than any object we discern with our unaided sight. We have intensified, or magnified, if you will, the external agency sufficiently to excite the faculty of sight which it was not capable of before. We have not projected into stellar space our vision, but rather made the extended agency capable of being perceived.

We listen to voices which originate thousands of miles from us. Between the one who speaks and ourselves lies a continent, perhaps seas, yet we have not by the instruments which make this possible, extended our auditory sense to them. We have amplified the sound so that it can enter the range of our hearing. We have conveyed it to our sense by a mechanical means.

Our external energy has now, from the foregoing, acquired in addition to change the function of **EXTENSION**. These two characteristics partially identify the mysterious external agency of which we are in search. For there is, as we know, only one state capable of producing such conditions as **CHANGE** and **EXTENSION**, and that is **ACTION**. In fact, action is identified only by its characteristics of change, and such functioning as would also come in the classification of extension. There is no state but that which is declared to be in action that has the characteristics of change and extension. This assigns **ACTION** for the moment the importance of being the external agency.

However, we are accustomed to considering action as a result of a cause rather than a primary cause itself, but more of this latter, for we are compelled to consider also at this time the opposite

of action—the state of **QUIESCENCE**. We cannot deny the prominence that quiescence plays in our conscious life. Quiescence, the state or condition which seems, insofar as our sense faculties are concerned, devoid of everything — all quality, form, dimension, or magnitude. Yet by the very fact that we realize it, it takes on the semblance of reality in its own right. A better understanding of quiescence is had by judging it by the same standards by which we judge the sense qualities.

If we repress a sense faculty, we immediately become conscious of quiescence, the absence of that action to which we credit all of our sense realities. There exists a void. On the other hand, we may keep the sense alert, and still quiescence can persist. For example, in a dark room devoid of light, regardless of what we are doing, we are aware of a state of quiescence. When we blindfold our eyes we are also aware of it, no matter how alert we attempt to keep the sense of sight. The comparison between the two experiences reveals no difference as far as the nature of the state of quiescence, or absence of any visual action is concerned. Quiescence has every evidence of existence with or without the sense faculty. At least, if it exists as well without it, we are not dependent upon it for a realization of quiescence. And it is further apparent that this state of quiescence is not solely engendered from without, as are the sense qualities.

Change and extension, we have declared, are the characteristics of action, but they are never perceived in themselves. They are to be found only in what we apprehend as realities. We never see change without that which is said to be changed, or have we ever experienced extension without the perception of something extending itself. In fact, to our senses, change and extension seem to be the process or mode of action of a state, thing, or condition. We can say that the thing, state, or condition is but the result of the change, extension, or action, yet action always has, so far as our minds conceive it, form.

The state of quiescence, on the other hand—and we are using the term quiescence here to mean absence of that ac-



tion which excites the sense qualities—is absolutely devoid of form. How do we apprehend the state of quiescence? Is it not by realizing the absence of action? The state of quiescence is not realized by what it is, but instead by what it is not. Action is known by the forms it assumes, whereas quiescence is known by the absence of such forms. It is patent, therefore, where action never was, quiescence could not be. Quiescence has a negative existence in the absence of the positive action. It is reasonable to presume that there cannot be the absence of something that was not, and for this reason quiescence has no definite reality of its own, and we are brought back to the consideration of action as reality, as the external cause of all sense forms.

Action is found only in form, those things we perceive through the medium of the sense faculties or the effects they produce, which we designate as conditions. We arbitrarily regard some forms as without action, as being inert, and yet upon deliberation we will find it immanent in them, also.

The rocks, with time and the elements, become impalpable. The mighty ocean is ceaseless in its surge. The earth continues its rhythmic rotation. The planets pursue their courses. Nothing remains untouched by change, and change is the expression of action. Everything which is, is of action; therefore, everything is action. The laws by which things manifest or change appear to be an exception, to have permanency and be immutable, but the laws are not things; they are their causes, and the cause of a thing is action. Yet action itself does not change, it merely expresses the characteristic of change by assuming to us multitudinous forms. Action, then, is that which is. Let us substitute the word "Isos" for action—the Greek derivative for the word "is" or "equal." It is truly appropriate. All things being action, and action that which is, all things are then fundamentally equal.

Isos is reality. It is dependent upon no cause. Its existence is not imparted to it. It is ubiquitous. If Isos is all that is, it has always been. It could not have been created from nothing, for nothing is the absence of something. We can realize a state of apparent nothingness

only by first having knowledge of something, which by contrast is absent, or that we imagine should exist. The only positive existence, as we have contended, is that which is—not that which is not. Awareness of existence precedes the idea of non-existence.

Since Isos is all that is, it could not have had any beginning. From whence did it come? And if it came from something, then that would not be the beginning, for whence did that come? If Isos had no beginning, neither can it have an end. What would constitute the end of Isos? Patently, it would mean the ceasing of all that is existent. But since nothing as a state is dependent upon something having existence, something, therefore, cannot return to nothing.

If Isos were to acquire a state of nothingness which could be measured in terms of its relation to Isos, then it would have a definiteness, the equivalent of Isos itself. In other words, this nothingness would have existence, or be Isos. If the condition of nothing or the void, as the opposite of Isos, exists in its own right, then it is not really nothing but something. It, in fact, IS. It is but a different state of Isos.

This may appear inconsistent with a previous conclusion that what we as human beings perceive as a state of quiescence—the absence of a sense quality—is not itself a reality, but merely our realization of the absence of reality. In so far as our human perceptions are concerned, however, we can conceive as realities only those variations of our own sense qualities which have form. And the state of quiescence lacks form. But when we consider Isos or that which merely has existence, form is not concerned. Any state or condition, anything which would persist, would by that fact, be. And if it was, it would then be Isos.

For further example, light is never detected without form, whereas complete darkness is without form. Light and its forms are positive to our sense perception, and consequently are realities to us. Darkness, on the other hand, is negative by contrast, and being formless, is not a reality to us, but a mere realization of the absence of reality. Let us suppose, however, that light was

as formless as is darkness, then as simple states of existence, they would be equal. Both to us would be reality, for neither would be considered the positive state. Neither would be assigned preference. Darkness then would have being equal to light. Neither would be a state consisting of merely the absence of the other, for neither would be the predominating, or even the preferable one. So it is with Isos. Any condition maintaining a state as fixed as Isos would in fact be it, no matter how different. In fact, Isos is a state of being. Therefore, anything, we reiterate, that is, even if different than what it was, is nevertheless, Isos. Accordingly, we conclude, Isos cannot cease to be.

With the acceptance, however, of the theory that Isos is continuous, we are confronted with the necessity of explaining why we periodically are aware of a state of quiescence—a period when to us at least Isos is absent. Is it that Isos cyclically passes before us causing a realization of it, and at other times when we fail to perceive it, or are aware only of quiescence, it has not approached us? To entertain such a theory would mean that we would be separating the human and his consciousness from the universe, from Isos itself. As man is part of Isos, it cannot parade before him as a detached thing or state, causing him to be periodically aware of it. Being embodied in it, the periods when we are not aware of it through one or all of our senses, are obviously due to another reason. Furthermore, if Isos were separate and apart from the human consciousness, we would need to give a reason for a progression of it before man's consciousness.

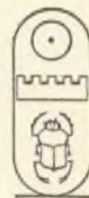
Isos pervades all, as it is all. Therefore, it does not advance or retreat from one state or another. It is bounded by no state to which it could be drawn or from which it could be repelled. As previously stated, Isos is not capable of becoming non-existent. Accordingly, it could not lapse into a void from which it would periodically arise. Such voids, if they existed by the fact of their existence would be the equivalent of Isos. Thus the gaps of quiescence, of which we are aware, are not indications of a period of dormancy out of which will again arise Isos in forms of the sense qualities.

There is still another question which also demands attention. It is this. Isos is the cause of the sense qualities, and their varied forms, yet Isos is uniform in its nature. How, then, does it cause the sense qualities to so vary as to manifest all of the realities we perceive? First we repeat: Isos is an absolute state of existence. It has no fixed characteristics such as are apprehended by the senses. It is pure being, and not as we perceive it to be. If, then, Isos acts upon our sense qualities to produce variations, it implies that in some manner it fluctuates.

We have previously considered Isos as action. We will, therefore, approach the problem from this point again. Let us conceive this primary action, this Isos of which all things are composed, as being quantitative. We shall consider it as having quantity merely for the purpose of analysis. Even actions with which we are familiar, though always associated with some object or objects, seem to have a definite capacity, as though they were quantitative. For example, a magnetic field between two magnetized poles. Once this field has been detected, to us it has a potential state of accomplishment. It is capable of producing certain results. The extent of its accomplishment is its quantity to us. Therefore, we will assume that this universal basic action is of a certain quantity, but its quantity remains constant.

By assigning this action constancy, we are not implying that it is limited by any boundary or state which would prevent it from increasing, for there is nothing to restrict it. Nor is there anything which it could assimilate to increase itself. We must think of this action as a great ball, but a ball without substance—a ball of potentiality, as a globular magnetic field, if you can conceive that. Further, we must conceive it not as floating in anything, or having any relationship to anything else, for it alone is everything. This action is ceaseless. A state of inaction would be impossible. For if this action were not, neither could inaction be, for there IS only this action, no other state; not even a negative one could persist.

Inertia, in comparison to action, is a state of nothingness, and as we have



concluded, such a state has no existence in its own right, for there is only that which is. If inertia, as a state or condition, could persist so as to identify it, it would have an existence of its own, and consequently would not be nothingness, or inertia. On the other hand, this action must be definable in terms of accomplishment. If the action were just a state of being, we would not perceive it in the forms we do. It would not, in other words, vary the qualities of our senses as it evidently does.

We cannot, however, describe it as a motion which has direction, since it, itself, is all direction and it is not remote from any place toward which it can progress, or within any place from which it can egress. This ball of action has the attribute of expansion. It is not, as we heretofore explained, drawn as a unit toward anything, but expands from its center in the manner of pulsations. The positiveness of its nature asserts itself. The nucleus distends. It follows its law of being by the action of distending itself, and furthers its nature. This distention does not add to it for it assimilates nothing. It is, instead, a fullness of its function. Like a rope which is uncoiled and then stretched to its fullest extent, it has added nothing to its nature, but it is more capable of fulfilling the purpose of its length by being uncoiled, than coiled.

The surge of this pole of action, we can describe as being outward from the center without being directional. The center, as this distention continues, becomes less positive, less active in contrast to its outer area, if we continue to

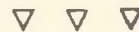
imagine this basic action as being in the form of a ball.

When the intensity of action between the center and the remote region becomes quite disproportionate, there is a rebound toward the less active center, and then a repulsion outward in a rhythmic manner again. Continuing our analogy, we may realize that the action would be graduated in intensity between its points or poles of alternation. The greatest intensity would occur, we can imagine, immediately subsequent to its alternation. In other words, just at the point of rebound toward the center or outward.

Now we have reasoned that the state of quiescence, which manifests to us as the absence of the sense qualities, is due to a lack of excitation of the sense organs. This being so, it establishes the sound premise that only some phases of Isos, this universal action, are received by the senses and arouse their qualities.

This contraction and expansion of Isos, with its gradation of intensity, is therefore not entirely within the range of perception of the human consciousness. A degree of this distention is apparent—what portion to the whole may never be known—but within this degree lies all of the reality we perceive. Even that range is not entirely apprehended by any one of the senses. It is also not equally divided among the faculties, for some of them detect a greater extent of the intensity of Isos' action than others. Beyond and below the range of a sense faculty a state of quiescence exists to man.

(To be concluded next month)



● READ THE ROSICRUCIAN FORUM ●

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We are pleased to announce that the Salt Lake City Chapter is opening a reading room and library at 303 Ness Building, 28 West Second South Street, Salt Lake City. It is open both to members and the general public.

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RARE WOODCUT OF CHRISTOPHER COLUMBUS

The above splendid woodcut was executed by DeBry, famous artist, who illustrated many Rosicrucian manuscripts and books. All of the charts, diagrams, and symbols contained in the voluminous work of Rosicrucian teachings by the eminent Robert Fludd, of the seventeenth century, are also the result of the workmanship and ability of DeBry.

The above illustration is of Christopher Columbus, and is from a rare Rosicrucian book in the archives of AMORC. This book also contains dozens of portraits of eminent Rosicrucians and personages of the past. Many of these portraits are priceless, because there are no others in existence. From time to time we will reproduce them, so that our readers may eventually collect a library of excellent portraits of renowned Rosicrucians of the past.

(Courtesy of Rosicrucian Digest.)

YOUR DAILY WORLD



Have You a Solution for the Problems That Arise?

IN A material sense your daily world is dual. One portion of your daily life is devoted to your home, family, and friends; the other to your business, to the field of endeavor, to the part you personally play in the great scheme of life. Daily, even hourly, there are problems that arise of paramount importance. Upon the proper solution of them depends perhaps not only your own happiness, but the *happiness and welfare* of those dependent upon you. You have oft times felt the need of such advice as could be immediately applied to the problems at hand, advice which would give you practical, working tools to correct conditions of your environment whether it be *home or office*.

The book, "Rosicrucian Principles for the Home and Business," deals with the prevention of ill health, the curing of many of the common ailments, and the attainment of *peace and happiness*, as well as the building up of the affairs of life that deal with financial conditions. The book is filled with hundreds of practical points, dealing especially with the problems of the average business man and the person employed in business. It points out the wrong and right way for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Look at some of these chapter headings. You will note that they take into consideration those things which we all face daily in our lives.

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"Rosicrucian Principles for the Home and Business" is not theoretical, but strictly practical, and is in its fifth edition, having had a wide circulation and a universal endorsement not only among members of the Organization who have voluntarily stated that they have greatly improved their lives, by the application of its suggestions, but among thousands of persons outside of the Organization. It has also been endorsed by business organizations and business authorities. The book is of standard size, well printed, bound in silk cloth, and stamped in gold. Price, postage prepaid, \$2.00.

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

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

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

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(Directory Continued on Next Page)

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All correspondence should be addressed as follows:

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The Soul's Return

WILL WE BE BORN AGAIN IN PAIN AND SUFFERING?



MUST we relive the misfortunes, discouragements, and failures of this life? Does death deliver us permanently from the vicissitudes of the earth, or is it a temporary respite, returning us once more to the world of man? Is death a glorious opportunity to begin again, at some other time and place, to undo what we have done, and to profit by our experiences of the past? Shall we instead look upon death as the end, the close of a chapter, with its story incomplete and imperfect? Does our span here of a few years constitute our sole existence as humans, and if so, is that Divine justice? There are no questions which the human mind can entertain that are more intimate or more vital than these. They are interestingly answered and discussed in a marvelous discourse entitled, "The Soul's Return," prepared by Dr. H. Spencer Lewis. This discourse represents years of study on this subject and his fascinating conclusions. To the point, understandable and instructive, this manuscript should be in your possession as a valuable document on the subject of reincarnation. You may obtain it **ABSOLUTELY WITHOUT COST** by merely subscribing to this magazine, "The Rosicrucian Digest," for just six months. A six-months' subscription costs only \$1.50 and in addition to receiving six copies of this magazine, you will receive at once, with postage paid, this most unusual discourse, which alone is worth more than the magazine subscription price. There are but a limited number of these discourses available, so we advise that you subscribe at once, and **ASK FOR YOUR GIFT COPY.**

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The discourse, "The Soul's Return," was once published serially, in answer to hundreds of questions about reincarnation received from throughout the world by Dr. Lewis. This is the first time it has ever been released in manuscript form in its entirety. For interesting particulars, read above.

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