

ROSICRUCIAN DIGEST

COVERS THE WORLD

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Mohandas K. Gandhi (Frontispiece)	201
Thought of the Month: Why Do Roosters Crow?	204
Beyond Medicine	206
A Practical Philosophy of Success	211
Simple Things Bring Out the Best In Us	216
Questions of the Times: "How Free Should the Press Be?"	218
Cathedral Contacts: Lifting One's Consciousness	219
The Evils and Karma of Society	221
Ever-Living Truth	227
Along Civilization's Trail: A Strange Experience	229
Romance	232
Sanctum Musings: Rosicrucian Behaviorism	234
Inspiration in Stone (Illustration)	237

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THE THOUGHT OF THE MONTH

WHY DO ROOSTERS CROW?

By THE EMPEROR



HERE has always been some scientific debate in regard to this subject, and there are those who argue that it is purely a matter of the reaction of light upon the eyes of the rooster that makes him crow at sunrise. Attempts have been made to have a brilliant light suddenly come into the midst of a dark henhouse at night to see whether the rooster would crow. In some cases the rooster has responded to the light and attempted to crow as at sunrise, but has made a miserable failure of the response. Anyone who is familiar with the real crowing of a rooster knows that when he crows at full moon, lantern light, or electric light, it is a poor simulation and there is something lacking.

That wonderful play called "Chanticleer," in which Miss Maude Adams distinguished herself as an actress, showed that whereas the gay old rooster thought he caused the sun to rise in the morning by crowing, he discovered, to his great disappointment and blow to his vanity, that one morning when he overslept the sun rose without his crowing, and from then on he was a vanquished and dethroned king of the barnyard losing all the respect and admiration that he had gained from his companions. And, of course, there are people in the world today who think that not only does the sun rise at their beckoning, but that it sets at their beckoning, and they really think that

they help to keep the world going around, and some day they will have the sad and bitter realization and disappointment that the rooster had in the play.

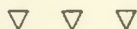
But the real truth in the matter is that the rooster's sensitive psychic faculties are acted upon by the magnetic effects of the rising sun, and these magnetic effects do not depend upon the gloriously brilliant rays of the sun as it rises upon the horizon. In many radio and electrical experiments and magnetic tests that we have made in our laboratories, and made on trips at sea, and in the desert, we have found that there is a magnetic effect that comes into the atmosphere and into the earth in the immediate district of the rising sun before the sun is even visible above the horizon or before the sun has actually tinted much of the sky with a glow. So intense are these magnetic effects at sunrise, and again at sunset, that students of seismology, or the scientific study of the cause of earthquakes, have noted that a majority—a vast majority—of earthquakes occur at times just preceding sunrise, or actually at sunrise, or just at or after sunset. Another great period for earthquakes is at midnight or noon, but the effects are less frequent at those times. We also know that radio reception from long distances, or from distances where good reception is not usually possible, is greatly improved and much stronger just before sunrise, during the rising of the sun, or just at the setting of the sun. We know from these and many other experiments that these periods have a magnetic effect upon conditions surrounding the earth, and all living things including plant and animal life.

Now the rooster is peculiarly constructed in regard to psychic sensitivity in certain ways. Other tests have been made, and I, myself, have conducted experiments to show that the rooster, as well as some other animals like cats and dogs, is very susceptible to mental, psychic, and other influences of an intangible nature. And so we believe, and our experiments have quite convinced us, that the rooster crows because of a psychic reaction in his psychic centers due to the influence of the magnetic radiations of the sun that is about to rise on the horizon. We doubt that the rooster knows that his crowing is associated with the rising sun, except that the coming of the light makes him feel that it is time to be up and exerting himself; and I believe that is all he senses or realizes when an artificial light arouses him from relaxation and possible sleep, and that on such occasions he attempts what he thinks is his duty or the natural thing to do, and that is why his crowing appears to be artificial and entirely unlike his natural crowing at sunrise.

Now all this gives us something to think about. It only goes to show that we are affected by intangible influences

of the Cosmic, or shall we say astral nature, at many different times of the day, week, and year, and that our nervous reactions and psychic reactions, and even our physical reactions, are very often motivated by these invisible influences which have not been tangibly analyzed and revealed in our materialistic education.

But there are opportunities for men and women to so attune themselves at any hour of the day or night with Cosmic influences or Cosmic Consciousness that they will feel a surge of incoming influence that will arouse them, inspire them, and awaken them to reactions that will help in many ways in life. Many individuals throughout the world today are given to crowing about the things they do, but a real mystic is more concerned with what he does than in crowing about it. He should have the Cosmic, magnetic urge surging through him and arousing him at more periods than just sunrise or sunset. The possibilities lie within his own being, and the methods are before him to understand and apply. This constitutes one of the great benefits derived from the study of Cosmic laws and God's great plan for His living images on this earth.



Those who do not wish to misunderstand things may read up the Koran, and will find therein hundreds of passages acceptable to the Hindus; and the Bhagavad Gita contains passages to which not a Mohammedan can take exception. Am I to dislike a Mohammedan because there are passages in the Koran I do not understand or like? It takes two to make a quarrel. If I do not want to quarrel with a Mohammedan, the latter will be powerless to foist a quarrel on me, and similarly, I should be powerless if a Mohammedan refuses his assistance to quarrel with me. An arm striking the air will become disjointed. If everyone will try to understand the core of his own religion and adhere to it, and will not allow false teachers to dictate to him, there will be no room left for quarreling.—*Mahatma Gandhi.*

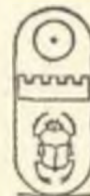
FASCINATING DISCOURSES

While away your occasional summer leisure hours with good reading — not lengthy books necessarily, but short, to the point, interesting and instructive discourses.

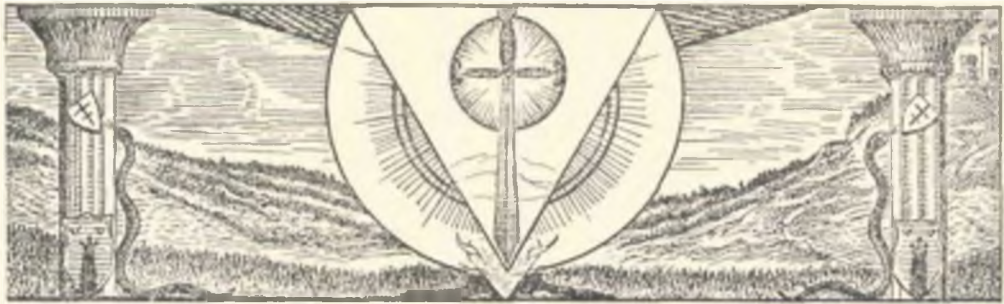
Have you read the discourse entitled "The Brethren in White"? It answers such questions as whether there are mortals clothed in spiritual radiance and armed with a divine insight who guide our destinies. It tells whether there are self-less beings known as the "Great White Brotherhood" who safeguard the race against itself.

Then there is a discourse entitled "The Village of the Devil." Is there a satanic playground in southern France where, as legend says, the souls of men are imprisoned? What mysterious wisdom is concealed in the scowling walls of this valley? This discourse interestingly explains these things.

These discourses may be had for the nominal price of fifty cents each, including postage. You will enjoy and re-read them many times. Send your order and remittance to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.



Two hundred five



Beyond Medicine

By FRATER W. P. GASSER, M. D., F. R. C.



EN of science and men of medicine have always been closely associated. They are imbued with a deep and reverent sense of service to mankind. They carry on a relentless campaign against man's common enemy, ignoring all international

boundary lines in their never-ending war on disease. Not given to intermingling with pleasure seeking society, they have no time to spare in their daily efforts to ease man's karmic load of illness and pain. They enter without regard for personal or family safety where others fear to tread. More often than ever will be known, they voluntarily serve as human guinea pigs, to prove the unknown virus before it can be used in the service of mankind. Ever alert to discover the cause or the prevention of disease, the men of science and medicine stand unique among men, in that their efforts are directed to the elimination of their very means of livelihood. All this without the glamour and publicity attending most human activities.

Science alone is inanimate, cold, like a two-edged sword. It is a tool that can be used for the benefit of mankind, or for his destruction. Place it in the

capable hands of a knight dedicated to the services of mankind and it becomes a weapon of great strength and usefulness. The technique with which our knight wields his sword, and the effectiveness with which he combats the enemy, may be said to constitute an art. Thus it is that a physician is a man trained in many branches of science but practicing an art amidst the illness and pain, the fears and superstitions, the poverty and ignorance of a karma laden world.

Daily the phenomena of life in all its phases are matters of familiar observations. Aiding and encouraging the newly born babe to take its first breath of life, or easing the pain and terror of those taking their last, are among his manifold duties. Craven and black indeed must be the heart of him, who, privileged with such intimate contact with life's secrets, does not oftentimes pause and reflect upon the "Mystery of Life."

Fresh from marble halls of learning and with great confidence and faith in his scientific learning, the first few years of practice may acquaint our young man of medicine with a great truth. Perhaps standing at a bedside in a hard fought and losing battle with the "Grim Reaper"—chagrined by the utter ineffectiveness of his science and forsaken by his art, but with a heart full of sympathy, a soul yearning to aid, and breathing a silent prayer for help—a great light falls on him. A flash of intuition—of Divine

*The
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July
1938*

Guidance—of Cosmic Enlightenment—call it what you please, suggests a remedy and the tide of battle turns from defeat unto victory. If this remedy is endowed with scientific absurdity and is something his art would have been ashamed of, it acquaints our medical neophyte with a great discovery. There is something BEYOND MEDICINE. In this way is the successful physician fashioned.

With never a thought of reward (for often enough there is no reward), he may learn to evince the meekness of one who has learned "to turn the other cheek" when he is sued and loses his worldly possessions for some act of omission or commission. Might it be presumptuous to believe he might even qualify as a candidate for mystical knowledge and instruction?

Reticence, lest he appear unsound in his scientific thinking, and above all, abhorrence of the spectacular claims of many not so basically grounded in the ethical demands of a stern and just taskmaster, are reasons enough that little is ever written or spoken of these things in scientific medical circles. Yet volumes of valuable observations lie buried in the deep recesses of his heart and mind.

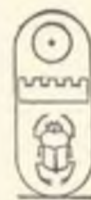
Consequently, when an outstanding man of science and medicine startles the world, and more especially his professional co-workers, with a bold statement and confession of his belief in miracles, mental telepathy and the visual evidence of answer to prayers, it may well open the minds of the scientific world for a further search into this world of Realities, previously so carefully ignored. Such a phenomenon occurred quite recently when Doctor Alexis Carrel presented the world with his new book, "Man, the Unknown." Loud and caustic has been the criticism hurled by the fundamentalists of medicine. The tremendous power of his authority based upon a life-time of observation, and facilities for research accorded to few, is indeed furnishing the sunlight necessary to germinate and grow the seed thus sown. Already much work is underway for a careful observation and study of things "beyond medicine."

Among the many enemies of mankind, physicians have learned to recog-

nize FEAR as one of the most intangible and subtle despoilers of human life and well-being. All religious, educational and scientific efforts have failed to remove the poison of its sting. The physician in daily mortal combat with it has learned to respect it as a foe worthy of all his knowledge, skill and intuition.

A loving mother of two splendid children would oftentimes, through unconscious word and deed, show her favoritism to her firstborn son, a child of unusual beauty and character. Frequently in her caresses, she could not help but give expression to the words, "My, what would mother do if she ever lost you." This thought so often expressed developed in her a great dread and fear that never ceased. If she attended a funeral, the horrible thought and visualization of her boy lying in the coffin would so upset her that it would take days before the shock to her nervous system would wear away. Years passed by and the child developed into a strong healthy boy with a most charming personality, and with him grew the mother's love and fear. There came a time when she had occasion to accompany her younger son to a nearby city for an operation by a specialist. Before convalescence was well established, the mother had a sudden but persistent premonition that something terrible was about to happen to the other son, and despite all opposition, she obeyed the impulse and hurried home with the convalescent. Finding the other son in excellent health and spirits, she was greatly relieved but embarrassed to think that she had thus foolishly risked the well-being of the younger son. But it was exactly one week from the date of the premonition that it was the attending physician's sad experience to have the beloved son suddenly undergo transition while he was in the act of administering treatment for a very mild illness that had manifested itself the day previous.

Very recently, a father hurried to his physician's office, and with a most pathetically distressed look, asked, "Doctor, is V— going to die?" Just a few hours previously the physician had been called to attend the daughter, and after examining the girl had prescribed treatment for what he believed to be a mild attack of influenza, at that time



epidemic in the community. Reassuring the father of the mild character of the manifesting symptoms and the girl's satisfactory reaction to it, his apprehension was nevertheless aroused by the burning intentness of the father's question. The physician immediately re-examined the girl, and, to take every precaution possible, had her removed to a hospital for continuous observation and care. Despite every scientific aid and consultation, the girl developed a perfect series of advancing afflictions, and after three weeks of a most grueling battle, she succumbed. The death certificate was made out in the approved way, listing the causes as required by law, but all who were in attendance still wonder as to the real cause "beyond medicine."

That fear is not man's by heritage, but is due to some fundamental error created in his mind by misinterpretations and over-valuations of a very materially minded world may be presumed when one fails to find it manifest in a child. The trust, confidence and utter lack of fear of intangible things that so effectively enslaves his elders, are a constant source of wonder and admiration to those privileged to observe this phenomenon under the most trying conditions. A visit through the wards of any children's hospital, especially where crippled children are patiently undergoing processes of rehabilitation, will beautifully illustrate the tribute paid them by the Master when he said, "For of such is the kingdom of Heaven."

But to the weight of the advancing years are added the malignant toxins, resulting from needless worries and fears, for the enfeebling physiological processes to cope with as best they may. It has frequently and authoritatively been stated that a very large percentage of the patients that seek the aid of a physician are suffering from ailments that are purely imaginary in type. With this type of patient, medical science has long been impatient and oftentimes intolerant. Failure to recognize that fears and worries are untiring and persistent tillers of the soil, causes endless misery and suffering, and makes these pitiful victims an easy prey to commercialized patent medicine vendors or to the alluring advertisements of the many types

of parasitic cures, which but add to their ever-increasing misery the specter of poverty.

Not always is it the physician's sad duty to witness the unhappy ending of a human chapter. The successful physician may always call to his aid two most powerful allies, Faith and Hope. Invisible and intangible, these assistants stand ever ready to aid and assist. Unselfishly, they may even allow the physician to assume the honor and credit for accomplishments that rightfully are theirs. Angels of mercy, their praises have ever been sung by priest and poet, prophet and healer. They may, however, be ruthless destroyers of well established scientific postulates. Many patients have been known to get well despite the scientific dictum to the contrary. Immune to scientific dogma, the wonders achieved by these two mysterious beings demonstrate to a skeptical scientific world the modern occurrence of miracles.

Utilizing these potent virtues obligates the user, and should impress him with a sense of grave responsibility. When honestly requested to be frank, and after a careful weighing of all the known facts, for a physician to hold out hope where he sincerely believes none to be, and by so doing bring to himself pecuniary gain, will surely risk their desertion. Equally loathsome becomes the physician, who, blind to all but a materialistic science, robs and destroys the faith and hope cherished in the heart of his patient. A kindly physician, stricken suddenly in the midst of a busy and useful life, found himself in the role of patient. His associates, fearful and anxious, sought consultation of a specialist noted for his scientific acumen. Examining the stricken one with elaborate scientific and mathematical precision, he failed to note the concerned and intelligent observation of the patient, alert to a surprising degree to any favorable or unfavorable suggestion. Cruelly brusque and uncouth, even the anxious associates could not have failed to read the message, "Abandon all hope—" he so clearly portrayed, without, however, expressing it in words. Obedient to the suggestion, the good doctor submissively and immediately passed through transition.

Two hundred eight

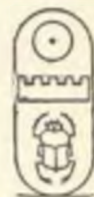
Not unlike the exhilaration that comes with the refreshing summer breeze at eventide, are the contacts one has occasionally with that type of individual, characterized by a natural inborn optimism, "Like one who is sustained and soothed by an unfaltering trust." Somehow, Jimmie had almost miraculously grown to manhood despite a congenital derangement and misplacement of vital organs. One may be forgiven for feeling that all the perverse imps of Hades had enlisted the aid of Mother Nature in one supreme effort to forever destroy an optimism most hated and despised. The expected hour had arrived when organs, long handicapped in their normal functioning by nature's cruel dictum and minor dissipations, would no longer function. Jimmie awaited the end, cheerful, patient and smiling to the last. For many years he had been under the watchful care of his physicians, who were unusually interested in his rare anatomical architecture, but also loved him for the boundless good humor and joy in living that he never failed to display. Careful regulation of diet and exercise were constantly necessary to keep functioning smoothly an organism so delicate and rare. Consequently, he became a great source of worry, not only to his physicians who feared for the safety of his body, but also to the clergy who feared for the safety of his soul. For Jimmie loved strong drink and would indulge whenever and wherever he could. His lovable personality and many little kindnesses made these detours very easy to forgive. Closer and closer crept the Grim Reaper. Long periods of unconsciousness were followed by shorter and shorter recurring lucid intervals. Dutifully and patiently standing by his bedside were two ministers awaiting these short opportunities to remind him of his natural sinful state and the necessity for his belated preparation to make certain the safety of his soul. Jimmie, however, had visions of his own for he whispered to the doctor during one of his lucid moments, "Doc, isn't it beautiful? Tell them the truth." Unfortunately the "Doc" could not tell them, but a feeling of mutual kinship to the waiting clergy manifested by the thought created in his mind. Might there be Something beyond

Denominational Creeds as well as "Beyond Medicine"?

Science with its vast researches has proven unable to reduce the ever-increasing mortality rate of that dread disease, cancer. In its efforts to do its utmost with what weapons it has at hand, it has launched a great advertising campaign. It feels that a detailed description of the early symptoms will educate the public to be more alert and thereby seek the aid of surgery and x-ray treatment as the only hope of reducing the ravages of this malignant disease. Just how effective this may be, or how much harm will result in the awakened fears of a nation, will be a matter for future observation.

Alarmists are quite the vogue during these restless days. Scientifically educated, one such finds it more profitable to write articles dealing with medical and scientific subjects in popular magazines than he would were he to practice what he preaches. True to the code of the alarmist, he has become greatly concerned with his discovery of the average physician's inability to properly attend woman in her hour of confinement. This, despite the millions of times the "average" physician has been called on to do just that, and the accomplishing of which he has successfully achieved under conditions never dreamed of by our educated, inexperienced critic. With painstaking care, however, the alarmist fills the hearts of countless mothers with nameless fear and dread, and, with a wave of the magic wand in his hand, he transforms a beautiful physiological process into a fearsome pathological monstrosity.

The man of science and medicine is but human and subject to error. If at times he has been intolerant to other minds, this has been because of his concentration and zeal in furthering the cause of mankind. Engrossed with the task of stilling the vile stench of the putrifying cancer, while he mercifully eased the pain and suffering of the hideous victim, no longer recognizable as human, may have closed his mind for a time to the ethereal, but has made of him a great humanitarian. Has not an all-wise providence purposely strewn his path with obstacles and hardships most heavy to bear? Has he not oft



times been made to feel the sting of ridicule and the contempt of those whom he sought to save? And through it all, he has learned to profit through his mistakes.

The signs of an awakening consciousness to things beyond medicine are today manifested on every hand. Cases of cancer have been observed to get well without the aid of knife or ray. Answers to prayers are being observed and recorded in the annals of science. That man is more than a temporarily animated anatomical curiosity is a matter of suspicion in the minds of the leading lights of science. Intolerances and skepticism have been swept away, oft times, by the restless and relentless search for truth by some little, isolated scientist, with a vision of things "beyond medicine."

Just a few short years ago, with what mirth, and — in keeping with our enlightened intelligence—with what pity, we laughed at the remedies used in caring for the sick practiced by some of our more backward, "unenlightened" nations. The idea that there could be anything but the grossest superstition and ignorance in the swallowing of powdered deer horns—the dried and powdered skin of toads—the many and sundry preparations made from the internal organs of animals—or that there could possibly be any therapeutic virtue in the use of human and animal excreta, was just pathetically funny. We could even feel our fingers twitch in anticipation of the golden harps our magnanimous deed deserved as we emptied our pockets to send our emissaries over and "enlighten" them.

The rapid sweep of progress and evolution today finds our arrogances and intolerances greatly in the descendency. We are even now slowly but surely developing a new virtue called humility. Because of the efforts of some little obscure scientist with a yen for

original research, we have learned that this same horn is one of the richest sources of a sex producing and sex stimulating substances ever found. Those same toad skins have been found to be laden with a most costly and precious substance known as adrenalin. Slaughter and packing plants are waxing wealthy because of the demand for those same internal organs previously so disdained, as science has one by one discovered their therapeutic value. Today, there is not a fish that swims in the ocean depths, nor an animal that roams on the earth's surface, that does not stand in imminent danger of losing its glands or internal organs in man's belated (but none the less frantic) recognition of ancient knowledge; the truth of which only yesterday seemed "beneath medicine," but was in reality "beyond medicine."

Strangely enough, scientific research has further so clothed human and animal excreta with therapeutic values and virtues that our egotism has received its final blow and can never rise again. So precious are substances extracted from the urine of pregnant women that manufacturing laboratories go to great trouble and expense in collecting it daily. More recently the urea contained in all urines has been credited with being the factor responsible for the wonderful results achieved by the maggot treatment of infested bone lesions.

Cheering then, indeed, to our hearts is the physician's recognition of *Things Beyond Medicine*. The heralding of a new dawn is significant of brighter days as *Man, The Unknown* at last has proven his worth and accepts the invitation of *Man Know Thyself* so long awaiting. And all the world may yet come to know that the ancient prophecy made so long ago was not just a vain promise: "*These Works That I Do, Ye Shall Do Also; And Even Greater Works Than These Shall Ye Do.*"



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Good travels at a snail's pace—. Those who want to do good are not selfish, they are not in a hurry, they know that to impregnate people with good requires a long time. But evil has wings. To build a house takes time. Its destruction takes none.—*Mahatma Gandhi.*



A Practical Philosophy of Success

By THE SUPREME SECRETARY

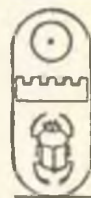


SUCCESS, which man wants most of all things, is most haphazardly sought after. Generally, persons define success in terms of personal material benefit—a state by which they can own, control, or excel in things. Disregarding for the present the nature of the so-called causes of success, we find that all those things which success is said to be are the results of something; some act or series of acts or circumstances are thought to bring it about. Consequently, the first logical conclusion is that success is *the satisfactory culmination of an enterprise* in which the successful party has in some manner participated or over which he has exercised a control. A satisfactory culmination of an enterprise is where one realizes the purposes of his act. Thus, if I place a ladder before a high bookcase, with the intent, which actuates me, of removing a book from a top shelf, and I eventually do so without mishap or alteration of my plan or method, I have realized my purpose; I have been successful. In other words, I have concluded a series of acts by reaching an end which I sought. This simple deduction reveals that one cannot be successful unless there is a purpose which he wishes to realize.

The question naturally arises, "Cannot success be its own end? In other

words, can we not just strive for success itself?" There are, in fact, millions who are success-hunters. If we were to answer this question in the affirmative, we would be contradicting the self-evident truths above. We have seen that success is the satisfactory culmination of an enterprise; therefore, to seek it in itself is comparable to seeking satisfaction alone. Satisfaction must be related to that which causes it; and so, too, success must be identified with the desired effect of one or more causes. It is the desired effect of intentional causes which is adjudged success. If what we desire is acquired without the culmination of a series of acts on our part, it is NOT success.

Resorting again to the previous analogy: I seek a book on the top shelf of my library; I place my ladder in position for climbing to reach the place where I think it is, but conclude that I first need additional light to find it. While I am getting a light, someone else in the household climbs the ladder and, by coincidence, brings down, with several other books, the one I wish, which I find upon my return. I have the book; my desire is satisfied; yet *I was not successful*. Getting what we want in life is not success unless it is achieved by the means planned. If this were not so, we would only be required to wish for certain conditions or things to be adventitiously obtained. The person who has the fulfillment of a desire by accident, or by means of events over which he has exercised no control, or in which he had no participation, is not masterful; he has not, by skill or intellect, marshalled



things and conditions according to a plan, the accomplishment of which signifies personal ability. He is like a beggar who finds a gold sovereign in the roadway; he may rejoice in his good fortune and enjoy the pleasure it will purchase, but he realizes that he lacks the ability to acquire more of the coins if he needs them, and knows he is at the mercy of the same fortune that brought him the coin.

Success, then, is measureable in terms of the execution of a plan, not only in the gratification of a desire. It is dual in the satisfaction it affords: It not only brings the pleasure of the thing or condition sought, but the pride of attainment. That is why there cannot be success without the culmination of the enterprise. It is an award, and all else is the chance of fortune. Success is often identified with a state of mind, such as happiness or contentment, which in turn are sought after; but these, like success, should not be sought in themselves, for they have no existence apart from certain conditions which first must be established and which eventually result in them. In other words, something produces happiness or contentment; they come about because of certain things. There must be a concatenation of causes before happiness can be realized. If a man who is seeking happiness were asked just what he thought would bring it to him, and he said, "Peace; freedom from the distraction which surrounds me," in all probability he would be successful in attaining his end, for the end he sought was not happiness but freedom from perturbation. If he accomplished his end, happiness, the result of it, would follow as would success. One would lead to the other. Without a contributing cause of happiness he could never know it.

We therefore cannot define success as happiness and say that it is the end which we seek in life. The end of our enterprises must be something else, and the results, if successful, can then become happiness. Who has ever been successful without being happy? Upon first consideration we may believe that many are, or have been. Unless one's desire, the end he visualizes, changes when it is realized, happiness must follow. A man may set out to make himself a principal executive of a great in-

dustry, resorting to unscrupulous practices to gain his end, which causes, when put into effect, ultimately bring the intended results. Before he attains his end, however, he may see the folly of his acts and desire a new end in life, perhaps humble respectability. He then strives for success in this new moral enterprise. But the previous causes he established, which continue to function, finally place him at the head of the industry. This is not a satisfactory culmination of an enterprise; it is not a success for him now, for he no longer desires the end which he attained. What he now seeks instead is respectability, and, not having gained it, he is not happy, but neither is he a success, for success comes from the *complete control* of an enterprise, from its inception to its culmination. If a chain of causes is set into motion and carries through to an end which no longer corresponds to the original purpose, that end is not a successful one; *only that which ends as we continue to desire it, not just as we may have first planned, is a success.*

The sterility of the doctrine that thoughts of success held in mind eventually materialize, should now be obviously apparent. How can one *think* success? One might as well try to think pleasure. If we concentrate on the word pleasure, by association of ideas there arises in our consciousness the memory of our experiences which were pleasurable to us; but we cannot have the concept of pleasure without such recollections. Neither can we conceive of success apart from a series of planned acts which it is to crown. Thus, if the thought of success is dominant in our minds, it must be translated into terms of something quite specific that we can clearly visualize. In other words, our thoughts of success must be in the nature of the things or state which we hope ultimately to realize. This state or thing must be very definite or we could never be certain we had attained success. A man who is not quite sure what he is searching for, is never positive that he has truly found it.

Not only must the end that will constitute success to us be very definite, but its general component parts must be visualized as well. We must be able to conceive a rational method by which this end is to be reached. Without being

able to see in the mind's eye an approach to the end we desire, the first step toward it can never be made. If what you desire is to be a gift from some source, then, of course, the component parts of the method whereby it is to be given you need not concern you. On the other hand, if it is a true gift, it is an act over which you can have no control, and therefore if you receive it, you have not achieved a personal success. By the same reasoning, if the gift you desire is not received, you have not failed, for you could not have put forth any effort to acquire it. Since, however, most of us must expend personal effort to realize a desire, and cannot depend upon legacies or the munificence of others, the desire must suggest a method whereby it can be realized if it is to be harbored in our minds.

There are illusions of success which cause the greatest failures in life. The two most prominent of these are *wealth* and *fame*. Neither wealth nor fame is success in itself, but both are modes of existence in which we find ourselves because of certain contributing factors with which we have been successful. No man who has ever sought to be wealthy, who made that alone his goal, could have possibly succeeded, for that mode of existence which we consider material affluence or wealth does not suggest a *means* by which it is to be attained. The sources of wealth are nearly as numerous as those so fortunate as to be considered wealthy. Fortunes have been made from the simplest and the most unusual things, as well as from those things which seem probable sources. Wealth and fame are the effects of a successful result of something; unless the result is had the effect is unknown, and as the effect can come from numerous successful results, concentrating upon it is of little help. The desire for wealth in itself would be like a desire for life in itself. The state of living does not suggest a means by which it is to be preserved. If it were not for instinct, and experience, that compel certain acts which if faithfully performed successfully result in a continuation of life, the mere ardent desire to live would be futile.

One of the pitfalls of the ambitious is the imitation of the lives of prominent characters of one of these modes of

existence. They imagine that a wealthy person exemplifies by his conduct, habits, likes and dislikes, the method of acquiring wealth. They pore over biographies which purport to relate in detail the early incidents of an individual's life which influenced him and elevated him to his present status. They copy his manner of speech, dress, gait, and personal habits. In these superfluities they presume to see the rungs of the ladder of wealth. Little do they realize that much of that which they zealously study of the prominent character's life, he was not aware of doing, or at least he attached little or no importance to its relation to the end he sought and finally attained. Human acts, unless they are in themselves absolute causes producing uniform results, may never again have the same importance. Human acts are related to time and place, neither of which is quiescent. The same act, under the circumstances of a slightly changed time and place, may have an effect far different than expected. Every man cannot be an Abraham Lincoln who was born in a log cabin, split rails, and studied at night by firelight.

If one seeks success by studying the lives of those in certain favored modes of existence, such as wealth and fame, he will find the only valuable help coming from his efforts will be a knowledge of the like states of mind of those persons. It will be found that every success, whether one who dwells in the modes of wealth and fame or not, has certain immanent qualities of nature. Their objective characteristics and appearances may differ, and most often do; but their responses toward urges within themselves of which they are conscious, are strangely similar. Regrettable it is that their interpretation of these urges and the methods which they give for following them, differ with nearly each success, for if this were not so, a pattern of success would be quite simple to prepare.

Can these certain qualities of human nature which exist in the world's successes be known and used by all? The answer is yes. First, because we all have had a success in *something* in the past, and the qualities which made it possible then can be used again. Second, these qualities of success which we have are the same as those had by



any successful person at any time in the world's history. So we begin by considering ourselves.

From all that has been said heretofore, we conclude that success comes from doing something rightly—that is, bringing something we began to whatever end we had in mind before we started. Now, *what is it that we like to do?* We must be careful not to confuse what we like to do with *what we want to do*. There is a vast and important difference between the two. In fact, we must avoid doing what we want to do unless we can prove to ourselves that it is also what we *like* to do. When we were children, we *wanted* to be persons whose occupations seemed to us glamorous and adventurous. Perhaps we wanted to be firemen, steeplejacks, or policemen. Our parents knowingly smiled at our wants, because they knew that in all probability we would *not like* the occupation we desired if we ever experienced it, for we were ignorant of what the duties actually consisted of. It is indeed unfortunate that most of us want to do things about which we have no assurance that once they are tried we will actually like them. We can try the thing we want to do and learn whether we like it, it is true; but most of the things we want to do take a great many years to accomplish; and then if we discover we do not like them, it is often too late to begin again. So we must of necessity abandon the things we want to do for the things we *like* to do, unless what we want is also what we like.

How are we going to obviate the fact that one may *like* to do something that is unconventional — perhaps even immoral? We must remember that success is a realization of an ideal, a culmination that we seek; that alone is its standard of measurement. Whether that end be adjudged good or evil does not detract from its quality of success. The successful assassination is of the same degree of success as the successful defense of the helpless against assault. The moral assay of success or its value to society does not alter its nature to the individual who sought to achieve it. The individual who is indifferent to the loudly acclaimed virtues of labor and ambition, and prefers to arrange his affairs that he may while away certain hours daily

in fishing, is nevertheless a success even though he may dwell in poverty, for he has achieved the end for which he planned.

It might be asked, "How can we visualize a higher end, the attainment of which will be a success, if it must be a thing that we like and not just something we want; for if we like it, we must have experienced it already, and thus to seek that which we already like would not constitute advancement." The answer is quite simple. No one wishes to be successful in something he does not like. In fact, no one would consider himself a success unless the end he attained were pleasing to him. Therefore, liking something, we want more of it, and that is what we seek as an end, and if we succeed in getting it, we are a success. We like to do something because we derive pleasure from doing it; but there must always be a first time for doing something. Did we first *want* to do the thing we now *like* to do? Or did we merely discover a liking for it? If the former, then we refute our contention that wanting a thing alone is not sufficient to lead us to success. If the latter, how did we discover the liking?

Each of us has certain aptitudes we possess to a greater degree than another—a responsivity to external conditions or distinctive mental traits, the exercise of which consciously or unconsciously affords pleasure. What to one may appear as just a green pasture, to another may be an excellent example of nature's blending of various shades of green seen in the foliage. The eye in both persons detects alike the gradations of light and color, but the mind of one has a greater sensitivity to them, and to him they appear as prominent and command as much attention as though they were sharply contrasting colors. Such a mind has an aptitude for analysis of color, and an appreciation of these differences affords the beholder pleasure.

The sight of a large accumulation of mechanical parts may bewilder and aggravate one person; and on the other hand, it may excite the imagination of another to the extent that he can readily assemble them into a useful order, the labor of which brings him great enjoyment. The one impelled to follow these immanent urges of his nature may

Two hundred fourteen

merely respond to them without deliberating as to the reason. The exercise of these urges to do certain things which are not related to the appetites or passions produces *talents*. Talents are an inherent responsivity to certain conditions or things for which we have a faculty. We discover talents or inclinations by the enjoyment of acts related to them. We perceive things, the perception of which brings us pleasure. It may be the deft strokes of an artist's brush, upon a canvas which we come upon by chance, that bring us a pleasing tremor. Or perhaps the precise manipulations of an intricate device by a machinist may arouse a fervor. These experiences invite mimicry, and in trying to do them we learn definitely that we like them. When a talent or inclination is finally awakened and its existence realized, it is voracious and only that which taxes it to the extreme satisfies. Something that we like to do brings pleasure only when it engages our capability to the fullest extent. That which is easily achieved leaves the desire ungratified. It is therefore best, when knowing what our native inclinations and talents are, that we set for them an end, the realization of which will be difficult but the pleasure one that can be realized gradually over a long period of time. The artisan finds no satisfaction in doing something which does not require his greatest skill. His greatest joy comes from excelling each previous attainment, for that is the only way he can exercise the faculty he possesses.

That which is strongly desired, yet is somewhat difficult to attain, compels resourcefulness. Liking a thing, having a strong desire for it, and finding it difficult to secure, compels us to utilize all our powers to gain it. The desire is stronger than the discomfitures and annoyances encountered. The chimpanzee which detects the aroma of a banana suspended over his head by a string, and beyond his reach, is forced to do elementary reasoning. After ordinary, futile attempts to reach the fruit by leaping into the air, he sits for a while apparently pondering, and finally brings a small box from a corner and places it directly under the fruit. Climbing on top of it, he succeeds in reaching the banana. If it were not something for which he had a great liking, he would

have abandoned his attempt to reach the fruit after his failure in reaching it by leaping into the air. Where there is a great liking for something, there need not be concern as to whether the will will be indomitable enough to assure a success. Will is an artificial desire. It is a product of the mind in contrast to the desires of the body. Thus we can impose this desire of the mind upon the body. Talents are not physical desires, but mental ones, though they may be exercised by the body. Except where the fundamental instincts of life are concerned, will always supports and is related to the natural inclinations or talents. Where one expresses a liking for an undertaking, and later is dissuaded because of difficulties encountered, that is an indication that the inclination he had was not very positive and was not a true talent. The enterprise did not represent what he liked to do best, for if it did, it would have had the power of will behind it. No one who seeks to achieve that which he likes to do needs encouragement or ever experiences a waning inclination.

A *knowledge* of our inclinations or talents which we hope to realize to the fullest extent, or even the establishment of an ideal founded upon them and which will command all our capabilities, is not sufficient for success. There is still something more. Reason must see, in the end sought, *probable accomplishment*. If the ideal is fantastic and intriguing, but not within the ability of the one who visualizes it to bring it into realization, the time given to it will be wasted and the energies expended will be dissipated. Reason must be employed in seeking success. It must impartially weigh the probability of realizing that end which the emotional self has had the mind portray. The ravenous appetite of pythons, which causes them to see gratification of their hunger in every passing living thing, has often brought about their deaths when they devoured things which were beyond their capacity and which they could not disgorge.

Therefore, the goal we strive for must not be fantastic, but in the mind must appear as a rational conclusion to a very definitely related series of acts. It must seem just one point beyond some actual experience which we have had, or a plan that is quite intelligible.



It is futile to match the end you seek with that of another, unless all things related to it are equal. You may find success in the realization of your desire, and yet it would not equal the accomplishments of another in the same enterprise. This does not, however, mark your efforts with failure. Success is purely relative. If you complete premeditated acts to your satisfaction, *that is success*, whether it is qualitatively or quantitatively less than what another has done. The world's successes number many times those who are acclaimed as wealthy or famous. They are not, however, heralded or even recognized, for their accomplishments are of a nature that the world does not appreciate and consequently does not demand. Only if one's talents draw him into a field where his success in an enterprise means popular demand for his services or the results of his efforts, will he come to know those modes of existence—wealth and fame—which so many seek.

Often, fame and riches which the world regards as success come to a man as an unwanted state, for they interfere with his attainment of the true end he

wishes, and therefore prevent him from knowing personal success. Locked within garrets for privacy, closeted in libraries, bending low over laboratory devices, are thousands who are on the brink of personal successes, all of whom the world will pass by with a shrug, adjudging them failures by their appearances and lack of worldly possessions. Most of the actual failures in the world are those who seek one of these modes of existence — wealth or fame — but whose talents will never fit them for it and consequently they miss that success in life for which, by nature, they are really qualified. There are those who live in mental torment because they are in ordinary circumstances and stations in life, when each believes that he is destined to be a Croesus. It lies within their power to intensify their simple joys by doing on a larger scale the things for which they have a natural bent, but they choose illusions instead.

What the factors of success are, is always a disputatious topic; but all the foregoing is offered as a workable epitome.



Simple Things Bring Out the Best In Us

By BENEFACOR



WE HAVE a dog. Just an ordinary police dog. She came to us on Easter Sunday, two years ago. So we called her Ester. I found her at the roadside at our place; scarcely more than a month old; dusty, tired, and hungry.

Her mother must have brought her, although she was not in sight at the time I found the puppy—or she found me.

I was going up the road to do a chore when I heard her crying. She cried piteously when she saw me until I took her up, so I brought her home and fed her. This was at ten o'clock. At three

the mother came into the yard—emaciated, stiff and sore. There were deep corrugations in her sides where the ribs stood out. The hide was gone from the pads of her feet, and there were large sores on her legs. A look of gladness came into her eyes and spread over her face when we brought the puppy out. She tried to mother and care for it but she could only move by inches.

How they came, or whence, we could only guess. They might have fallen off a car—or traveled over the desert. Two or three times we had expressed the thought that a dog would be a valuable addition to the farm, but gave no thought as to how we would get one. So we decided to keep and train Ester. The mother, we called Alice. We did up her feet and other sores and fed her. We were pleased to see the look of delight and gratitude come over her face

*The
Rosicrucian
Digest
July
1938*

when she found she could walk again without pain.

Shortly Ester learned to lap milk from a pan and Alice began to fatten up. At this time our neighbors lost the mother to their week-old puppies after she was struck by a hit-and-run truck driver. So we let them take Alice to mother the Great Dane puppies.

It was all right with Alice: she took a strong interest in the orphans but made a trip over daily to see Ester. One moonlight night she tried to coax Ester away but she had acquired too strong an attachment for her new home. As

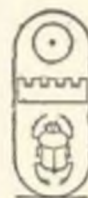
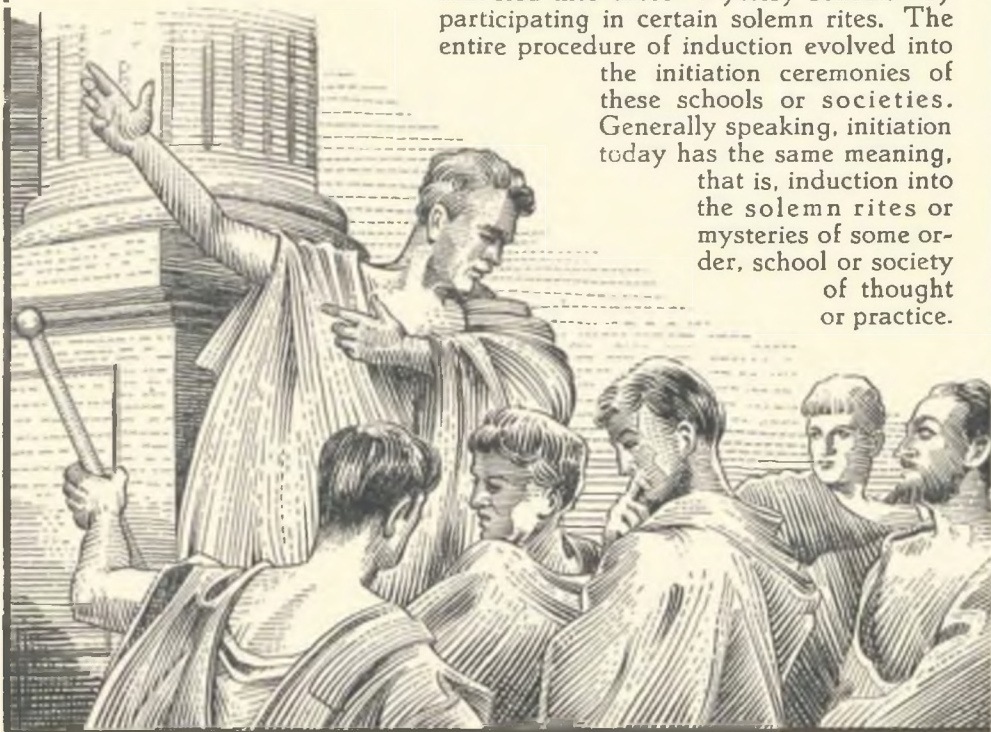
soon at the Danes were able to lap, we took Alice to another place where a friend wanted a dog.

We found we could teach Ester many things: she seemed to be exceptionally intelligent, but at the same time we learned many things from her. We learned to understand her. It was a great revelation to find how many emotions and desires she had and in how many ways she could express them. And this understanding has grown to be mutual. Now she has a family of puppies and while she admits that she is our dog she wants us to realize that the pups are her own.

How It All Began . . .

INITIATION

THE factors which contributed to initiation began in ancient Egypt, but it was later, during the height of Greece's glorious civilization, that initiation took on the significance we now attribute to it. Societies were formed to study nature's strange phenomena and to offer a philosophical explanation of the mysteries to those who were members. Candidates were inducted into these "mystery schools" by participating in certain solemn rites. The entire procedure of induction evolved into the initiation ceremonies of these schools or societies. Generally speaking, initiation today has the same meaning, that is, induction into the solemn rites or mysteries of some order, school or society of thought or practice.





Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

"HOW FREE SHOULD THE PRESS BE?"

Anne Fisher is a woman of keen observation, whose opinion on this subject is of value. She is not only an author of Best Sellers, but a prominent bacteriologist.

John D. Mithertz is a Counselor-at-law in one of the large cities of the world, and, having frequent dealings with the press, is most qualified to express himself on this question.

HOW free should the press be? Six words that might change the whole thought and feeling of a nation! In times of war, the press has the power to breed hatreds and arouse mob psychology so that people who read are ruled by their emotions instead of their intellect, and so, are willing to go out and kill others who disagree with them.

We regret the prying tendencies of the press, and wish that sensational stories might be suppressed so that the person involved might have another chance, but on the other hand, a controlled or censored press would be even more dangerous to the *many*, if it were controlled by biased people or political factions.

It seems to the writer that perhaps the existing conditions are best. Libel suits can be resorted to, if the individual is maligned—and most of us realize that the papers exaggerate, and so take what we read with a grain of salt.

Would we know *what* to think if the press were controlled? Might we find

(Concluded on Page 220, Col. 1)

I BELIEVE in the freedom of the press. It should be free and unhampered in printing the news of the day as it happens. The same freedom should govern its editorial page.

I do not, however, believe in the abuse of that freedom.

No newspaper should be permitted to snoop into the private lives of individuals and, under the guise of news, print incidents which hold up to ridicule or seriously reflect upon the domestic life of some one to satisfy the morbid curiosity of its readers for the purpose of increasing circulation, and incidentally blast the life of someone who is attempting to live down and forget some sin that he or she may have committed; and when called upon to account for the wrong it should not be permitted to do so under the privilege of the freedom of the press.

It is important to bear in mind, in connection with the publication of any matter which reflects upon one's character, that no matter what motivated its publication, even if it is libelous, if the

(Concluded on Page 220, Col. 2)

Two hundred eighteen



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 benefits 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 if they address their requests 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.)*

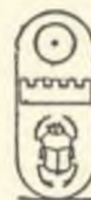
LIFTING ONE'S CONSCIOUSNESS



MAN differs from all the other members of the animal kingdom, in the fact that he has the ability to comprehend and understand how he can lift his consciousness above the earth plane, and has the ability to do so if he so determines. Some of these species of animals living on the earth's surface cannot lift their consciousness above the level of their own physical existence. Some little creatures that live wholly on the surface of the earth, or within the crust of the earth occasionally aspire to rising a few feet higher and find an in-

teresting experience in lifting themselves physically into the branches of trees or on the tops of houses. But this experience is unnatural to them in most cases, and they do not feel in a normal position and seek again their own physical level. Other animals feel more at home and more natural in space above the earth, such as the birds and the creatures that fly. Some have their consciousness like their bodies confined solely to lower levels.

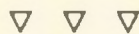
But man has never believed that his consciousness and his body were confined to the surface of the earth or to low surfaces. For safety's sake man has always tried to keep himself near the edge of water and in low valleys where he felt protected, but for thrilling experience and adventure, or the discovery of more distant horizons and a greater outlook on life, he has invariably lifted



his body to mountain heights or to the tops of great trees, or the upper floor of some great structure. He has always felt that he was a greater explorer, and greater master of space and material conditions, when high above his original physical level. This has been the reason for success in astronomical explorations where man has extended his vision through telescopes to places way beyond the surface of the earth, and for his determination to learn how to fly. Many hundreds of years before man attempted experiments in flying, mystic philosophers such as Da Vinci theorized on the possibility of man flying and drew plans for the form and mechanical arrangement of flying machines.

But along with man's desire and urge to lift his physical body above the earthly consciousness, he has had a sincere desire and longing to lift his spiritual and psychic consciousness to even greater heights, and to separate himself from his limited worldly, material conditions. The churches through their religious doctrines and creeds have encouraged this and in reciprocation man has built great spires on great cathedrals. The spires on such cathedrals throughout the world should be called aspirations because they represent man's aspiring idea to send his spiritual and psychic consciousness heavenward. But still the majority of these persons have never had their consciousness rise above

the vaulted roof of the cathedral or the top point of the spire. How different it is with those who try to find the way to lift the consciousness of the soul up to the Cathedral of the Soul in the Cosmic space far beyond the earth, and see beyond everything on the earth. Hundreds of thousands daily, weekly, monthly, and yearly spend a few minutes of time in communion in this great Cathedral of the Soul beyond the visible space of the heavens. They find in this mental, spiritual cathedral a peace, a communion, a relaxation, a help, and a guidance that they do not find in any earthly church or in any earthly structure. It helps them to understand better the doctrines of their earthly church and earthly studies, and it also gives them an opportunity in the silence of their homes, or in the silence of the great outdoors to rise to that great height that the soul aspires to for a time. If you have not had this experience, this sublime, transcendental, realization of the great spiritual power within you, send for the book called "Liber 777" which will go to you without any obligation or cost, and therein learn of the hours during the day or night when you can rise to this Cathedral of the Soul and meet with hundreds and thousands of others there in peace, and turn again to your worldly consciousness with increased health, strength and happiness.



It is a mark of wisdom not to kick against the very step from which we have risen higher. The removal of a step from a staircase brings down the whole of it. When, out of infancy we grow into youth, we do not despise infancy, but, on the contrary, we recall with affection the days of our childhood. If, after many years of study, a teacher were to teach me something, and if I were to build a little more on the foundation laid by that teacher, I would not, on that account, be considered wiser than the teacher. He would always command my respect.—*Mahatma Gandhi.*



QUESTIONS OF THE TIMES

(Continued from Page 218)

By *Anne Fisher*

that the people who don't think for themselves were actually believing what a censored, controlled press wanted them to believe?



By *John D. Mithertz*

facts are true the newspaper is protected by the law.

There is no reason why a newspaper, any more than an individual, should be permitted to publish libelous matter and be permitted to shield itself under the theory of the freedom of the press.

Two hundred twenty

*The
Rosicrucian
Digest
July
1938*



The Evils and Karma of Society

WHEN MAN TAKES IT UPON HIMSELF TO BE LAWMAKER
AND JUDGE HE CREATES INDIVIDUAL AND
NATIONAL KARMA

By THE EMPEROR



WE HAVE pointed out very often in our official teachings and in our magazine articles that when man attempts to interpret the laws of nature and the laws of God and forms his interpretations into ethical and moral laws, he generally makes

many errors and creates many evils and brings upon himself and all human beings certain Karmic conditions that are difficult to adjust by compensation. There is an ancient proverb among the Rosicrucians to the effect that "the laws man makes are the laws that man breaks." In fact, it is a pretty well established principle among mystic philosophers that a divine law, a God-made law, and a truly immutable natural law cannot be broken. We speak of violating God's laws and natural laws, but in speaking loosely in this manner we really mean that man succeeds in running counter to these laws and placing himself out of harmony with the laws, not in actually breaking them. All of this may be a purely philosophical analysis of the matter, but at the present moment it has no bearing upon my arguments except to point out that man-made laws or man-made interpretations

of divine and natural laws are not only generally inconsistent, but they are so flexible, so easily broken, so differently interpreted and so unfairly applied, and through legal technicalities and psychological reasoning so easily evaded, that man very often becomes individually and collectively a victim of the circumstances he has created by the mass of worldly principles and constitutional regulations.

It is true that the average individual either deliberately or unthinkingly adopts the principle of letting his conscience be his guide. Yet, it is so easy to quell one's conscience with conveniently invented alibis and excuses, and it is so easy to find legal technicalities or legal excuses and explanations that we find society suffering under the conditions of its own creating. And not all of society's sufferings are Karmic unless we use the term Karma to include automatic reaction. Very often cities, states, communities and groups of individuals have invented and created a combination of laws and principles which they call a moral and legal code under which society soon finds itself in an entanglement, and in a mesh of complicated principles that bring unpleasant reactions from day to day as automatically as walking off the edge of the roof brings a drop to earth.

Society is today suffering from thousands of automatic reactions and results of its own tangled efforts to reform in-



dividuals and to interpret fundamental laws. This suffering on the part of society manifests in the suffering of the individuals and groups of individuals and in the affairs of the people as a nation or race. Again, the principles of the law of compensation and of Karma are used as an alibi or an explanation for these sufferings, and we hear it said that many of the sufferings of individuals and nations are the result of Karma created by the individuals of nations in previous lives; whereas, in fact, the sufferings are not Karmic but wholly automatic reactions resulting from mental attitudes and actions performed by the individuals or the nations in this very incarnation.

As just one illustration of the theme of my arguments, I want to refer to our almost universal system of creating and establishing moral or legal laws in our national, state and local statutes, not only for the purpose of punishing those whom we judge as being violators of natural and divine laws, but for the purpose of interpreting what we think we understand of those divine laws and principles. Thus man takes upon himself the privilege of interpreting and translating his conception of divine and natural laws, and becoming thereby not only a self-appointed lawmaker, but also a judge of the actions of others in the light of those arbitrarily made laws. And we all know that this process has become so involved, so entangled, so complicated, so flexible and susceptible of variation and modification, that continuously we have to submit the wording and the interpretation of these man-made laws and statutes to other groups of individuals, such as Supreme Courts and Appellate Courts, for an interpretation or a retranslation of the laws and a verification or denial of the customary application of them. Is it any wonder, then, that the average human being finds it almost impossible to evade or avoid becoming enmeshed in this maze of interpretations and translations and applications? The greatest of the lawmakers or interpreters of law frankly admit that the average individual in society is continuously violating or breaking some of the man-made laws, and that it is practically impossible for a normal human being—and especially any eccentric or slightly unbalanced or

ill or ignorant person—to live from day to day in our so-called civilized countries and cities without either unconsciously or consciously breaking and violating a number of these man-made laws.

The mystic philosopher knows that if a group of men or individuals meet together and agree upon some principles, some procedure or practice, some code of ethics or some creed or dogma, and establish it as a law for themselves and others, and agree that all shall abide by it or be held responsible for their violation of it, that although this agreement does not establish or create a divine or Cosmic law, binding upon all individuals, it does become binding on those who have formulated the code or procedure or dogma and upon those who learn of it and accept it, and that thereafter it becomes a sacred principle in the lives of those who have accepted it, although this sacredness does not make it either a divine law or necessarily in harmony with divine laws. And if such persons who have created such laws or codes or dogmas and have accepted them as a sacred obligation deliberately and knowingly violate or break them, there will not only be an automatic reaction from the consequences of their act, but there will be a Karmic condition come upon them whereby they must make compensation at some time.

Again we see in this the fundamental principle of Karma and of the Cosmic Mind, in that the Cosmic takes into consideration the motives, the intent and purposes of our acts rather than the nature of the acts themselves. If a group of men or a nation of individuals establish certain laws which they proclaim to be binding upon themselves and others, and if others accept these as binding upon them and thus make these laws a sacred obligation, the Cosmic accepts this condition as it looks upon a solemn oath or pledge taken by an individual; and furthermore, the Cosmic will not permit an individual or group of individuals to make laws and rules regulating the lives of others with a form of dire punishment to be meted out if such laws are violated or broken, but permit the creators of such laws to escape the prescribed punishment when they themselves violate them. In other words, the Cosmic will not permit an individual or

group of individuals to set up some laws, and punishments for the infraction of them, that will be binding upon others without seeing to it that the creators of such laws are also amenable to the laws. Man cannot be a lawmaker for others and a judge and prosecutor of those whom he judges to be violators of the laws and yet take upon himself the privilege or prerogative of making himself and his actions an exception. The result is that the laws of Karma react just as strongly upon the lawmakers who violate the laws as upon those who are more or less innocent victims of the circumstances created by these man-made laws.

My special argument at this time centers around our criminal laws and the manner in which they are interpreted, applied, tested, and used to punish violators of these man-made criminal codes. My argument does not include the idea that we should not have moral and legal codes or laws or principles for the safe and proper conduct of individuals and groups of individuals. But I do believe that instead of the thousands upon thousands of man-made laws, man-made interpretations, modifications and constantly varying applications of these laws, we should have a set of principles that are based upon divine laws and Cosmic laws, and that these should be promulgated and taught to youths and adults and so demonstrated and made understandable that mankind would find it possible to live day by day without continuously violating some of these laws and without jeopardizing his future state of happiness or liberty.

The first great benefit that can come from modifying our criminal and civil statutes, rules and codes, and making them conform to Cosmic principles, would be our correct understanding of the cause of violations—or, let us say, the cause of crime and the cause of weaknesses in our social conditions; and secondly, an improvement in our application of these laws, inasmuch as everyone would understand and realize that such laws were being applied consistently and without preferment and without legal loopholes or excuses, inasmuch as the judgment of man and the prosecution by man of the violators would be secondary to the judgment by

the Cosmic and prosecution or punishment established by the Law of Karma. Every mystic philosopher knows that while man may use his ingenuity and the ingenuity of a legal staff to establish a legal and technical alibi, excuse or explanation for his violation and thereby escape punishment at the hands of man, he cannot escape the judgment of the Cosmic and the fair and equalized judgment and punishment of the Cosmic. And all of mankind would come to understand also that in addition to the fact that the Cosmic would consider the motive and purpose rather than the act in its naked details, neither the social, the worldly, the religious or other qualifications of the individual would have any bearing upon the judgment, except the condition and quality of ignorance or mental inability to understand. There would be no such thing as stringent punishments for the poor and liberal considerations and lenient punishments for the wealthy. There would be no such thing as special consideration being given to a person of high social or prominent business standing, with no consideration being given to the lowly and the humble.

Another important consideration is the fact that society boasts of the fact that in its creation of civil, criminal and other legal laws and statutes, it attempts to seek justice and attempts to seek a correction of evil tendencies and to establish fairness, honesty and goodness. Yet, we who are dealing with this matter know that society in general, especially in the most civilized countries, is hypocritical in this regard. By the laws it has created, and by the varying application of these laws, society demonstrates that it is *not* fair and just to all, and that it is attempting merely to *punish* evil rather than to *correct* it. In society's general attitude toward the offender, and in its attitude toward those who have committed error, it forces upon the offenders, not only by the conviction but by the resulting procedure, the conclusion that society has hypocritically posed as a just interpreter but that it uses various ways and means to create additional inharmony and injustice and unfairness. Therefore, the offenders of society's laws, instead of learning a valuable lesson that will establish in their minds the desire for



honesty, fairness and justice, become convinced that it is all a matter of cheating and of hypocrisy, and that society does not seek to redeem the offender or the evil-doer or to heal the diseases of mind and character, but to gratify itself in the insatiable desire to glorify its own hypocritical pureness through publicizing and exposing the occasional offender as though he were a black sheep, and to be made an outcast, while society itself continues to hide behind its cloak of pureness and goodness and to put itself upon a pedestal of a greater height by dethroning and putting certain individuals down into a deeper abyss.

Through our activities in the various prisons throughout the country, and the various penitentiaries, we have a large correspondence with men and women who have either deliberately or unconsciously or "in accordance with custom" violated or broken some of the man-made laws. Hundreds and thousands of these individuals are studying our teachings and our work, or reading our magazines and books, in a sincere attempt to rehabilitate themselves — or rather to discover the truer and more fundamental laws of God and Nature and to rebuild their characters and start their lives over again.

I am not making any plea for leniency or special consideration for so-called convicts who, after finding themselves incarcerated in jail or penitentiary, suddenly desire, either sincerely or insincerely, to unite with some altruistic or spiritual organization for the sake of winning help in shortening their sentences, or having easier times within the prison walls, or securing exceptional paroles. I am glad to say that of the many thousands of persons we have been helping to revise their understanding of life and the divine and natural laws thereof, and of the thousands who are trying to remold their characters, only three or four in recent years have asked me or our organization to help them secure a shortening of their terms or any special form of parole; and in each case we have promptly and definitely informed them, and placed the fact upon record, that we will not attempt to influence any official or any court or any parole board in their con-

siderations of the prisoner's applications or desires.

Our sole purpose in our prison activity is to aid the individual to make the best of his life, and the best of his opportunities to remold his character and to prepare himself for a new cycle, a new path, when once he is released from prison. And I am glad to say that only a few have ever asked us for any money or any material aid. Of course, there are some artists in various prisons who have asked me to supply them with water color paints and materials with which they could make Christmas and holiday cards and souvenirs which they have asked us to help them sell, so that they might raise some money to be used as spending money within the prison. There are other artists who have asked me to give them the crudest of art materials so that they might spend some leisure hours indulging in the one dominating element of their natures, that of creating something of an artistic nature. There are musicians who have asked that they be given either some small musical instrument, or copies of opera music or other classical music so that they might keep in good practice and keep abreast of the development of music. There are women who have asked us to supply them with sewing materials or materials for embroidery, so that they might have a creative and productive period of recreation occasionally. There are others of scientific or technical training who have asked us to secure for them certain books that would enable them to improve their minds as well as their characters, and to fortify them for a better place in the social scheme of things after their release.

Not one has ever asked us for ridiculous or unnecessary things such as pieces of jewelry or watches or sets of unusual books of fiction or anything of that kind. In some prisons there are as many as forty to sixty men and women meeting together once a week to study and discuss some of the principles of our teachings, and there are some who have written excellent dissertations upon the analysis and application of some of our principles, and there are some who have made, at a great sacrifice of their leisure time and personal finances, beautiful things in metal and wood contain-

ing our symbols and have sent them as gifts to be given to our members or to hospitals or other institutions. There are others who have contributed articles to *The Rosicrucian Digest*.

The correspondence and reports from these hundreds of inmates of prisons and penitentiaries show a gradual change and improvement in their viewpoints on life, in their language, their vocabularies, and their happiness. Reports from wardens and officials indicate that these sincere students have improved in their prison conduct and are looked upon as excellent possibilities for the future. No charge is made by AMORC for any of the services or any of the books or instructions that are sent to these individuals or groups of individuals in prisons or penitentiaries or for any material or matter sent to them in any form. There are strict rules in every large prison and penitentiary regarding what things can be sent to prisoners, and books and publications and other things must be sent by the publishers or the manufacturers of them and not by friends or acquaintances. Therefore, our services meet many of these requirements and enable many of these prisoners to have things they could not secure otherwise.

But to return again to the unfairness of society, let me quote to you a part of a letter recently received from one of the prisoners in one of the largest penitentiaries of this country, who has been a very sincere student of our teachings and principles for a long time. I also want to quote to you an editorial that was published in the newspaper published by that very penitentiary, and of course written and prepared by the editorial staff composed of the prisoners of the penitentiary. The letter I refer to is dated May 16 of the present year and addressed to me personally. It says in part:

"Thank you for your helpful instructions and advice. I am enclosing an editorial from the paper published here, and in which it seems that others than you have the same viewpoint, and which you have verified through many experiences. I agree with you about the importance of money and the worship of money by individuals and the wrong use of it. When I was free (before being arrested) I spent my money freely

on others and too often on those unworthy; and since being here those persons are 'no more' as the ancients would have tersely put it. In common slang language, those persons 'just can't be bothered'. They are too busy looking for other suckers. I have never even received a card from them since my imprisonment. One lesson I have learned from that experience is not to cease being generous but to pick worthy recipients. By that I do not mean I shall give only to those who will return a like favor to me personally, but to those who are also ready to help others who are in need, regardless of who they may be.

"Yes, I made a mistake and I deserve all of the punishment I have received. But I believe I am being punished too much, but not complaining. My mistake was made on impulse when I was sick and hungry, and just released from a hospital. I was too weak and unable to work, being on sick leave from work, and the man I stole from owed me more money than that which I took. It was a desperate effort and a desperate act in the only way I understood, to get what was already mine and what I needed. The man I robbed could have paid me, but it was easier for him to put me off continuously. Anyone else in my place and condition and in such desperate circumstances would have committed the same act. But when I was caught in my act I immediately admitted my guilt but was beaten physically for hours by the police who felt that they had a 'sucker' who would be the bait for clearing up their 'blotter' or record of a lot of unsolved crimes. Anger because I would not make the confessions and false admissions they wanted me to make, caused them to beat me and put me in a terrible physical condition. They even took from my home my working tools and articles of furniture because I could not show 'bills of sale' for them and thereby prove that I had bought them and not stolen them. I was given five years and a fifty-dollar fine. The theft was only a petty theft and amounted to only two dollars. So far I have been in jail four and a half months, in prison twenty-three and a half months, and paid a fine of twenty-seven dollars, and I am on probation for three years, and still have nineteen and a half months more to spend in prison. In ad-



dition to all this, the police deliberately lied to the corporation or company I worked for, saying I had probably been stealing their tools all the time I had been working for them as a mechanic, and this made it impossible for me to arrange with them to ever go back to my former employment. This resulted in lawsuits and other unpleasant demands coming to me which finally robbed me of the five-thousand dollars' worth of money and home and equity that I had saved through a lifetime of hard work since eight years of age. The probation department refused to let me leave the county while on probation for a while so I could get another position in another steel mill at my regular trade, but I have never become bitter to the degree that I have wanted to seek revenge or adjustment. The blows have been hard and depressing. Finally, the last blow came when the police or some others of an official capacity framed up a plan for me to get work just outside of the county and then to accuse me of violating the probation laws. This sent me back into prison for another long term. So society has constantly sought through its officials and laws, rules and regulations, to not only punish me very heavily for a crime, but to work injustice and unfairness in my life and to show me in every definite way that society was not trying to redeem but that it was avenging something in a spirit of bitterness. I will rebuild my character, however, and rebuild my fortune when society finally allows me to have the right and privilege of working and living properly. I have attempted to have the board of parole release me a little sooner than they have decided because I have two sisters who are dependent upon me, one a crippled widow and the other having been abandoned by a drunken husband. All that I can conscientiously and properly ask of you is that you help me to present my case to the Cosmic, that justice may be done not only to me but to all concerned, and that some mercy be shown my two unfortunate sisters."

And now, read the following editorial published in the penitentiary newspaper where this prisoner and a large number of others are studying our magazines, books, and special manuscripts in the hope of becoming decent

citizens and constructive workers in the field of civilization. I know that much that is said in the following editorial is true, and I feel like adding these words: "But for the grace of God, I, the Emperor of AMORC, might be in that same penitentiary and suffering the same punishment at the hands of society that this unfortunate man is suffering."

"THERE, BUT FOR THE GRACE OF GOD. . ."

When Lincoln Steffens was a boy he watched an artist at work painting a picture of a muddy river. He criticized the picture because there was so much "mud" in it, to which the artist replied: "You see the mud in the picture, my boy. All right, there is mud, and lots of it. But I see the beautiful colors and contrasts, the beautiful harmonies, and the light against the dark."

Mud or beauty — what do we look for in our fellow-men? The casual observer, glancing over the long lines of men in gray behind these or other prison walls, sees only the mud, yet, on the outside these same men may have a record of brilliant achievement; may have been outstanding figures in the business world; may have been the heads of respectable families, until either voluntarily or under the pressure of circumstance they violated one of society's man-made laws and exchanged their names for a number.

An ex-convict was asked to speak before a Rotary Club in one of the metropolitan cities recently on the subject of "Society's Attitude Regarding An Ex-Convict." As a prelude to his talk he passed out two small squares of pasteboard to each Rotarian. One had the word "Yes" printed on it, the other, "No."

"Gentlemen," he said, "I am going to speak frankly and honestly to you and in return I am going to ask equal frankness on your part. In order to avoid any embarrassment I have provided you with two cards, identical in size, one in the affirmative, the other in the negative. Don't put your names on these cards. Merely answer the question that I ask you, honestly, by dropping one of the cards into my hat as I pass it. Destroy the other one. Please be fair to me as well as to yourself, as this test forms the basis of my talk to you today.

Two hundred twenty-six

Here is my question: Have you at any time of your life, issued a check with insufficient funds in the bank to cover it?"

When the poll was taken over sixty per cent answered in the affirmative. The speaker announced the result and said: "Gentlemen, that is the reason I stand before you today, an ex-convict. As you look at me you may well say, 'There, but for the Grace of God, stand I.'"

To the late Clarence Darrow, the famous criminal lawyer, is attributed this pertinent remark, while addressing a jury: "There are only two classes of people, the caught and the uncaught. My client, unfortunately, comes under the first category. But, for the grace of God, benign environment, destiny, call it what you will—but for this fortuitous set-up, gentlemen, any one of you might have occupied the defendant's chair in this court room."

It is undoubtedly true that the majority of men incarcerated within prison walls are more flagrant violators of the social code than the average. On the other hand there are many men serving

penal sentences who are not criminals in any sense of the word. If all of society's transgressors were imprisoned the population of the so-called "free world" would be greatly reduced. Yet, apparently, only when the prison uniform is donned does the mud come to the surface. The world is quick to condemn, quick to censure or advocate punishment for the other fellow's mistakes. It is the natural human tendency which oftentimes asserts itself in an effort to distract attention from one's own transgressions.

"Let him who is without sin cast the first stone." If this Biblical admonition were heeded meticulously the slurs cast upon those of us who are convicts would be few indeed.

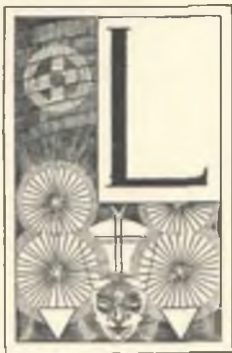
In every man can be found some good traits. Underneath the surface mud there lies some "beautiful colors and contrasts." Why not look for the gold in mankind instead of the dross? The next time you pass the bleak walls of a prison and see the long lines of men in gray, just say to yourself, "There, but for the grace of God, stand I."



Ever-Living Truth

By PETER WOLFE

EDITOR'S NOTE:—Peter Wolfe is a nationally known author, and has contributed articles, stories, and verse to many leading periodicals. At this time he has several books ready for publication. Through his course in the technique of story-writing, he has been the means of helping many who have literary aspirations. Further information regarding Mr. Wolfe may be obtained from *The Rosicrucian Digest*.



LONG ago, when the Incas builded on the Andes, and when the Mayas watched the stars from their observatory temples, there was a living truth that gave vitality to their lives and to their ancient empires. This truth was at first kept from the

masses, but as the centuries passed, teachers arose and spoke directly to the people. These teachers, Moses, LaoTze, Confucius, Zoroaster, Buddha, Christ and Kukulcan, have given essentially

the same message. This message was also taught by the *rishis* or forest seers of India, and is preached by the *sanyasins* or free spirits of today along the banks of the Ganges.

Essentially the message is this: Man is an immortal spirit, free in his inmost essence, though bound in appearance. That which binds him is self-limitation, not divine punishment; but he grows through struggle with his limitations. Any man or woman anywhere can grow through this character-creating struggle, can become something finer than the average of mankind, and with no limit to this growth.

There is a universal truth. In fact truth must be universal to be true—and in the proportion that man attains to



this truth he is free of the self-imposed limitations that hamper him.

Despite the limitations that harass you, you are an immortal spirit, and you can liberate yourself by an appeal to this universal truth. This truth is called by theologians God; by science it is called Law; by astronomers it is called Mathematics; by mystics it is called Love.

Look for this Law and set it in operation in your life and you will begin to change for the better at once. Look for God, for Law, for Numbers (or Harmony). In social life look for Love which expresses itself in mutual aid or cooperation.

Do not however, dear friend, rest with merely recognizing the universal Law. Try also to express it in specific situations or instances. That is, be more logical or scientific in your thinking. Be more affectionate and considerate in your personal and social life; thus calling into play the law of Love. And seek for God, or the Absolute, in all things—so that you will be completely centered in truth.

There is also another important aspect of truth. Harmony or balance in the arts leads to the creation of beauty, and beauty is a mighty factor in lifting the soul to the heights of real achievement.

Try to realize this. You, now—wherever you are—you are an immortal spirit. Nothing can destroy you, the real selfhood in you. There is a dynamic

spirit in your being that cannot be reached by disaster. It is this Self which you must find and cherish.

You can see at once that this is a very inspiring belief. But practically all modern psychologists as well as all ancient teachers concur in this teaching. "Character is destiny," they say—see Stefan Zweig's recent "Life of Mary Stuart." You really make yourself. If you are frank with self-analysis you will find this to be so. The hard part of this teaching is that your limitations are self made. So, my dear friend, if you accept the first part of this teaching, that you are immortal, you must accept the disagreeable truth that no one is holding you back but yourself. Stop, therefore, finding fault with external conditions and begin working with yourself.

This process is called recreating the individual, and it is a strictly individual achievement, which neither the state nor the church can complete, though undoubtedly they can help.

This is living philosophy. It is living in you.

You are potentially divine. Recognize the spirit of God, of Truth, in you—and then begin to give it expression. Works as well as faith.

This truth is the pearl of great price spoken of in the gospels.

This truth however is not to be taken as "religious truth." It is the living truth of all life everywhere and forever.



Strength lies in the absence of fear, not in the quantity of flesh and muscle we may have on our bodies.—*Mahatma Gandhi.*



TO ROSICRUCIANS OF PHILADELPHIA AND VICINITY

The Benjamin Franklin Chapter of AMORC in Philadelphia invites you to share in its activities—to enjoy the functions of its sessions. There you will meet persons of like mind, and you will be able to participate in unique experiments and hear excellent discourses.

Chapter sessions are held every second and fourth Sunday of the month, at 7:30 p. m., at 1821 Ranstead Street.

Members need only present their credentials to be admitted.

*The
Rosicrucian
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July
1938*



Along Civilization's Trail

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

Editor's Note:—This is the fifteenth episode of a narrative by the Supreme Secretary relating the experiences he and his party had in visiting mystic shrines and places in Europe and the ancient world.

A STRANGE EXPERIENCE



WE BOTH concentrated our digging and probing on the one place in which we had made our discovery. We were soon rewarded for our efforts and we turned up brick after brick, each weighing about ten pounds, all deeply and clearly

inscribed in cuneiform, some bearing the inscription of Nebuchadnezzar's name. Turning them over, we saw that they had a sticky black substance smeared on them. "Looks and smells like asphaltum," said Brower.

"It is," I replied, "the Babylonians had asphalt or bitumen pits, and they used this substance to coat their bricks just as we use the same material today as a preservative on our roads and highways." "And you will observe," I continued, "that it has done an excellent job." We hurried, for the hour was getting late, to reduce the size of the bricks—because of their weight—with a hammer we had for the purpose. We knocked away all except the area containing the inscriptions. We soon had a very representative collection, and one quite heavy. We intended to take them back with us to America for the Rosicrucian Museum. In fact, they are now part of

the collection to be seen in the Babylonian and Assyrian gallery of the Rosicrucian Museum.

In this same palace where we were making our discoveries an outstanding tragedy had happened. Alexander the Great, after successfully putting to rout the army of Darius, the Persian king who occupied Babylon at that time, and taking over Babylon himself, was murdered in this palace at the height of his power, and, it is said, while in a drunken stupor. Near here, in this series of earth mounds, was the ruins of a library. Ashurbanipal, last Assyrian king, and grandson of Sennacherib, built himself a great library at Nineveh, Assyrian city located north of the present city of Bagdad. This was centuries before the great Alexandrian Library of the Greeks. He had thousands of clay tablets inscribed in cuneiform writing placed in jars. These stone books, for this is what they were, were placed in rows on shelves, properly classified. There were thousands of them, devoted to the subjects of science, history, various phases of literature and religion. Hanging from the top of each was a little straw tag giving the title of the tablet, or the subject of the book. Some of these books were later filed in a library built in Babylon, and they have not yet been discovered.

The great library of Nineveh has been found; that is how we know of



these books and their classification, and most of its stone books which lay in a heap when the building crumbled are now in the British Museum in London. On some of these tablets are found parts of the story of the flood mentioned in the Old Testament. The legend, as it also appears in the Old Testament, tells of the hero building a large boat on which he took his wife and a pair of each of the animals, and that all other humans and animals were destroyed by the deluge, and that finally when the flood subsided, he and his wife and the animals were left to perpetuate themselves as the only living things. This story is undoubtedly based upon an actual local flood within that region, and of course it was thought by the early writers to have been a deluge of the whole world. It was passed perhaps by word of mouth, or even by tablet, to the Egyptians, thence to the Hebrews, and it was finally incorporated in the Christian literature.

We loaded our camera equipment into the car, also the inscribed stones, for our porter would not help us with them. They were to him taboo; that is, untouchable. A curse, so the natives believed, would be inflicted upon those who disturbed the property of the dead. The Assyrians, like the Egyptians, threatened trespassers and those who would violate their sacred precincts with oaths of vengeance. Ashurbanipal, for example, declared in cuneiform writing on each stone tablet of his library (each book, in other words), that "who-soever shall carry off this tablet or shall inscribe his name upon it side by side with my own, may Assur and Belit (gods) overthrow him in wrath and anger, and may they destroy his name and posterity in the land." Now we began to realize why they feared to visit this site. Strange, too, since working in the palace rooms I felt rather ill. Beads of cold perspiration stood out on my forehead, unusual for this climate. I felt exceptionally tired. My head throbbed slightly. I laughed to myself, and said, "the power of suggestion."

Relieved of our burdens, we climbed over several mounds to another large pile of crumbling brick. It is referred to by some authorities as the remains of the Tower of Babel, mentioned in the Old Testament. The Babylonians, con-

trary to popular knowledge, built many large towers. The one to which the Old Testament refers was just one of many similar structures. The predecessors of the Babylonians were the Sumerians, a people who came from a mountain land far to the north, and finally settled on this plain which they named the plain of Shinar. In their home land they worshipped in temples on mountain tops a god named Enlil. He was the god of the earth. To simulate the mountain temples they built great tower temples which were cube-like in shape. The base was nearly as large in area as the height of the structure. Surrounding the base was a great stone courtyard. On one side three large inclines or ramps made it possible to reach the first two levels of the tower, and from there a gradual incline continued around the entire structure, making it possible to reach the tower top. On the top was the actual temple itself in which dwelt the priests, and in which the ceremonies were conducted.

Koldewey, German excavator and archaeologist, has reconstructed, from the plans he made of the ruins of Babylonian tower temples, complete models showing how they actually appeared in ancient times. The highest of these towers was probably some four hundred feet, which, like the great pyramid of Gizeh, looked by comparison to the surrounding level terrain much greater. Of course, to the captive Hebrews, this god of the Babylonians was a false one, and the worship of him on such a high edifice, reaching, it seemed, into the clouds, was a defiling of the sanctuary of their own god, consequently the story of the Tower of Babel. These tower temples contributed to later architecture and were first copied during the Hellenistic period. The world's first lighthouse, on Pharos Island, outside the ancient port of Alexandria, Egypt, was a copy of these tower temples. It, in turn, became the model for the Mohammedan minarets.

As we pondered among these ruins, in our mind's eye we could see the Hebrew slaves, naked except for loin cloth, with matted hair and beards, fettered with bronze chains and anklets, toiling, sweating, and stumbling in their misery and near exhaustion, in the blazing sun under the lash of the whips of

their Babylonian captors, making and carrying the brick which was raising a tower for the worship of the god of their oppressors, offering prayers silently for their deliverance — prayers, the echo of which still ring in the chapters of the Old Testament. Cruelty, yes. Unnecessary—yes, also. But the custom neither began with the Babylonians nor did it end with them. This much can be said of the Babylonians: Their persecution of the Jews was not primarily a religious one, but a political one. Judea being a subordinate state and a rebellious one, its warriors became political prisoners of the Babylonians, not religious ones. Persian, Lydian, and Assyrian prisoners were treated likewise by them. Today, NOW, the Jews suffer persecution again, but in this day and age it is not principally political persecution but religious or racial persecution, which is a far greater reflection upon the level of intelligence of an age than the punishment of a people because of political uprising.

I found it difficult to draw myself back into my immediate surroundings. My thoughts seemed so easily to restore these ruins into the gloriously beautiful structures they once were. Ethereal throngs pushed by me, jostled me; strange sounds came to my ears. It seemed that the citizenry of this ancient place were again going to and fro, attired in their costumes of yore, occupied with their interests of four thousand years ago. I was an unseen spectator of their daily life. My own life and times became a vague dream, difficult to realize. To think of the present was an effort. In fact, the present was unreal. I was slipping back into the past where I felt, somehow, I rightly belonged. Further, I felt as though I were relieved of a burden, like one returning from a journey of responsibility in a distant land. I was now among friends, yet something continually annoyed me, a voice, faint, distant, but distinct, kept calling me. I could not avoid it. If I listened, this joyous procession, this Babylon of which I was now a part, became hazy. I decided to get away from this voice, to move along with the people about me, to enter into their spirit and mood. I rose, but I seemed to float; surprising to me, yet a pleasure, was the sensation.

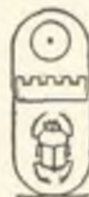
Two hundred thirty-one

Then the sound of my name crashed down upon me like a bolt of lightning. It shattered the vista before me; towers, palaces, streets, peoples, slaves—they all fell into mere parts like a jigsaw puzzle dropped abruptly on pavement. They melted before my eyes, and through the mist there appeared the face of Frater Brower. He was speaking, but his voice was still distant; then it gradually grew stronger as though it were approaching me from afar. He was shaking me by the shoulder and saying, "What is the matter with you? Why don't you answer me? We must get back. Are you ill? You are extremely pale." I realized now I must have fainted momentarily while seated on the sub-foundation wall of this tower temple. And yet, how clear had been my experience, how vivid in all its details, hardly like an hallucination that comes from an ordinary lapse of objective consciousness. I was ill, extremely so; I burned with fever. My mouth was parched and I was badly nauseated.

Over and over again, like a leer, the words of the Babylonian execration imploring the gods to punish despoilers coursed through my mind. I attempted to ridicule myself as I lay in the back of the bouncing car heading again toward Bagdad. I thought of the dozen or more volumes I had read quoting the authorities of the world, and of the Rosicrucian teachings, all of which discredited this superstitious belief, yet mocking me was this ailment, the discomfitures of which gave the oaths a more vivid realism to my semi-delirious mind than anything which I could recall having read or studied. Reason gave way to fantasy. I pictured myself as the victim whose life was to be given to prove the mysterious potency of these ancient curses. I had been chosen to vindicate the Babylonians, to discredit the stigma modern science had placed upon the forces which they were said to invoke!

Several days of quiet, after a diagnosis of my case as mild tropical fever combined with intestinal influenza, caused possibly by an insect bite on the desert, saw me rally sufficiently to prepare for the trek back across the desert. Our trail was now to lead northward and westward like the flow of the ancient civilization whose sites we had been visiting.

(To be continued)





Romance

OBSERVATIONS ON THE LAW OF HARMONY

By FRATER FRANCIS J. INGMAN, F. R. C.



SPRINGTIME and June! It spells Romance to every youth. It is a wild and flighty epoch for youngbloods, as the endocrine glands make their seasonal shift in balance. There is no study quite so encouraging and consoling, in contemplating the prodigious problems facing the future generation, as that of observing our youth.

The beginning and blossoming of romance is always more interesting than the culminating. And that inquiring and ascertaining method of parry and banter, is found in the ever magical realm of the narrator's and poet's exploitation—romantic glances! Windows of the Soul! Blue, brown, and hazel eyes, flashing forth their attractive glances, straining every iota of polarity that can be mustered. And when "boy meets girl" and finds a proximal range in the scale of attraction, what wonders of mental, emotional and physical upheavals belong to mystical understanding.

To watch them together far exceeds the plotted drama, for now we are watching soul-stuff in action—soul-stuff in adjustment, if you please, to the social conventions versus the terrific stress of attraction. To see them firmly but graciously subdue these swells and primitive urges, is to visualize a gorge-

ous and beautiful step of our progress on the spiral stairway.

We cannot deny but what Love is a central fact in life. Every thought, action, hope and anticipation, may be in some way linked with this profound emotion that has ever created peace and war, success and failure, compatibility or divorce, a life of endless turmoil or contentment.

To persistently shove Romance into a cold discussion of scientific facts is both brutal and inhumane, we resolve, yet there are none of us but who will countenance an occasional digression, appraising and crystallizing for us some pertinent laws and principles whose applications have long since skipped our minds. Shall we begin?

Where the electrical is to be found, so also the magnetism or attraction of divergent polarities. No one can gainsay that the boy is positive, aggressive, dominant; that the girl is negative, recipient, and passive. It is but a matter of observation. Let us say then, that it is a most natural thing that polarities will woo and court one another. This relentless and universal action finds no vacuum; it is but a step from the laboratory of the chemist, physicist, botanist or biologist, to the parental home of active, searching, restless youth. And regardless of the site of observation, the Law of Attraction continually parades before the eyes of even the casual observer.

Man is dual. We are acquainted with physical body and objective mind; but above this function higher forces and the subjective mind. In this higher

realm lies control and direction for the lower—"as above so below."

Now mind rules and governs the body, and no one then dares say but what romantic attraction originates in our higher forces. I believe agreement is universal that all lasting romance must be of a mental and spiritual nature. To deny this is to deny duality.

But our personal summations are not all alike. As a composite, we have myriads of degrees and gradations. Herein is found a clue to our personal likes and dislikes regarding the personality of those repelled or attracted by us. In our Eternal Journey, it is as though we were keys on a colossal piano-board,—each with a different pitch. Romance is very particular in applying the Laws of Harmony—the gamut is so great. Nor is pitch in itself enough: there must be taken into consideration the quality or timbre, and the precious overtones. Too, some of us stand at different levels on the Great Clef, and we are prone to function best in certain or particular scales. By this far-fetched comparison, one may readily see that the subject and theorization of Scale Harmony, in its relation to the appealing subject of Romance, possesses far greater fascination than the fundamental Law of Attraction. Thus far, we have a machinery set up, operating according to law and order, but with no rhyme nor reason. Is there a why, a purpose, a motive?

Now in manner subtle, mysterious, and intriguing (with quips and quirks positively baffling to man) on roll empires, eras, and civilizations, replete with great loves that made history—yet motivated by the identical laws that govern even you and me. The lowly are affected precisely as the mighty, for law shows no favoritism. Can there be Law behind such a trivial thing as Romance; or shall we indignantly inquire if the great emotion of Love must be subjected to such regularity, precision, and accuracy as Law?

Do not hasten to the conclusion. Sympathy or intolerance can carry us far from our original premises, and cause us to cast fundamentals overboard. I believe the Mystical Triangle will aid us in solving the question.

When two opposing lines meet, this crossing produces a new thing or manifestation. This intersection is the third

point or apex of the triangle.

It is given us that man must replenish the earth. We have a primal instinct for perpetuity of species. Every Soul must have a place of abode that it may gain in its objective: experience. In order to guarantee and secure this physical objective, offspring must be forthcoming. To polish this crude but necessary process, the method does not proceed helter-skelter. Quite the contrary: Intricate system, law and order prevail. Now comes the procedure that intrigues youth and adult alike: Selectivity.

There is a boy for every girl in the world,—certainly! But not just any boy or any girl. In order to guarantee the optimal result there must be selection according to Harmony. This selection is the sum total of the Unconscious Mind and Personality, Heredity and Environment, Education and Culture. In fact, every possible factor of influence, which affects us in the least way, consciously or unconsciously, enters into the Selection Quantum. Regardless of our approach and observation, two obvious results appear to every reader musing on Romance: (1) it provides new experiences for the parties concerned, (2) it makes for and creates a new and potential haven for offspring. The third point or apex is manifested when the breath of life enters the newborn, and the Mystical Triangle is again fulfilled by Law.

I have neither the inclination nor intention of walking into any ambushade or embroglio, which may be so easily done in attempting the exploration of any by-lanes or side-roads in the field of Romance. The slightest inadvertence in premise sequence, and furor awaits participants. Let us hold then to generalities, and accept or reject Romance in the light of Harmony and Attraction.

Spring and June! We sit back in our chairs during sanctum quietness and solitude, and muse on the seemingly momentous past, present, and future. Sometimes we are sad, sometimes speculative, yet always happy when contemplating that all seed sown has invariably harvested One Elevated Step on the great ladder extending upward, a Step whose planning, erection, and execution, we should confidently repose in the little men and women of today—our Youth!





SANCTUM MUSINGS

Rosicrucian Behaviorism

By THOR KIIMALEHTO, *Sovereign Grand Master*



WHETHER we wish to or not, whether we like it or not, we find ourselves considered as representatives of the groups to which we belong. Our family, our society, our church will be judged favorably or unfavorably according to our speech and actions.

In Europe, for example, it was customary at one time to despise Americans because of the many wealthy and uncultured people who had the time and money to spend on travelling. Hotel keepers and stores took advantage of American travellers until they lost the American tourist trade. It is a common failing for people to generalize hastily and fallaciously.

People say of President Roosevelt, "You can tell that he had his training in Groton and Harvard." People think that musicians must be temperamental, artists immoral, and writers eccentric. People think that teetotalers must be peculiar and extreme.

We do not want to be tagged with unsavory epithets, such as "queer" or "fanatics" before the public has an opportunity to get acquainted with our aims and course of instruction. We do not want people to be afraid of us be-

cause they have heard that mystics disapprove of meat-eating or of certain facets of the marriage relationship; that mystics are ascetic, unworldly, impractical, and unsocial.

We do not expect mankind to attain illumination in one generation. There is a long stretch between the beginner on the path and the student ripe for illumination. Anyone, for example, can learn to understand and appreciate music or art without making it a profession and it is not difficult to learn to play one instrument moderately well. The knowledge is a pleasure besides making you a finer type of individual. It is better that our nation be made up of music lovers and people who enjoy spending leisure hours in practicing an instrument. It is better that our nation be made up of lovers of art and people who like to dabble in paints, clay, and water colors and understand what a lithograph, a woodcut, and an etching are. What an inspiration it would be for our artists and musicians if we were a nation of music lovers and art lovers!

The same principle holds true with mystic studies. We want the world to be interested in mysticism, to admire and respect mystics, to appreciate the aims of mysticism, to honor the great mystics of the world. We want the co-operation of mankind. It is not important at present that every man and woman reach the sublime heights in this incarnation. It is not necessary that all

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Two hundred thirty-four

reach the very advanced stage where a strictly ascetic life is necessary. For a long time students of mysticism can live very much like the average human being, enjoying in moderation all that the world has to offer. In fact, it is part of the human education on earth to explore the avenues of the senses, that they may become neutralized by a conscious understanding. He who lives entirely apart from the world cannot understand the problems, perplexities, and difficulties that human beings must face in daily life.

We who have drunk deeply of the waters of the well of life know that even a little must bring refreshment to the parched lips of mankind. Even a little knowledge of the Way, the Truth, and the Life will make life happier on earth. Just a little kindlier feeling, just a little more compassion, a little more sympathy for the weak, the helpless, the defeated, the frustrated, will completely change the nature of our civilization. With all our mechanical improvements, with all our societies, foundations, schools, hospitals, and clinics, our civilization is still ruthless and barbarous. Nietzsche's cruel dictum still seems to be the guiding motif: "The weak must go to the wall and we must help them thereto."

There is so much needless suffering in our lives caused by indifference, carelessness, and lack of consideration. Much of the misery in marriage would disappear if each put the welfare of the other first. Foremen and teachers could keep their enthusiasm on a high pitch if principals and supervisors did not treat them like irresponsible beings and impose upon them rules and regulations or a uniform method like a straight jacket. Superiors are not and should not play the part of an infallible God. The world of politics and business is honeycombed with graft, corruption, and downright dishonesty. It is quite evident that people do not take either God or the moral law seriously.

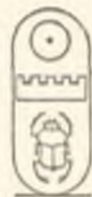
Think how our world would be transformed over night if we could inspire mankind to accept God and the moral law, if we could implant into the world-consciousness the doctrine of rebirth and the law of cause and effect. Would a man steal if he realized that he was only stealing from himself? Would a

man slay if he knew that the weapon would be turned against himself? Would a man gamble if he knew that the unearned wealth must all be given up? Would a man exploit others if he knew that rebirth would place him among the exploited? Would a man be utterly indifferent to the needs and sensibilities of women if he knew that he would have to take his place some day in their ranks in order to be made to understand all emotions and sufferings?

Where experience and realization have not opened our eyes, we are unimaginably callous and even cruel. The light that mysticism has to give is sorely needed. The great institutions of the past have broken down. They no longer exert the influence which they did previously. The church has lost its influence. Few take church doctrine seriously. Society is still undemocratic and competitive. The schools still grope blindly for aims and methods. Our best schools are distinctly snobbish in spirit. Science is still coldly impersonal, and indifferent to the immoral uses of its gifts. The home is no longer a little sanctuary with the parents the guardians of the hearth. Children frequently must be saved *from* the pernicious influence of the home and the parents.

The world we have created is out of harmony and equilibrium. We are all like Alice-in-Wonderland, and we do not know whether we are coming or going. For what shall we educate our children in an insecure society? How can a woman dream of wifehood or motherhood when men prefer self-centered and sensual lives? How can a man be honest in a society of cut-throat competition or the mass-production of machine-like corporations?

What the world needs is soul education, spiritual enlightenment, simple ethics and morality. Until the dregs of humanity are redeemed, and we stop creating the gulf between the very poor and the very rich, there will be no peace for any of us. Until ruthless warfare ceases, there is no place for the accomplishments of culture. Until the world is safe and sane, and orderly, there is no happiness for any of us or our near ones and dear ones. We must learn to regard all mankind as near or dear, as brothers and sisters.



That is the message we want to put across. That is the salvation the world needs. That is all we want to do at present. That is all we want you to do. It is suicidal to ignore the needs of the world's submerged masses.

We, as members of the Rosicrucian Order, can lend a hand in this mighty and divine task. Let us concentrate on essentials. Let us hammer on the great moral law. Let us teach people the fallacy, the shame of callousness, cruelty, and heartless selfishness. Let us not examine our members to see whether they lack any angelic qualifications. Let us not waste time on doctrinal interpretations. Forget about meat-eating, because it is sometimes found necessary. Our strict vegetarians are as uncharitable as the arrogant Brahmins toward the meat-eaters. The storm about marital continence is unnecessary at present. Society has not yet reached the state of development, you will all admit, where marriage is unnecessary. In fact, we need a revival of the institutions of marriage. All the virtues that a beautiful home and family life engender are sorely needed in our madly materialistic society. Individualism rampant must be curbed. It is proven a deadly menace.

Psychic powers, too, are unimportant at present. To live in New York and do business in China by projection are fantastic and gross exaggerations of mystical teachings. We do not want to lure members by misrepresentation or an appeal to cupidity or the promise of miracles. We do not give our members a secret formula for instantaneous success or happiness. We do not want to win members by false promises. We want Rosicrucianism to be a *way of life* emphasized. We want ethics, morality, and character training stressed. Let the world learn to live in the light of the highest ideals it already possesses.

Since the world will judge Rosicrucian claims by members of the Rosicrucian Order, let us make an effort to be worthy of the message that we have elected to give. Let us scrutinize our own conduct remorselessly. Let us be most careful in thought, in word, and deed. Let us be as neat and dignified in appearance and attire as the world demands. Let us cultivate refinement in manners and speech. Let us be gentle,

courteous, and as considerate as we know how. Let us act in the manner we have always dreamed and imagined and expected real Rosicrucians to act. As the poet said, "We grow like unto the thing we contemplate." It is frightfully disillusioning to new members and to people who have not yet entered the Order to hear a member talk rudely to his wife, or to see officers or members act coldly to each other, or disinterested in the problems of their brothers.

Let us try to lead superior lives. Let us spend our leisure in beautiful ways. Let us cultivate the arts. Let us learn to love reading and study and good books. I said to a member recently: "Why don't you read more? Why don't you bring your information up to date?" He replied, "I used to read much. I have many books in my library, but I have no time to read." Read good newspapers and magazines. Keep abreast of times. Know what is going on in the world. Be intelligent and informed in conversation. People do not have to agree with you, but they should respect your ability to maintain your point of view. They should be forced to admit that you try to live up to your ideals. Let the world see that membership in the Rosicrucian Order makes a definite, unmistakable impress upon your personality and your life. Let your light so shine among men that they will be constrained to praise the Lord. You have no idea how carefully people watch you and how wide your circle of influence is. If you make an effort to represent the ideals of the Order adequately, if you are not afraid to be militant in your defense and promulgation of Rosicrucian principles, you will be a truly worthy servant of the Cosmic. You will be a channel for Cosmic purposes. You will be a light to all men.

If you love humanity, can any cause be nobler? Can any cause be more worthy of your supremest efforts, your concentrated support? With the help of profound conviction, it is not too difficult to live in the light of the highest that we know. It is not too difficult to do the task assigned us either in the Order or in the world. Not if we truly love blundering and suffering mankind. Not if we truly love God. To love, no task is too great, no sacrifice too much.

Two hundred thirty-six



INSPIRATION IN STONE

Such edifices as this centuries-old Cathedral in Mexico are the attempts of man to fashion in wood, stone and metal, symbols that glorify the perfection of the god he conceives. Whether the church in the past has intentionally or inadvertently suppressed freedom of thought, does not detract from the fact that through such magnificent structures as this one, it has preserved and encouraged the arts and given the man in the street an opportunity to enjoy them.

(Courtesy of The Rosicrucian Digest.)



QUESTIONS WHICH TOOK 6000 Years To Answer

FOR 6000 years men have hunted, worked, fought, and thought together. From a simple society of thatched huts, grouped about a central fire, to the modern complex government, civilization has advanced. Each century had its perplexing problems—seemingly inexplicable phenomena—and questions which proved the knowledge of the day hopelessly inadequate. Each generation, however, brought forth geniuses, incessantly inquiring minds who sought the answers, and one by one the mysteries of nature and man faded into understanding and wisdom. These accumulated answers constitute our learning of today; but to some they still remain unknown, for they are out of touch with them. In their thinking they belong to an era of centuries ago. Below are typical questions to which man, now, for the first time, knows the answers. But can you answer them?

What are the emotions?
How can we direct intuition?
Do you know the mystery of sleep?
Have animals souls?
Can animation be suspended?

Does consciousness exist in the living cell?
Have dreams a significance?
What are auras?
Are there secret temples in Tibet?
Have drugs a beneficial effect?
Can nature be used in business?

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A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



IN MEMORIAM OF FRATER HARRY L. SHIBLEY

Frater Shibley's transition, which occurred on July 1st in San Jose, California, has deprived the Supreme Grand Lodge officers of a friend, counselor, and close associate. His years of publishing and printing experience made him of inestimable value to AMORC. His magnetic personality and keen mind won for him a host of friends among the members of the Order here and in the foreign jurisdictions of AMORC which he visited. His philosophical concept of the life hereafter up until the time of his *Great Initiation* was in accord with the Rosicrucian doctrines.

(Courtesy of The Rosicrucian Digest.)

" THIS WISDOM MUST DIE ! "



Truths That Have Been Denied Struggling Humanity

FOR every word that has left the lips of bishops or statesmen to enlighten man, a thousand have been withheld. For every book publicly exposed to the inquiring mind, one hundred more have been suppressed—*damned to oblivion*. Each year of progress has been wilfully delayed centuries. Wisdom has had to filter through biased, secret sessions or ecclesiastical council meetings, where high dignitaries of state and church alone proclaimed what man should know.

Are you prepared to demand the hidden facts of life? Will you continue to believe that you are not capable of weighing the worth of knowledge that concerns your personal freedom and happiness? Realize that much that can make your life more *understandable* and *livable* has been left unexplained or intentionally destroyed. At first by word of mouth only, and *now* by private discourses, are *revealed* those truths which secret brotherhoods preserved in ancient temples and hidden sanctuaries, from those who sought to selfishly deprive humanity of them.

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