

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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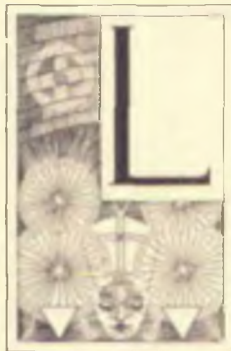
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

## A GLASS HOUSE EXISTENCE

By THE IMPERATOR



IFE is to live, not endure. It is a cause, concerning the end and purpose of which we can speculate, and to a great extent intuitively sense. Since life physiologically is animation, a motion of body and mind, we are conforming with its nature

only when we use its power of self-action; that is, when we *act* and *think*. One who assiduously avoids intensive action of either body or mind, or both, is denying life its complete expression. Contrary to legends and romantic tales, no one has yet established proof that anyone has ever lived for centuries. The great of every age, even those of Herculean strength who had bodies that were towering symbols of health, met inevitable transition—the greater initiation that must come to all. Thus, since carefully planned methods intended to greatly lengthen an individual's life have resulted in adding but comparatively few years, one must judge whether the effort expended for those years, the denials required, the experiences forfeited, were too great a price to pay for the longer but stunted life.

We all admire those men and women who have reached an age in excess of three score and ten, and who still possess the youthful appearance and preservation of one considerably younger. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the

preservation and elongation of life. But again, mere age must not be the measuring rod for determining the value of long life; rather, this should be the extent to which it is lived. A large university in America has kept alive for matters of experimentation in its biology laboratory—carefully sealed in a special glass container, in ideal thermal conditions in a fluid of rare chemical properties—a chicken's heart for a period of nearly fifty years. The heart has all of the pulsations of the normal heart of a chicken. Let us presume that a human being with full possession of his faculties could be kept alive scientifically in like manner for centuries by being isolated from all external influences which ordinarily depreciate life, and by being prevented from those activities which eventually terminate life. How many men and women would care to add fifty or one hundred additional years to their lives under such conditions? It is not life, then, itself, that we all want, but what life may afford us in joyous moments, in opportunities for accomplishment, and in experiences which broaden the mind and satisfy the soul. A science that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace greatly, that we must refrain from pouring our mental and physical energy into things that are far more important to us than a few added years of passive existence, is wrongly evaluating life.

Again we must say, life is to live, not to endure. Is there anywhere an inventor, an artist, a writer, a business man or woman with high ideals and a

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worthy project, who would not gladly give ten years of later life, of a life of inactivity, so that *now*, while he or she can, they may enjoy intensely their powers of accomplishment and the exercise of their abilities? What man or woman would deny himself or herself present minutes, golden minutes of varied experiences, of great activity, and of living to the fullest in accordance with moral and ethical laws, for the later years of a comparative inertia? True living begins with accomplishment, the planning and execution of a plan that permits tasting and experiencing life, that makes for the cramming of the human consciousness with impressions from which stimulating ideas may come. The one who will only wade into the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature. The one who stays securely upon the ground and depends solely upon his own legs for locomotion, may never risk being thrown from a horse but neither will he ever know the rush of wind in his face and the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of having varied human experiences, who decline to wrestle with the forces of nature for fear that they may be compelled to draw upon the energy required for a longer life, have gained what by their caution and frugality? The reward of old age? What are these joys of old age, that they are so highly praised by men? In the decline of life, our powers of perception are weakened, our ability to experience *the new* is limited, for our capacity of enlarging our knowledge either by actual participation in events or by reading what others have done or are doing is restricted. In old age we cannot live in the world of imagination, as when we were in our youth, for imagination affords its greatest satisfaction only to those who do not know the fallacy of much of that which they imagine, and to those who still have ahead of them years in which to materialize their dreams. The future for those who are aged has narrowed down to the now.

The aged are left with but their memories. One, therefore, who has lived a full life, who has wasted no conscious moments, who has accepted the gauntlet thrown down by existence itself, who has explored himself and the world in which he has lived, who has not let any man or group of men limit his thought or his inquiries, will have a large library of volumes of thought, of memory impressions which he can call upon and relive hourly with great pleasure and joy. If he has had a sheltered existence, led a passive life, pampered the life force within himself, and has frequently withdrawn from contests with life so as not to bear any of its bruises, he will have missed many glorious adventures. The events which he can recall with great emotional gratification, will be limited to the number he can count upon his fingers. Each day of the later life he was so careful to preserve will become a dreaded monotonous existence, unable to provide the joy of experiences or the stimulus of cherished memories.

Life is to live, it is not to waste. For example, one who uses to the fullest extent his faculty of hearing is the one who seeks the harmony of sound, who attempts at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self. He will not, however, to show his independence, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must therefore live intelligently. He will not hold back life nor niggardly use it, but neither will he cast it away. Today must be lived — each hour for what it will afford, for living is consciousness, and consciousness is experience. Tomorrow may offer what today cannot, therefore, life must not all be spent at one time. One can, if there is nothing from which he will refrain and he does not act contrary to conscience and divine Cosmic laws, live a century, yes, even two centuries of experience, within the ordinary normal span of years allotted us by the decrees of nature. It is far better to say, at the close of life, "I have lived," than merely, "I am ninety."





## Are We Civilized?

By FRATER WALTER A. FINCH, F. R. C.



**T**HAT state of society which is supposed to lend the greatest facility to the Pursuit of Happiness we term Civilization; but with the advance of civilization this pursuit has become more and more indefinite in its ultimate objective, less defined in its real purpose, less articulate in its groping aspiration. The fault lies not in civilization of course, but in succumbing to its multifarious lures. The trend of civilization is toward the multiplication of the material, bodily comforts, the elimination of the unpleasant, rather than toward the realization of a state of equanimity between our imaginary desires and our actual needs. In our stress to attain the *means* to a state of Happiness we have lost sight of the *end*—Happiness itself. The question arises then whether true civilization in its initial impetus may not be a *result* of the common good arising *from* the Pursuit of Happiness, rather than a condition or state of affairs supposed to be conducive to this well known, but elusive, pursuit. Happiness being anything but a state of stress—rather, indeed, the opposite of a state of stress—it is difficult to see how a mad endeavor to attain to a multiplicity of worldly goods can ever add much to the attainment of equanimity—to retire and live happily ever

after? Alas! such happiness is but an elusive phantom. That which does not add some element of lasting happiness, other than anticipation, to the present can never do so in the future.

The first requisite toward attaining this desired goal is unquestionably the elimination of obstacles from the path. Since the state of happiness is the antithesis of a state of fear, it becomes evident that happiness cannot exist until at least a measure of the prepossessions of fear has been eliminated. This process of elimination is in itself associated with a glow of the mentality which may be termed happiness; but this glow, this radiance of immediate success, is but temporary; new prepossessions, new forms and nuances of mental dissatisfaction and unrest rise up to cloud the rosy horizon. It becomes further evident that complete happiness is not possible until *all* fear and fearful nuances have been eliminated.

Fear, in the first place, is intuitive, yet often associated with some form of ignorance—we never know exactly what we fear, an intuitive impulse projects a haunting imaginative specter which we must elude at all costs—and in eluding this mysterious specter we attain to a state of mental relief which is easily comparable to happiness. This is of course the primitive form of attainment, but it is nevertheless the prevailing one. We are all seeking feverishly to elude something, to attain to what seems to be a more desirable state—eluding physical discomforts, unpleasant associations, laborious conditions, boredom, a thousand

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and one longings and desires for "something different" — and these constitute more or less subtle forms of FEAR which we would gladly escape—and, of course, be happy ever after. Yet the attainment seems ever to fall short of the anticipated Happiness, something more seems to be required, and we immediately find ourselves involved in the elimination of new problems.

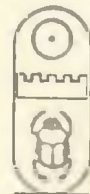
Civilization is supposed to come as nearly as possible to a solution of these problems; yet as a matter of evidence it seems to have little to offer above an array of gadgets for the manipulation of natural forces, a relief of some of the more pronounced physical discomforts and an addition to the pleasant. Something in the way of "culture" has indeed been added to the amazing array of gadgets by which we commonly measure our "progress"; but this too seems to have added as much of a burden of fears as it has eliminated. The truth of the matter is that no lasting happiness can be built upon a basis where anticipation exceeds fulfillment—which state obtains in all the manifestations of physical nature. All our culture hitherto has been a refinement of mental states leaning preponderantly toward the physical rather than toward the purely spiritual. The Pursuit of Happiness has centered largely on the acquisition of personal possessions; and culture has centered on a fine discrimination in the best usage of these possessions; even our standard knowledge has been heavily preponderant toward the refinement and enhancement of the physical nature.

Yet happiness is not to be found in cults, fads, creeds, styles, and such sophistries. The elimination of one major fear leaves the mind open to a hundred—of minor insistence, perhaps, but not minor in importance, for Fear begets Fear. Fears of losing what we have, and of not being able to attain to what we haven't; the cycle is limitless, the more we get the more we need; acquire a home and we must furnish it, and continually add to it; take a wife and we must clothe her (alas! if that were all!); acquire an automobile and we must have gasoline and oil to run it, and a hundred odd items to add to its convenience and comfort — acquire an education and our wants mount a thousand-

and-fold, reaching out into a hundred odd ramifications. In our Pursuit of Happiness we run the gamut of emotion and sensation, to end up on civilization's junk heap, utterly void and bored and satiated.

The trouble is that we have attempted to eliminate the wrong things. Civilization has failed to teach us that Truth of Truths, that Happiness is not to be found in the pursuit of the Unattainable, but rather in the *elimination* of the unessential. By reducing the sum of our wants we add to the sum of our Happiness; we gain nothing by acquiring that which is either of artificial or evanescent value; we add only to our burden by acquiring that for which we have no real need. After all, what are the essentials of a sane and happy life? Merely the elimination of the unessential, and the attainment of the essential. But what is unessential, and what is essential? Since true Happiness is a state of mind, that is unessential which does not contribute to it, and that is essential which *does* contribute to it.

FEAR contributes nothing, and therefore must be eliminated; but it cannot be eliminated by acquiring a diversity of new desires and whims, which lead us on into an eternal quest of acquisitions and eliminations. FEAR being unessential, obstructive even, to civilization, it must be cast out bodily, not by any process of elimination but by the cultivation of that bulwark of the soul, Love—Love of Good, Love of Truth, Man's Love for Man. FEAR dwindles as Love kindles and glows in the soul of man, the storms of life dash and roar about him yet he stands as staunch as the rock of eternity, untouched — not unmoved, as you might believe, but untouched. FEAR does not exist to him, but in the stronghold of his soul the unquenchable fires of Love and Understanding flame and flare with an intensity that another could not withstand—torrents of mighty emotion, unquenchable, but controlled. Upon the souls of such men is laid the foundation of tottering civilization—tottering because the framework is built of unstable materials, built by the rest of us, in our ignorance and misunderstanding, built of FEARS — fear of losing what we have, fear of not having what we haven't, fear of man, fear of want,



fear of life, fear of death, fear of fear, fear of God even, fear of ourselves. Fearing when we are wrong, yet fearing to do right for fear we shall be laughed at for our simplicity, or ignorance, or hypocrisy, or for fear that we shall not be deemed intellectual, or sophisticated, or modern—whatever it is that we fear others might deem to be the criterion of sophisticated happiness. Our fear of feeling inferior — seeking to surpass others, thus making ourselves happy in making others unhappy by creating envy in their hearts—O vanity of man. No, we cannot be happy unless we possess everything that others have, our cup is not yet full, in our eagerness forgetting to observe that *their* brand of Happiness seems no brighter than our own.

Fortunately, civilization is something more than an array of gadgets and conveniences, a fine yacht or mansion, something more than a snappy attire of expensive cloth and a polished bearing, something more than a sophisticated flippancy or studied accent in which we are expected to believe lies the acme of culture. These things are but accessories, far too often superfluous and synthetic. Not here, in the advance of engineering, in the conquest of time and distance and of Nature's forces, in the marvels of mass production — these things are mere accessories, very fine ones indeed, but still accessories — no, not here, but in Man's Altruism, his Charitable Institutions, in the kindly impulses of his heart, in his somewhat groping but well-meant movements for the development of youth, in his tolerance toward nations and men and races and humanity at large — here we must look for the landmarks of the advance of Civilization. Primitive and half-hearted, half-believed-in, as yet—but a beginning. In the elimination of hatreds and fears of outside forces and the elimination of selfishness in the hearts of men, in the reverence of their idea of God and the development of Love in each individual heart—these are the evidences of Civilization that will endure, when all else has dwindled to dust and been forgotten.

When men have cast the shadow of FEAR out of their hearts and stepped from under the cloud of uncertainty into the searching light of Truth, then men will walk free upon the face of the earth. Then, men will not make puppets of men, leading them to echo *their* fears, to go about shouting *their* meretricious policies as the only road to salvation. Then men will not goad the passions of men into raging fires of hatred to fight *their* wars for them, helping them to realize their iniquitous ambitions — for then men will have cast ignorance out of their hearts and will know Truth. Men will not be the puppets of other men but will look to their own souls and the needs thereof, for in their hearts they will know the unquenchable knowledge of Truth, that Peace on Earth, Good Will Toward Men is not only the watchword to eternity but the key to the gate of Untouchable Happiness in the world of men. Then men will walk upon the earth free men, giving out of the charity of their hearts to them that have not, all partaking of the bounty of the earth and none wanting, none selfishly hoarding what he cannot use, none misleading others for the furtherment of their meretricious purposes — for men will know. None poisoning others with sophistries and iniquitous teachings— for none will believe. Each looking with kindly tolerance upon the faults of others, for each knows that he has faults of his own—and though none are perfect each man extends a helping hand to his erring brother, helping him along the path toward that rising sun of Happiness in Truth.

Utopia? Indeed, it is. But not so distant as it seems. Man has only to open his heart to his brother, and let the natural forces of human kindness and understanding spring up—choke out the weeds of human selfishness—and watered by the tear of human sympathy this hardy flower of the soul can blossom with amazing rapidity. Let man but open his heart to the LIGHT OF TRUTH and his Utopia is won. Utopia, like Charity, begins in each individual heart, and radiates throughout the universe—not in the sophistries of Governments, but in the individual heart of Man is the true UTOPIA to be found.



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.

## "ARE LARGE FAMILIES ADVISABLE?"

*Frater George C. Briner, an educator of years' standing, is able to express a valuable opinion on this question, from a personal consideration of the educational and social factors involved.*

*Dr. S. C. Long, prominent physician and surgeon, is able from the scientific point of view to speak with great experience on this question.*

**I**F PARENTS were physically and mentally sound; propagated their species because they loved children; had the economic status to raise children; were ready to assume the responsibilities and duties of parenthood; had the financial security so that they would not become burdens to their offspring; and had foresight enough to realize the peculiarities of racial inheritance, large families *might be advisable!*

Millions of families — many races — many nations — different religions and many forms of governments—City Life—Country Life—Neighbors—ENVIRONMENT. Can parents with many children cope with this obstacle—ENVIRONMENT. What do statistics say?

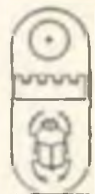
In a large business organization many subordinates are employed to guard the interests of the business; experts are employed in each department. Maximum efficiency must be maintained. Otherwise economic death follows.

In a family with ten children, how well do the parents organize their com-  
(Concluded Page 213, Col. 1)

**T**O THE parents who can afford to feed, clothe, and educate and provide proper supervision and disciplinary training thus preparing each child to become a useful member of society a large family might prove an asset and a great blessing. But unless these opportunities for proper development — physically, mentally, and morally to fit them for useful citizenship—can be afforded the offspring we see no moral obligation to bring children into the world.

How many can meet the physical and financial responsibility attendant upon the rearing of a large family? Very few, if any.

Few realize how dearly parents of the past, especially the mothers, who raised ten or twelve children, paid in health, happiness, and comfort. Whether or not able to finance their proper care and training in many cases children would be subjects of delicate health, or  
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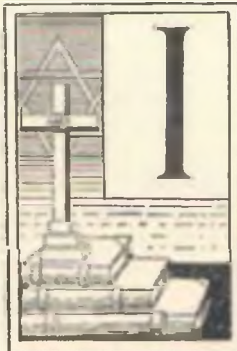




## A Task for Rosicrucians

By RAYMUND ANDREA

(Rosicrucian Grand Master of Great Britain)



**I**HAVE been much interested in the swift and spontaneous response to my recent article in the *Digest* on world affairs. It revealed to me how strongly students within the Rosicrucian Order, and outside of it, were thinking about the

incontrovertible facts set forth in the article. To be quite frank, I expected this reaction. If I had not believed I was feeling the pulse of students on this subject, and a very strong pulse it is, I should not have appealed to them. But I found, from appreciative letters received from several countries, that I had taken the temperature of thinking minds on matters of profound import to them, and they welcomed a statement in plain language of plain facts which they had not voiced for themselves.

There is a point of special interest to Rosicrucians about the article in question. I make no apology for the reference. The article was, in some measure, *prophetic*. It was written prior to the days of the Jewish persecution in Germany and out of my hands; and by the time it had reached the editor America had been swept by a wave of indignation and disgust at the outrage, and the cooperation against the modern tyrants

I urged was already on foot before the article appeared. Do not mistake me. I did not expect my article would work an international miracle. The point is, that I anticipated an urgent need for cooperation and sensed approaching conditions which would precipitate it.

Those advanced in the Rosicrucian studies will recall that the faculty of prophecy is one which is fostered and becomes of unusual power and use under the training given in those studies. It is not a faculty to be lightly used: on the contrary, there is a great responsibility in its use. But I refer to this instance as one of a concrete nature which suggests that if we are alive to the work in our hands, we shall know not only what is happening within our immediate circle, but around us and a long way from us in matters pertaining to the trend of world affairs. We must place our thought upon the pulse of things where our fellowmen and their destiny are concerned, and take the offensive.

Now, since the article in question, I need scarcely remind readers that the offensive *has* been taken. In fact, it has been taken in America far more strongly and swiftly than I anticipated. I doubt whether the world has ever witnessed such a heady current of cooperative interest and alignment of aim as has been seen between our two countries within the past few months. And what pleases me is, the focussed interest and will of our members has had its part in it. I have felt the increasing coalescence of thought force set solidly, at whatever

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cost, against the detestable crimes which have disturbed the peace of our day, and a gathering stress of world opinion against the depraved instigators of them. This world stress is beating unrelentingly against the seats of iniquity, and those who sit on them are feeling the baffling insecurity of their tenure. The forces of social rightness, justice and humanity are of tremendous and irresistible strength. Every one of us has proved that in his own life. When great nations align themselves with those forces, something is bound to happen. It is now on the verge of happening; and we are taking a responsible part in its happening.

Some of my correspondents have asked me earnestly what special thing they could do to help offset these evils which have so distressed them. I have been asked for some kind of formula which might be used concertedly. This has its uses, but I doubt whether it is necessary in view of the stable and persistent basic thought tendency in our lives and the direction in which our quickened thought forces are now focussed and operating. I have even been asked for some formula of peace to be used in concert. Yet there is not a religious community in this country which has not set this ideal daily before it: week in and out it has been the public theme of practically all statesmen; groups of all kinds and denominations of every description have voiced it persistently; and the press of the democracies has reiterated it untiringly. There cannot be an intelligent person in the democracies whose mind has not been impressed by it. And for ourselves, in our Cathedral of the Soul contacts, there are special sessions for every day towards this ideal. Nor is the latter an emergency experiment: it has been an established institution within the Rosicrucian Order since 1930.

Every member of our Order should know beyond doubt or question, and I wish everyone outside of it knew as well, that the Order has nothing *new* to add to its traditional policy and aim in this respect. If that policy and aim were written in the hearts of whole nations of men, the present "international complex" would not exist. The real Rosicrucian ever was, and I am persuaded is

now, an individual with peace and kindness and compassionate helpfulness in his heart, one to whom the distressed and perplexed come in perfect confidence and trust and assured of understanding and upright treatment. That is what I read in the great souls of the past. It is what I see in the great souls of the present. There is nothing, fundamentally, they can add to that. But ostensibly, they can bring that goodness to a focus and not be afraid to take the offensive against any evil that menaces their fellowmen. Emerson once said that our goodness must have some edge to it, or it is none. I believe that. It is not enough to sit down and pray for peace and goodwill and think we have wrought a miracle. We must assert ourselves, in any way in which we are able, to bring that goodness into active opposition against those circumstances, men and governments which threaten to curtail human freedom and crucify in soul the sons of men.

I said we were "in trust to curtail and stamp out" the evil that militates against our ideal. I repeat it, emphatically. I will never be a party to that quiescent frame of mind which takes comfort to itself in the placid thought that because we are at a crucial point in the evolution of the races, therefore it is inevitable that injustice and cruelty and all their attendant vices must prevail for the term of our natural lives and we can rest comfortably in our own assurance and knowledge and allow the blackguards of creation to run their course in triumph. To me, that is the cardinal iniquity. It is an acquiescence in suffering and demoralization and in flagrant opposition to our ideal. I may not be able to save my fellowman from the despoliation of vulturine men, but I will speak with plain and uncurbed frankness the word of justice for the one and against the other. And I am heartened that those who have written me, are, to a man and woman, of the same mind. It often takes a great crisis to reveal the real soul of man. We know little of it while life runs smoothly and all is well. But let the devil raise his head on this planet and sneer at the goodness we have bled our hearts to attain, and the lightning of God will flash forth with terrible vengeance. The scriptures have told us



this from infancy. It was so in olden times: it is so today. And much as I deplore the cause, I, for one, am not sorry to have lived to witness the truth of it.

Rosicrucian members are distressed because their lot has been cast upon evil days. Let it be remembered that many notable Rosicrucians appeared and worked through very difficult historical phases. It was precisely in such cycles that they unexpectedly shed abroad their peculiar and dominant influence and gave hope to multitudes by their fearless works and raised their spirit to combat ignorance and oppression. We resent incursions upon our peace of mind; we grieve that the world ideal of culture can be so ignominiously lowered under the authority of brazen usurpers before our eyes; we recoil at the abuse, lying and intrigue directed with malicious intent against verified and unshakable truth: and a feeling of inevitability creeps over the soul. That should not be. It is a confession, not of the weakness of our ideal, but that it does not yet master us. The spirit of mental and spiritual conquest should become, under our profession and practice, so strong and sublimated, that we should not only accept any challenge against it, but take the offensive against any encroachment upon it.

One correspondent in America wrote me in sorrow that she could do so little regarding the matters I wrote of. Yet she was awake and progressive enough to send the Emperor's article and my own to the governor of her state. That single act of devotion in a great cause may well have far reaching consequences; far more, in fact, than that of a group of devotees who read the articles, prayed for peace, and slept soundly. I am not incriminating any member, or group of students, but what nauseates me in a critical hour, or in any other hour, is a reading, meditating, lethargic, self-possessed and self-satisfied mystic who believes that policy fulfils his mission in life. I am convinced that far too many are primarily intent upon their own development and goodness, and far too little concerned to put any pressure upon themselves to bring their faculties and energies into requisition in this great day of opportunity.

For mistake it not, there is no such day of opportunity for the real mystic as when the floodgates of high crimes and misdemeanours in states are open and he has to fight for the highest he knows, or lose it. The contemplative mind may find its joy, inward satisfaction and ecstasy in the quiet days of repose and tranquillity. Even so, it is all too prone to become a contemplation of selfish personal abstraction and completely non-productive of any great work. The present is far from such a period. If we could but see it, the greatest call today, blindly inarticulate as it may be, is for those who have the mystical power in their right hand and can use it. From the ranks of our high grade members should come forth those who have in silence through the years taken the measure of their abilities, equipped themselves to sound the note of mystical supremacy, and can make their influence felt in the affairs of their time. It would be a sorry confession for us to have to make, that in these days, when under an urgent demand upon science and industry to perfect a war implement of unbelievable proportion, cleverness and destructive power to meet a material emergency, the response to that demand is met with incredible rapidity and completely, while we, who have given long years to the study of mind and the forces of thought, steeped our minds in the literature of men who have given a new trend to world history through their manipulation and use, and even fed our indulgent imaginations with the possibilities of doing ourselves likewise, should not play our part in adding something to the determination and strength of the democratic ideal and pledge that the aims of the aspiring Machiavellis of our day shall be rendered abortive.

Our task is to steel the will and hold it like a drill to the one point of higher and nobler achievement for specific purpose. That purpose is a broader, freer and more useful and expressive life, not only for ourselves, but for others. If I am reminded that there is also love, I am not unmindful of that. Love can never operate in its true estate, efficiently, wisely, impersonally and with Christ-like compassionateness, unless the mind is developed, exalted, and knows the

technical possibilities of the love force directed into other lives. Jesus was a master of mind, and a very practical man: in fact, it is impressive to note how little suggestion is to be gained, from the scripture records, that he was in any sense a contemplative. He was an active, progressive, fighting mystic. Had He not been so He would never have been so astute in His action, so unerringly correct and direct in His speech, or so loved in the depth of His heart creatures whom we should find it very difficult not to justly condemn. How often did he warn His disciples and bid them beware of the hypocrites who were watching every opportunity to thwart Him and destroy His ideal. That warning still sounds in our ears and is justification sufficient in urging that the understanding mind should be opposed with all its force against the threatening dominations in the world today.

This is our task: to put the mind, trained to the Rosicrucian ideal, on active service in the realm of world affairs. That applies, primarily, I grant, to the comparatively few who are ready. If they feel no call to that, they have a lesser call, and it is an imperative call which cannot be shirked. It is that they resolve to fit themselves for the morrow, and today throw the light and inspiration they have into other minds in preparation. We know that is being

done within the Order, continuously and unselfishly. I regard it as one of the greatest things being done. I have seen kindness, generosity and great personal pains expended in instilling into others knowledge and guidance which even those of early days in the Order possess. They have needed no encouragement; they have taken the initiative; and by taking upon themselves something of the burden of other lives, they have received added impetus to their own powers.

In conclusion, I would strike a note of encouragement. I believe the Rosicrucian Order has a greater standing and influence today than in any previous century. That is probably due to the fact that in former cycles it worked under great difficulty. Political domination and religious bigotry made it very precarious for the early worker to do anything but in the closest secrecy. Yet in spite of restrictions, threats and penalties, the few real mystics wrote and published, and suffered for it. We owe them much. And in some countries of Europe today the same crass ignorance prevails, and the mystic has to work within the veil of obscurity. But it is not so with us. We have a clear field for speech and action, and we mean to keep it. There is our opportunity and our bounden duty. Let us see to it that we leave a good record of our passing through this cycle.



## QUESTIONS OF THE TIMES

(Continued from Page 209)

*By George C. Briner*

pany? How many of these children turn out to be 100% successful? How many turn out to be failures? How many just "carry on"? What do statistics say?

Where there can be *only* two executives; where authority cannot be delegated to another for at least eighteen years; where subjective conditions are as powerful as objective conditions, wise parents should be guided by reason rather than by passion and selfishness.

*By Dr. S. C. Long*

even suffer premature death, or their lives would be handicapped because of lack of mental and social training.

My conclusion is that the number of children in each family should be limited to such as can be adequately cared for from every standpoint thus fitting them mentally, morally, and socially to take their places ultimately as useful citizens.





## Unity In Diversity

By LEOPOLD DE POSTELS, F. R. C.



THE nature of the mind is such that it tends towards diversity. It is capable of thinking its own thoughts, forming its own concepts and expressing them in its own peculiar manner of speech and action.

Were it not for this tendency towards diversity on the part of the human mind, personalities distinct from each other could not be developed. It seems to be the intent of the universal creative intelligence to express through the greatest variety of forms and personalities. It may be observed that the more evolved an individual, the more definite and different from others is his personality. Genius is a pertinent example.

It is, then, through the experiences of life, through individual thought and action, that each one sculpts, consciously or unconsciously, his personality-to-be. He is ever becoming what he makes of himself.

The advanced student of mysticism and aspirant on the Path, quickly recognizes that the development of the mind, the refinement and definition of the personality, is to be his major task, at least during the probationary period of his life which constitutes the preparation necessary before a greater mission may be entrusted to him.

Also many of the beginners on the Path recognize that success in life depends largely upon the development of the mind and its potent faculties of concentration, observation and memory, perception and interpretation, reasoning and will.

However, if a developed and definitely individualistic mind is not sufficiently governed by a spiritual awareness of unity, it becomes either a colossus of selfishness and greed, a dynamo of egotism, a tyrannical reformer, or some similar instrument of darkness.

Such human monstrosities and their lesser agents have for too long now rained their influence of destruction upon the masses of ignorant and weak-willed humanity, defaming the spiritual, ravaging the sacred, degrading the noble, destroying the beautiful and cultural, the constructive and good. Today their destructive efforts are redoubled but only because it is their last stand and bitter fight against the conquering powers of Light and Love.

The student and aspirant need not fear, however, as long as he heeds the warnings of those who guide him. He is often told to beware of the left-hand path. The two paths run very close together before they definitely branch apart. And one's discernment and vigilance are required, not so much at the time of the parting of the ways but from the very first steps on the Path and to its very End.

How is the student to safeguard himself from the path to the greater darkness? He should realize from the very

beginning, and always bear in mind, that the demonic monstrosity of an egoistic and selfish tyrant as well as the compassionate and illumined master are the result of long processes of self development. Therefore in the very beginning must the aspirant learn to discover the nature and potentials of the seeds he plants and allows to grow in the fertile ground of his personality. He must dispassionately take stock of the qualities of his character traits, and observe discriminately the tendencies of his nature, not for self-condemnation but for self-improvement. For every aspirant possesses weaknesses. The wise student, however, strengthens them in the earlier stages of the Path.

He would do well to examine himself as to the following: Does he tend to force his opinions on others about him? Is he anxious to win an argument rather than learn a new point from another? Does he expect that others live according to his pattern, and does he criticize them severely when they do not? Does he attempt to use his will over that of others? Does he feel gratified when he has proved himself superior to another? Does he resent advice? Does he desire approbation in the eyes of others? Does he seek to impress others with his attainments? Is his desire for power greater than his desire to serve others? Does he shut his mind to the views of others? Does he covet positions for the power, glory or any reward that they may bring him? Is he jealous of the success of his fellow students? Does he place his own well-being above the welfare of others? Does he like to speak mainly of himself? Is he content in serving "two masters"? Does he consider the middle path to be a compromise between his lower desires and the dictates of the Voice Within? Does he resent admitting his mistakes to others? Does he resent having his weaknesses pointed out to him? Does he disregard all helpful criticism? Does he find it difficult to work in cooperation with other aspirants? Does he see more bad than good in others? Does he attempt to justify his resentment towards others? Does he use his knowledge and power for predominantly selfish aims? Does he confuse false pride with self-respect?

Is he indifferent to the plights and sufferings of others? Does he desire to dominate conversations? Is he absolutely satisfied with the qualities of his own character? Is he blind to the fact that irritation and resentment are but caused by his own weaknesses? Does he love the sensational? Is he prone to gossip? Does he enjoy humiliating his enemies? Does he delight in playing with the hearts of others? Does he exploit the confidence that others have in him for his own self-gratification and advantage?

If the answers to any of the above questions are in the affirmative, the student may know that he is cultivating right there a seed which if not eliminated through patient effort will grow eventually into a dominating lust for power, an unquenchable thirst for self-aggrandizement or self-gratification. At the parting of the ways these qualities shall stifle the Voice Within and paralyze the redeeming power of the soul, leaving the student an easy prey to his baser nature, and ultimate self-destruction shall be the result.

From the foregoing the true Path towards mastership must be clear to every serious aspirant. He may develop his mental powers to the utmost of his ability, but greater still must be the development of his spiritual awareness. He must endeavor to make the inner voice of his soul his constant guide. He must discipline his mind to follow that inner guidance. He must develop habits of thinking and doing in terms of spiritual values. Above all he must develop the qualities of the heart that the greater love many manifest as infinite patience, as gratitude for all gifts, all experiences and for life itself, as devotion to the highest ideals, as loyalty to the cause of service and the Hierarchy, as tolerance towards all souls, as understanding and kindness towards others, and as compassion and sympathy for the less fortunate, the ignorant and the suffering.

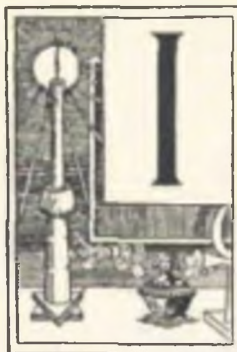
Thus Unity shall express through Diversity and Harmony be made manifest. Thus the Greater Love shall enter the aspirant's dedicated heart and abide there forever, making him truly a power for good and a blessing to all mankind.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced 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.*)

### BUILDING A RESERVE



**I**N OUR modern training there is quite definitely impressed upon the most of us the necessity of building in order to have something in reserve. Early in life most of us receive encouragement to save money, and the word reserve has come to be connected with finances.

Such an attitude toward saving has led many people to devote a great deal of their effort toward the accumulation of funds out of their earnings even to the extent where they deprive themselves of things which are needed because saving to build a reserve has become almost an obsession with them.

Saving or the building of a reserve, however, is not, even in our everyday lives, confined to money. We are taught to create reserves in our bodies by proper living and eating in order that an additional reserve of energy and vitality is available to fight against the possible encroachment of disease. In other phases of our everyday life we also make it a point to see that certain supplies are in reserve. Few owners of an automobile would drive far without an extra tire or start across a country

We are encouraged to have money in various forms, in actual cash or through wise investments in order to have something available in an emergency or toward making for security at an age when we may no longer be able to earn.

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where provisions would probably be scarce without taking extra fuel, oil, and water. All these illustrations go to show the importance in our lives of arranging to see that a reserve of various things which we use and depend upon is available to us in case the immediate supply is exhausted.

To analyze the problem from a broader point of view, we might ask the question: what step follows in case the reserves themselves are lost? Many people in directing their time and efforts toward the accumulation of a reserve of anything in the form of savings have so built their lives around the acquisition of funds and the intended use of them, that when the unexpected occurs, as in the case of financial panics when even the safest and most conservative forms of investments are endangered, these individuals find that they have no reserve beyond money, nothing to take the place of this material thing. If the accumulation of this reserve has become so important that it overshadows all of our lives, then we have had very little time to work toward the accumulation of any other reserve upon which we may fall back for support in a time when it is needed.

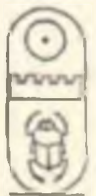
The human being is quite able to adjust himself to various circumstances, but the adjustment must be both physiological and psychological. We must train ourselves to be able to make either adjustment, that is, the building of vitality and health will lessen the possibility of our being bound by illness and disease, but unless at the same time while we have been increasing our physical vitality and resistance we have also developed mental attitudes that give us a reserve in sound judgment, the ability to make decisions, and depth of convictions in our ideals which will add assur-

ance and determination to our efforts and activities; we will find that in cases of an emergency when health may be gone, when our savings are lost, when we are deprived of things we love, that we have nothing upon which to stand. It is important that in addition to the very good habit of saving, and the accumulation of reserve which we may have, that we also devote a part of our time to the consideration of those reserves which are not dependent entirely upon changeable economic and material factors for their existence, but which produce peace, forethought and wisdom in our own minds and establish for us those intangible qualities which we have as reserves regardless of what may be ahead of us.

The purpose of all teaching which tends to develop the inner man, or the soul as you may choose to call it, is to assist in bringing about a balanced development so that an individual life will not base all its dependence upon a physical changing thing. To exemplify these ideals, and to be a place in which we may approach the consideration of our immaterial reserves, The Cathedral of the Soul was conceived and is perpetuated for those who may wish to stop in their daily activities and give a few moments consideration to the accumulation of those reserves which lead to true happiness and peace of mind. Regardless of where you may be or what you are doing, you are privileged to participate in these activities, and if you feel that you could well devote a few minutes each day or each week toward the establishing of a reserve in terms of future happiness, then we invite you to request, from us, a copy of the book entitled "Liber 777" which explains in more detail the purposes of this Cathedral of the Soul.



I have told you of the man who always put on his spectacles when about to eat cherries, in order that the fruit might look larger and more tempting. In like manner I always make the most of my enjoyments, and, though I do not cast my eyes away from troubles, I pack them into as small a compass as I can for myself, and never let them annoy others.—*Robert Southey.*





## The Feeling of Inferiority

By FRATER CARL L. FLINDT



HERE are a large number of sources of the very common feeling of inferiority. The reasons for the feeling are often legitimate and actual, but when the feeling itself grows to an overwhelming emotion, perhaps a part of the universal emotion of fear,

then this feeling no longer is of any value and has become a deterrent to all progress. It is this overwhelming feeling with which we must cope.

The current popular methods of dealing with this feeling have to do mainly with the feeling itself. These methods seem to make little attempt to trace out the cause of the matter. Some such methods, as they appear in certain of the colleges, make use of comparatively violent methods and include the use of alcoholic beverages. Other such methods—which are perhaps more popular—realizing that the feeling as it exists is a result of untruths, set up other fabrications to counteract the originals. These appear in sales books of popular and widely used nature.

The inferiority feeling may lead to a large variety of complexes once it gets tangled up with many of the so-called cures. Such cures really treat only the symptoms and not the disease, and as such they can have but a temporary ef-

fect. The disease itself arises from mistakes and misconceptions which are based on incomplete comprehensions of the external world.

The external face of the world which is so all important to the average man is too often accepted as representing complete truth, and here we have the principal cause of the feeling of inferiority. An analogy might be drawn between the face of the external world as it presents itself to us and the cinema as it might be viewed in one of the many theatres. Suppose that we are observing a cinema and that we find it rather impressive. The effect we shall suppose is perhaps pleasant — perhaps dramatic. We may listen and observe, to some extent spellbound. And yet if we were to look behind the scenes, the buildings, much of the scenery, and many of the rooms, we would be surprised to find that there was nothing but common uninspiring wood props, dingy rags, unimportant-looking cables and ropes all probably necessary to the impressive scenes we have just viewed; still how unimpressive and ephemeral looking do the same scenes appear from the rear view! We might begin to wonder if we were rightly so impressed.

Now the person who has the common so-called inferiority complex is impressed with the external world to a very much too large extent. He too readily gives to others the credit such persons seem to demand. He too readily accepts the criticism of others as something of seemingly overwhelming



import. He needs to have a truer conception of things as they are. He needs to look behind another's bluster and see his errors. He needs to look behind another's criticism of himself and see his motives if he can.

The world is built so that every man has a part to play. Who shall say that one man's role is more important than another's? While it is true that there exist a number of factors in the external

world, some of which seem to belittle some men, and others of which seem to exaggerate the importance of other men, these factors are not always what they seem to be. The Rosicrucians would call them "Hollywood fronts" strewn along life's pathway almost like scarecrows. It is possible with the aid of Rosicrucian methods and principles to look behind these "fronts" and see life as it is.



Everything which *is* has its own nature. When it no longer persists change occurs which, too, is known by its nature. Thus a thing is or it changes, and all this we call *order*. Could chaos be any different? If those things which now persist would change and those that change would persist, or the whole would alternate, the minds of men would soon perceive in the phenomena another order.

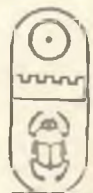
—Validavar.

### THE ROSICRUCIAN RESEARCH LIBRARY

The new Rosicrucian Research Library was formally dedicated, with an impressive ceremony, on Monday, June 19th, the occasion of the beginning of the 1939 summer term of the Rose-Croix University. Not only were the student body and the faculty members present, but also officers of the Supreme and Grand Lodges and news photographers. All were impressed with the beauty of the building. Each was shown the large class room, biology laboratory, faculty offices, and modern facilities of the building.

The biology laboratory is soon to be occupied by a prominent biologist, who will do permanent research for AMORC. His findings will be incorporated in the monographs and in special bulletins to members of AMORC, couched in language which all can readily understand.

The new library is open to AMORC members daily from 1:00 P. M. to 5:00 P. M., with the exception of Saturday and Sunday. On Saturday it will be open from 9:00 A. M. to 1:00 P. M. It will also be open on Wednesday and Friday evenings from 7:00 to 9:30, to accommodate those who can not visit it during the daytime hours. *For the benefit of those members who can not visit the library personally*, its facilities will be made available by mail in a unique manner, which will be announced separately to each member, within the next month. This unique method will give every Rosicrucian, no matter where located, the chance to benefit by this splendid new addition to the facilities of the Rosicrucian Order. The library contains many volumes which have long since been out of print and are exceptionally difficult to obtain. Its sections in science, philosophy, music, art, history, mysticism, and Rosicrucianism are exceptionally comprehensive. The whole project is a credit to the generosity of those Rosicrucians who helped make it possible. (See photographs of building in this issue.)





In this department we present excerpts from the writings of famous thinkers and teachers of the past in order to give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally we shall publish an article which outlines the life of some outstanding mystic or philosopher through the introduction of biographical material which stresses the aspects of his life, or of his works, in which we—as present-day mystics—are most interested. This month we present "Whitman, the Mystic" by Virginia Scott.

Readers who are discovering "Leaves of Grass" for the first time should note that some editions are incomplete and do not include the sections titled "Autumn Rivulets" and "November Roughs." Those who know Whitman only through his poetry may supplement their knowledge of the man and his background by reading "Specimen Days," autobiographical material telling of his work among the wounded during the Civil War, and of quiet days in the country or at the sea shore. Most editions of this work include a section termed "Collect" which contains various notes and essays and, most important, the famous "Democratic Vistas."

Interesting data on Whitman may be found in the following books: "Days with Walt Whitman" by Edward Carpenter; "In Re Walt Whitman," a collection of descriptions by his friends; "With Walt Whitman in Camden," by Horace Traubel.

## WHITMAN, THE MYSTIC

By SOROR VIRGINIA SCOTT, F. R. C.



WE WISH to introduce to you Whitman the mystic. You may be acquainted with the author of "Leaves of Grass" through one or two aspects of his many faceted nature and yet be wholly unaware of the personality who may be: "Wrestled

with as I pass for the solid prizes of the Universe, for such I afford whoever can persevere to win them."

We do not deal primarily with the Civil War poet who wrote "Drum Taps," and is known for the immortal Lincoln Tributes—"O Captain, my captain" and "When Lilacs, etc." Nor with the Whitman who celebrated and idealized the beauty and sacredness of the body through "Children of Adam."

Nor with Democracy's great singer who chanted "Years of the Modern" when he saw:

"Years propheticall the space ahead as I walk, as I vainly try to pierce it, is full of phantoms,  
Unborn deeds, things soon to be project their shapes around me."

Nor do we present solely the lover of the sea, interpreting it through "Sea Drift," and drawing such sustenance and inspiration from his loving contemplation of Nature that he felt: "A morning glory at my window satisfies me more than the metaphysics of books."

We present more than an unusual man writing his autobiography: "Camerado, this is no book, who touches this touches a man,"—and more than a man who said: "My spirit has passed in compassion and determination around the whole earth," and who crammed within the covers of one book brief biographies of all types and conditions of men.

These are a few facets, but to contemplate the jewel which effuses such

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varied, scintillating rays, we must attain a broader perspective and contact the radiant personality promising us:

"Stop this day and night with me and you shall possess the origin of all poems,  
You shall possess the good of the earth and sun (there are millions of suns left),  
You shall no longer take things at second or third hand, nor look through the eyes of the dead, nor feed on the spectres in books,  
You shall not look through my eyes either, nor take things from me,  
You shall listen to all sides and filter them for yourself."

We present his work rather than his life, realizing that only through his own words can vibrant and vital glimpses of his illumination be caught, and some rays of inspiration gleaned for individual guidance. Where he lived, what he wore, how he looked, are secondary in importance and should not be dealt with until the student has, through "Leaves of Grass," learned to know the inner man and his message.

His *message*—his mission—when and how did he realize them? There is nothing in his book, nor in his life, to indicate that his knowledge and genius were fostered by any particular religion or school, but there are many proofs of inherent greatness of soul. Judging from his own words, one inevitably concludes that he was an highly evolved soul with a special mission in life. That he was charged to deliver lessons and inspirations for this new age. That all he saw of Nature and Mankind caused a stirring of the masterful forces within him, until, having gathered material knowledge of his countrymen and country, and having struggled long to express himself, he attained illumination or Cosmic Consciousness: "Swiftly arose and spread around me the peace and joy and knowledge that pass all the art and argument of the earth;" Then he was ready to fulfil his mission, being poignantly: "held to the heavens and all the spiritual world, After what they have done to me suggesting themes."

"Myself unknowing, my commission obeying,  
to question it never daring,  
To ages and ages yet the growth of the seed leaving."

"By the sea under the yellow and sagging moon,  
The messenger there aroused the fire, the sweet hell within,  
The unknown want, the destiny of me."\*

Of course other references concerning his illumination are obtainable. His brother says that he showed no exceptional spiritual traits until after thirty. R. M. Bucke, Whitman's dear friend and biographer, (and author of that valuable book, "Cosmic Consciousness") avers that Whitman attained this consciousness between his thirtieth and thirty-fifth year.\*\* We find in various stories of his life traces of his knowledge of natural laws. All who were close to him during the long years of illness sensed the spiritual reserve fund which he drew upon to increase his span of working years. Even those who did not understand the fundamental laws which he was able to operate for the prolongation of his life said that he could never have existed through all those invalid years had it not been for his ability to "draw upon Nature" or to "retire into Nature." For example, during part of his illness he was taken out regularly in his chair to breathe in deeply the life giving air, "for reasons," he would say.

His psychic and objective faculties cooperated so harmoniously, and the latter were so acute, that it was often difficult for his friends to know whether certain impressions were sensed through objective or subjective channels; as when he heard "the bustle of growing wheat" and knew, "There is a scent to everything, even the snow." In many passages, however, periods of Cosmic Consciousness and psychic experiences are easily classified in the mind of a mystic. He wonders: "Whether that which appears so is so, or is it all flashes and specks?" He feels:

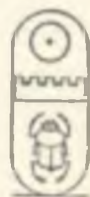
"Prophetic spirit of materials shifting and flickering around me,  
Living beings, identities now doubtless near us in the air that we know not of.  
Contact daily and hourly that will not release me,"

"I lie abstracted and hear beautiful tales of things and the reasons of things,  
They are so beautiful I nudge myself to listen.  
I cannot say to any person what I hear—  
—I cannot say it to myself—it is very wonderful."\*\*\*

\*See section 5, "Song of Myself," also "There Was a Child Went Forth."

\*\*See also Carpenter's "Days with Walt Whitman," pp 60-66, and pp 72-73.

\*\*\*Also, "Passage to India," section 8, "O Thou Transcendent."



Throughout "Leaves of Grass," the Self, Ego, or Psyche is an ever recurrent theme. So the casual reader has been led to use the inept term "egotistical" to describe this Master. However, the discerning perceive that the words "self" and "I" serve occasionally to designate Whitman, usually to indicate the immortal part of the reader whom he seeks to inspire, and frequently to describe the great impersonal Soul of which all souls are segments. When he does speak of himself, it is usually frankly to delineate his weaknesses and dark hours. To know that such an evolved soul passed through seeming failures and bitter self examinations should tend to hearten anyone struggling upon the Path. The following examples show various uses of this Ego theme.

"It is not upon you alone the dark patches fall,  
The dark threw its patches down upon me also,  
The best I had done seemed to me blank and suspicious,  
My great thoughts as I supposed them, were they not in reality meagre?  
Nor is it you alone who know what it is to be evil,  
I am he who knew what it was to be evil,  
I too knitted the old knot of contrariety,"

"Dazzling and tremendous, how quick the sunrise would kill me,  
If I could not always send sunrise out of me."

"Apart from the pulling and hauling stands what I am,"

"To me all the converging objects of the universe perpetually flow,  
All are written to me, and I must get what the writing means."\*

This Master has a deep understanding of evolution, in both the spiritual and physical realms. It is interesting to note that he wrote of man's evolution before either Darwin's "Origin of Species" or Spencer's treatise had been published. (See section 44, "Song of Myself.")

"Myself awaiting my time to be one of the supremes,  
The day getting ready for me when I shall do as much good as the best,  
and be as prodigious."

"I acknowledge the duplicates of myself, the weakest and shallowest is deathless with me.

What I do and say the same waits for them,  
Every thought that flounders in me the same flounders in them."

"This day before dawn I ascended a hill and looked at the crowded heaven,  
And I said to my spirit, 'When we become the enfolders of these orbs, and the pleasure and knowledge of everything in them, shall we be filled and satisfied then?'  
And my spirit said, 'No, we but level that lift to pass and continue on beyond'."

"Reckoning ahead, O soul, when thou, the time achieved,  
The seas all crossed, weather'd the capes, the voyage done,  
Surrounded, copest, frontest God, yieldest, the aim attained,  
As fill'd with friendship, love complete, the Elder Brother found,  
The younger melts in fondness in his arms."\*\*

This modern Master was inspired upon all the profound subjects and great natural laws which form our study. We use the word "Master" with full respect for its significance, and he will be honored by this title in the future. The new age brings new needs. The evolutionary processes of this period—the harmonizing of objective and subjective faculties—require a new expression of inspiration, couched in terms fervently compelling to the modern mind. Whitman has borne the world this gift. That which the seeker has only vaguely sensed, and is utterly unable to express, flows from his soul in words electric and unforgettable. For:

"It is you talking just as much as myself, I act as the tongue of you,  
Tied in your mouth, in mine it begins to be loosened."

#### GOD AND THE SOUL

"The soul,  
Forever and forever—longer than soil is brown and solid—longer than water ebbs and flows."

"O more than any priest O soul we too believe in God,  
But with the mystery of God we dare not dally.

Swiftly I shrivel at the thought of God,  
At Nature and its wonders, Time and Space, and Death,  
But that I, turning, call to thee O soul, thou actual Me,  
And lo, thou gently masterest the orbs,  
Thou matest Time, smilest content at Death,  
And fillest, swellest full the vastnesses of space."

"And I say to any man or woman, Let your soul stand cool and composed before a million universes.

\*See "Poverties, Wincings and Sulky Retreats."  
"Me Imperturbe," "Song of Myself," section 20.  
\*\*"From Noon to Starry Night," section 3; "Song of Myself" section 45, beginning, "If I, you, and the worlds—"

(Continued on Page 227)



## Religious Magic

### NATURAL LAW REVEALED IN RELIGIOUS ALLEGORIES

By MARIE HARLOWE

EDITOR'S NOTE: In a previous article (Transcendent Science, Rosicrucian Digest, January, 1939) the author explained that, according to her interpretation, magic is but the fulfillment of natural law, a normal phase of the human mind action. "Magic deals primarily with the working of higher laws in and through man, to the subjection of nature by man in what is called Miracles." In this article she confines herself to the phase which manifests through the ceremonies and allegories of religion.



**W**E SPEAK the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory." I Cor. 2-7. "Because it is given to you to know of the Kingdom, but to them it is not given." Matt. 13-11.

"Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Mark 4-11

Few Christians today understand the magical basis of Christianity, and because of this failure they are neither impressed nor influenced by the Bible. In the early Christian days Christians had to prove their Christianity through manifestations of their power. As wisdom and sanctity are needed to handle and direct the secret forces of nature, consecration and initiation make a divine right of the real priesthood. Excommunication is based upon an individual's no longer meriting this divine right due to his actions which put him outside the magnetic current of life.

Spiritual laws are in reality principles and processes, and the magical principle, as stated and demonstrated by Jesus in both His teachings and activities, is a vital factor in the attainment of dominion over self and elements, which is the basic foundation of all progress. The Apocalypse and the Revelation of St. John, although written obscurely so that the unprepared masses cannot receive the inner wisdom, contain the Kabalistic secrets of Jesus; and any who will seek the spirit instead of the letter, will attain to this secret knowledge through these writings.

Christianity was in fact a concrete coalition of the forces of good focalized at a certain time and place. There was and is nothing supernatural in these manifested forces; they were merely unexplained natural forces in operation, and this force while manifesting in a dual polarity (as in Freemasonry and Catholicism) is nevertheless One. Masonry uses Magic in the positive or masculine aspect and Catholicism uses it in the negative or feminine aspect. All Magic (and witchcraft) originates in and is connected with some form of religious belief.

There is a force in the world which automatically tends to equilibrium, and this force man calls "good." Being is



composed of substance and life which manifest in movement or activity. Movement is maintained by equilibrium, and Christianity deals with the maintenance of this equilibrium by harmony with its laws. Christianity recognizes the permanence and infinite eternalness of this equalizing (and thus, sustaining) force, and as all powerful over its polarized force of "evil." A world that was all evil would soon destroy itself, and the infinite labor of Nature to create and perfect forms would be objectless and without value.

The Anti-Christ, or the devil, is not a personality, but a perversion of the intelligence of mankind—"My name is Legion, for we are many." Jesus said, "The devil is a liar"—evil is the negation of truth, the negative polarity of action, but is highly necessary to the divine polarity or inflow and outflow. The profound basis of Magic is that evil is essentially good and the statement that "all is good" in the face of its evil aspects is still scientifically correct. If the destructive action did not exist in nature, there would be a deplorable condition existing with forms which have outlived their usefulness.

Vice rampant stimulates reform and pain brings the remedy. Jesus was most scientific when He advised "Render not evil for evil, but overcome evil by good." Man changes his condition and circumstances by changing his vibrations to a higher level, which is the meaning of "overcoming evil."

Only an understanding of the "Magic" involved will fully explain the mystery of the Bible. At the very beginning of the Bible, the sin of Adam is an allegory relating the profanation of the Mysteries, typifying the lowering of the individual vibration through the dissipation of force through the senses. Cain symbolizes the brute force at war with Abel symbolizing intelligence. The descendants of Cain are generally recognized as the Black Magicians. The Tree of Knowledge which Adam profaned as he was seduced by the senses, is recognized throughout the Bible. Moses' rod was made from it (and although it was broken from the tree, it continued to blossom). Afterwards it was thrown into a pool (after being used for a time by David), to be re-

covered in Jesus' time. Legend says that it was used as a plank across a small stream over which Jesus walked the night of His betrayal and arrest, and was afterwards used as one of the pieces of the cross. Plainly, power is thus depicted as coming from one source.

When the Scripture describes Abraham bequeathing an inheritance to his children, it is the knowledge of Magic, or natural law, which is referred to. When the sons of heaven chose as wives the daughters of men, a profanation of the Mysteries is symbolized, as is also typified in the fall of Lucifer, the Morning Star. When the intoxicated Noah exposed his nakedness to his son, he was revealing, from a high state of ecstatic intoxication, the wisdom of the Mysteries, and when the inheritance of the ancient wise men was given to the children of the concubine we understand that knowledge—Wisdom—was given to the undeserving and unprepared.

Daniel in the lion's den, projected his astral power about him as divine protection. Many kings of Assyria had tigers and lions for pets through this magical understanding.

Many people have wondered at the senselessness (or so it seems when merely the "letter of the law" is read) of the Massacre of the Innocents by Herod's order. This is only the opposition of the two great opposing forces of good and evil which is a continuous process, operating as much today as it ever did. The Innocents symbolize pure, primitive Wisdom, which is mystically killed by a materialistic humanity, for in truth the Herods are not all dead. Every lofty motive has been opposed but has eventually triumphed as the higher powers always do.

The miracle of turning water into wine, an event which actually took place on the physical plane, symbolized Jesus' mastery over the elements or forces of the lower kingdoms. The old, fluctuating water of spirit was turned into the richer, fiery spirit of life through a use of the quickening power of Magic. The healing of the impotent man was a demonstration by Jesus of His power over physical matter, as the healing of the blind man showed His power over the senses. The raising of

the physically dead Lazarus in which the powers of disintegration were turned into the opposite polarity of integration or re-integration revealed Jesus' power over the human spirit.

Back of the outer form of the Sacraments exists the magical inner truth, but only as man worships in the spirit and not the letter of the sacrament does that sacrament serve its purpose. A Sacrament is a material element set out to represent an invisible spiritual grace or action, and shows the sanctity of material things through their function as a vehicle of spirit. Spiritual power is not an intangible, vapory substance, but a tremendous reality as definite as electricity, and like electricity capable of helping man when suitable channels are provided for it. If sacraments are thus considered as channels, we need be in no doubt about their usefulness.

The early Christian church disputed among themselves on the formalism of that day, but the council at Jerusalem held that the spirit and not the form was supreme. They declared that man is never saved by outer symbols, but by inner grace, no matter how long or how faithful a man may be in his attention to the symbols. Sacraments are therefore never used in gaining salvation directly but to aid in a more conscious union with God. Toward this end an explanation of the spiritual significance of the sacraments might well be given.

Baptism stands for an inner cleansing of the mind, a necessary process of progressive intuition. A mystical stream of force comes to man in this Baptism. Baptism is not only an outward symbol of an inner cleansing, but it is also that inner regeneration.

Water is itself a symbol of the Universal one, the All. When immersed deep in its consciousness we are not as individuals needing personal salvation, but we rise to the Oneness of all Spirit. In the newness of the life of the Spirit—and God is Life—the old passes away, like a river, and we become a channel through which only good flows. Only in the Baptism of spirit can one really know God.

Confession, with its sacrament of absolution, and its preparation of fasting, is perhaps the most misunderstood of all sacraments. Abstaining from certain

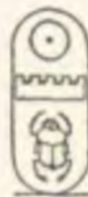
or all, foods, indicates self-control. Jesus said, "I have meat to eat that ye know not of." Fasting from the errors of mortal consciousness is to feast on this meat of the Spirit. Mere abstinence from food can never accomplish spiritual cleansing. Abstinence from the habits of the animal consciousness denotes self-mastery. Fasting in the matter of diet is helpful to the body. Fasting or abstaining from an habitual line of sinful thought is the real spiritual fast, and it lays the foundation for the feast which follows in the confession.

As in the baptismal sacrament, so in confession do we find two phases, the inner and the outer. A confession of guilt often acts as a safety valve to a man's conscience and eases his mind for the time being; but the thought of guilt is crowded down into the sub-conscious. When it is almost forgotten it may break out again in some mental disturbance or physical ailment.

There is of course a vast difference between making a confession of one's guilt, and telling a list of one's troubles and sins. Confession is the telling of one's sins for the purpose of doing away with them. The telling of sins and shortcomings can only be the preparation for the real confession. A vessel can not at the same time hold both pure and impure water. A mind filled with sin and error thoughts can never hold holy thoughts at the same time. Real inner spiritual confession is a complete acknowledgment of one's divine sonship, which so fills the mind as to leave no room for any sinful thought.

Concentration is a good thing, although the thing concentrated on is of utmost importance. A man in the insane asylum concentrates, but gets nowhere. So is confession good, but not sufficient unless the very godhood of man be that which is confessed.

"Thy words are spirit, and I did eat them." For those who understand the real significance of the Lord's Supper, it is no longer enough to partake of communion bread and wine. A daily inner communion in the soul becomes the true sacrament. Of all the sacraments the Lord's Supper is the only one which He definitely inaugurated. In it is the whole of Christianity—fellowship of God and man, and man and man.



This sacrament consists of two symbols, bread and wine. Bread represents the substance of Spirit, and wine the motivating life of it. If man is saved by the blood of Christ, he is saved through His life, which is His blood. "I am come that you might have life, and that you might have it more abundantly."

Paul, writing about the Lord's Supper, said that because men did not discern the Lord's body, many were weak and sickly, and many "slept." Many today are keeping the symbol without seeing the reality and they too sicken and die.

The Christ Substance and Life are eaten; that is, appropriated by the mind through affirming union with omnipresent Life and Substance. We once thought of the Christ body as flesh and blood—"Let Christ be formed in you"—but we now know that this form is pure spirit, and that when we appropriate it in the real way, we begin to manifest it and we become transformed "like unto his glorious body." This change comes not by the grave, but through daily feeding upon Substance and Life, through spiritual meditation, and a purifying of the sex-principle in man.

Man may celebrate certain days with bread and wine, but God is everywhere present in all things at all times. Heavenly manna is provided every day. We may not see it falling any more than the Israelites of old did, but it is there, waiting recognition and acceptance. Only one thing is demanded of us—faith to pick it up.

"Holy Unction" is now the name given the sacrament which was once known as "Extreme Unction," and was only given in cases of approaching death. "Unction" is healing, but the modern man, ever growing wiser in matters spiritual, does not wait to make his prayer for healing and absolution from sin and sickness until death approaches; he turns his attention to the daily sacrament of Spirit-Healing of his mind, body and affairs.

One of the most discussed passages of Scripture is that of the words of Jesus, "Go preach the Gospel." Manifestly the words spoken by Jesus to his disciples could not have been meant for them alone. All alike are to partake of

the sacrament of Holy Orders, although all can not leave homes and work to do it.

The word "gospel" does not mean a creed or a religious belief, but simply "glad tidings." Glad tidings are a simple but fundamental basis of true religion. The Kingdom of Heaven is not built in stones, but is an individual matter, and as all men everywhere are one in spirit, the "glad tidings" can be taught at any place a man may find himself.

For in Truth, preaching is LIVING. We must practice what we preach, for there can be no variation in the Law. An individual or a group that professes to be religious has a most sacred responsibility. More than what they believe is what they do. "Be ye doers of the word, not hearers only." People will look at the proof of your words when they will not listen to your words. Jesus did not say that we must learn much theology to enter his Kingdom, but we are told to "become as little children," and to "do the will of the Father."

Moses was highly honored for bearing God's commandments in stone. Thrice blest is he who, in the true application of the sacraments, cultivates the life of Spirit in his daily living, and has God's commandments written in his heart.

Some material agents therefore have certain occult potencies which can awaken corresponding principles in certain persons. Music (and sound) also has the power to focalize these invisible forces. Some amulets and charms have a natural potency, particularly those made of metals. The philters and phylacteries made by the ancient priests had a definite power placed in them. The hair, nails, and so on, of a person contain something of the vital, etheric principle of a person, and by their use one can, through Magic, or little-understood laws, get quickly a close and definite contact with that person.

Many religious ceremonies are performed for the express purpose of preparing a channel for the expression of divine power, through thought forms, as is done in the Catholic Mass, and in a slightly different way by the evangelists. When these thought forms are



properly manipulated as channels of Divine force the ritual constitutes direct instruction and guidance from the One Source of All Wisdom and Substance. When this is improperly done, thought-created phantoms are foisted upon a trusting people. It is easy to see, therefore, that religious sects are rather definitely separated by the difference in the thought forms forming their foundation.

The inner secret doctrine is fundamentally similar in all religions. Thought forms are the products of ideas, and they in turn produce more ideas. The outer form is therefore of less consequence than is generally assumed. It is the inner CONSCIOUS use of the universal Force or Energy, either as a universal dissolvant, or as the universal creative agent forming any condition desired, which makes of a person a Great Magician.



WHITMAN, THE MYSTIC (Continued from Page 222)

For I who am curious about each am not curious about God,  
(No array of terms can say how much I am at peace about God and about Death.)

Why should I wish to see God better than this day?  
I see something of God each hour of the twenty-four, and each moment then,  
In the faces of men and women I see God, and in my own face in the glass,  
I find letters from God dropp'd in the street, and every one is signed by God's name, And I leave them where they are, for I know that where soe'er I go,  
Others will punctually come forever and ever."\*

DEATH AND IMMORTALITY

"I will make the true poem of riches,  
To earn for the body and the mind whatever adheres and goes forward and is not dropped by death;"

"For not life's joys alone I sing, repeating—the joy of death!  
The beautiful touch of death, soothing and benumbing a few moments, for reasons. Myself discarding my excrementitious body to be burn'd, render'd to powder, or buried, My real body doubtless left to me for other spheres,  
My voided body nothing more to me, returning to the purifications, further offices, eternal uses of the earth."\*\*

RELIGION

"We consider bibles and religions divine—I do not say they are not divine, I say they have all grown out of you, and may grow out of you still.  
It is not they who give the life, it is you who give the life,  
Leaves are not more shed from the trees, or trees from the earth, than they are shed out of you."

"My faith is the greatest of faiths and the least of faiths,  
Enclosing worship ancient and modern and all between ancient and modern."\*\*\*

NATURAL SCIENCE

For a description of the awesome chemistry of Nature see "This Compost."

WISDOM

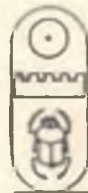
"Wisdom cannot be passed from one having it to another not having it,  
Wisdom is of the soul, is not susceptible of proof, is its own proof,  
Applies to all stages and objects and qualities and is content,  
Is the certainty of reality and immortality of things, and the excellence of things,  
Something there is in the float of the sight of things that provokes it out of the soul."

"Who has not looked forth from the windows the eyes for nothing, or whose brain held audience with messengers for nothing. . . .  
Who, out of the theory of the earth and of his or her body understands by subtle analogies all other theories. . . .  
"Who, constructing the house of himself or herself, not for a day, but for all time, sees races, eras, dates, generations,  
The past, the future, dwelling there, like space, inseparable together."\*\*\*\*

MIRACLES

"Is it wonderful that I should be immortal? as every one is immortal;  
I know it is wonderful, but my eyesight is equally wonderful, and how I was conceived in my mother's womb is equally wonderful,  
And passed from a babe in the creeping trance of a couple of summers and winters to articulate and talk—all this is equally wonderful.

\*See "Starting from Paumanok," sections 12 and 13. "A Song for Occupations," first of section 5. "Song of the Rolling Earth," section 3.  
\*\*See "Night on the Prairies," and "Song of Myself," sections 6 and 7.  
\*\*\*Read "To Him That Was Crucified."  
\*\*\*\*Song of Prudence, beginning, "Now I breathe the word," "Song of the Rolling Earth."



And that my soul embraces you this hour,  
 and we affect each other without ever  
 seeing each other, and never perhaps to  
 see each other, is every bit as wonderful.  
 And that I can think such thoughts as these  
 is just as wonderful,  
 And that I can remind you, and you can  
 think them and know them to be true, is  
 just as wonderful."†

#### BROTHERHOOD

"Do you think matter has cohered together  
 from its diffuse float, and the soil is on  
 the surface, and water runs and vegeta-  
 tion sprouts  
 For you only, and not for him and her?

"Not till the sun excludes you do I exclude  
 you,  
 Not till the waters refuse to glisten for you  
 and the leaves to rustle for you, do my  
 words refuse to glisten and rustle for  
 you."‡

#### KARMA OR COMPENSATION

"The great laws take and effuse without  
 argument,"

"All that a person says, does, thinks, is of  
 consequence,  
 Not a move can a man or woman make, that  
 affects him or her in a day, month, any  
 part of the direct lifetime, or the hour of  
 death,  
 But the same affects him or her onward after-  
 ward through the indirect lifetime.

"The law of the past cannot be eluded,  
 The law of the present and future cannot be  
 eluded,  
 The law of the living cannot be eluded, it is  
 eternal,  
 The law of promotion and transformation  
 cannot be eluded,"§

#### REINCARNATION

"To be in any form, what is that?  
 (Round and round we go, all of us, and ever  
 come back thither),"

†"Miracles" and "Who Learns My Lesson Com-  
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‡"Salut au Monde," end of section 12. "To You."  
 §"Song of Prudence," beginning "Not one word  
 or deed"

¶Read particularly, "Song of the Open Road,"  
 sections 9-14.

"Births have brought us richness and variety,  
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"And as to you, Life, I reckon you are the  
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#### THE PATH

"Not I, not any one else can travel that road  
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 You must travel it for yourself.

It is not far, it is within reach,  
 Perhaps you have been on it since you were  
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"Of the progress of the souls of men and  
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These are the teachings of Walt  
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"I teach straying from me, yet who can stray  
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I follow you whoever you are from the  
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My words itch at your ears till you under-  
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### A DISTINGUISHED VISITOR

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## Making Up the Mind

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**T**HIS is a method for the solution of those problems, large and small, which are constantly arising in the personal lives of us all. The problem is how to bring about a desired change in the position, surroundings or circumstances in

which you now find yourself. What are your present surroundings, circumstances and position and to what extent do you wish to change them? Is it feasible to bring about the desired change, and if so by what method can this best be accomplished?

The basis for the method of solution given herein is the "Military Estimate of the Situation." The Prussian General Staff is credited with first developing this method, in a comprehensive and orderly form, in planning for the Franco-Prussian war. Their forces met with such quick and complete success in that struggle that the method soon forced itself on the attention of all the principal nations of the world for use in planning for future intended or probable eventualities.

It is used by the General Staff of the U. S. Army and by the War Plans Division of the Chief of Naval Operations. It is taught in the U. S. Army and U. S. Naval War Colleges. It is the basis of

all planning in the French Ecole de Guerre and by the General Staffs of the British and German armies. It is submitted that this method must have merit to be so widely used.

Everyone plans to attain his desired objective. Nations plan, corporations plan and individuals plan. But how many individuals arrive at their plan by solving their problems in a scientific and systematic manner? There are probably few. This is not strange, because, insofar as I know, there is not a single school nor a single book or article which purports to instruct the individual how to solve his personal problems in a logical and systematic manner by formulating the best plan, which, when carried out, will take him to his goal.

There is nothing, within reason, which cannot be accomplished by logical planning followed by sustained effort in carrying out the plan; and it is a truism that even a poor plan is better than no plan at all.

That some have attained their goal without planning merely confirms the fact that genius does exist, though rare, or that accidents do happen, though they may not repeat.

Planning is like anything else in this life, that is, there are good plans and poor ones. Whether or not they may be good or poor is entirely a function of how well they are drawn up in the light of all the attending circumstances. These surrounding circumstances must be determined as accurately as possible, in other words, all the facts must be



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marshalled and properly arranged. To do this one must have some method of procedure, and herein lies the crux of the matter.

The FACTORS involved in any personal problem may include any or all of the material, mental, physical and spiritual surroundings or attributes of the individual.

Some of the factors may not be accurately known, in which case they will have to be estimated or deduced from the facts at hand or which can be ascertained.

A mere random consideration of the factors involved in a problem will most likely lead to confusion, and to the omission of essential details. It is important, therefore, to employ a standard form for the statement and solution of the problem, while bearing in mind that form is never more than means to an end and that sound decision is paramount.

Since the form here recommended for solving your personal affairs is applicable to problems of varying magnitudes, it is evident that it must be flexible. The problem may range all the way from an instantaneous resolve to meet an emergency, to a desire for a complete change of domicile, environment or occupation. Flexibility is necessary in order that creative thought may be stimulated rather than stifled. So, if in solving a personal problem, you feel the need of greater flexibility than you think is indicated in this article, do not hesitate to modify or adapt the treatment to your needs, provided, however, that you do not omit any features of the analysis which are essential to a logical and comprehensive solution.

Methodical planning provides for a systematic mental survey of the change desired and the factors involved, and will, with full play of the reasoning powers and the application of logic, lead up to, and express the means to the end.

The principles of human effort to attain an end, or seeking a desired effect, may be grouped under the following headings: *The Present Situation*, *The Desired Situation*, *The Factors Involved Favorable*, *The Factors Involved Unfavorable*, *The Courses of Action Open To You*, and *The Optimum*

*Course of Action*. After the problem is solved there still remains the drawing up of the PLAN to put into execution the course of action decided upon.

The following are examples of factors which may or may not be essential and which may or may not have some bearing upon the course of action that you will select.

*Material*—Have you the financial means to reach your objective? If not, how can you obtain them, appears as a necessary subsidiary problem. If your objective involves a change of location is there property to be disposed of or acquired? What interference may be expected and from what quarter? Will your race have any effect in either hindering or helping you? Can you expect any aid or opposition from organized labor? What about your political affiliations?

*Physical*—Will your state of health help or hinder you? Is it necessary to improve your personal appearance?

*Mental*—Have you sufficient education? If not, then what additional education do you require and how can you acquire it? Are you excitable or do you keep your head under all circumstances? Do you make and keep friends easily or are greater efforts along this line necessary?

*Spiritual*—Will your religion or lack of religion affect the course of action to be chosen? Have you the determination to stick to a course once decided upon if it is a difficult one? Have you the fortitude to meet and overcome unforeseen difficulties when encountered?

These and many others, which may and should come to mind in connection with the particular problem under consideration, must be analyzed.

There is an ancient maxim to the effect that a large part of the solution of any problem lies in a clear and concise statement of the problem itself; so first you should write down:

### 1. *The Present Situation*

Under this heading state your present conditions and surroundings, particularly as they may affect your problem. This will make clear the starting point from which you are to proceed.

## 2. *The Desired Situation*

State your goal or the change which you wish to bring about. Then state your reason for desiring the change, for it may be that this will make it evident that there is no good reason for the change. Make your goal a reasonable one. Be sure that it is within the realm of possibility considering your limitations. If there is any doubt as to its practicability or feasibility, go ahead with your solution. You can readily determine at the end whether or not the change is practicable of achievement, and whether or not it will prove so costly as not to be worth while when all things are considered.

## 3. *The Factors Involved, Favorable*

Now that you know where you are and where you want to go and why: next write down all factors which you believe will aid you. Those facts as to your present material condition and circumstances and attributes of your physical, mental and spiritual being, each under its own heading. What are your assets of every nature from which you expect aid?

## 4. *The Factors Involved, Unfavorable*

In a similar manner write down those personal factors which you believe will hinder you in attaining your goal. Those of a material, physical, mental and spiritual nature each under its own heading. What are your liabilities? Surely when you realize what obstacles confront you it will be easier to overcome them.

## 5. *The Courses of Action Open to You*

Knowing where you now are, where you desire to go, and your assets and liabilities relative to your problem, state the various methods by which it is possible for you to reach this goal. There may be many paths which will take you from where you are to where you wish to go. There must be one best path, but you can only ascertain which is the best by considering them all.

Do not consider any course which is unethical, unlawful, or unmoral. Though such a course may be easy of accomplishment it will not pay dividends in the long run.

## 6. *The Optimum Course of Action*

Now consider each course of action as affected by both your assets and your liabilities and decide which course of action you will follow in reaching your objective.

Neither all assets nor all liabilities will be of equal weight in connection with the particular problem under consideration. In many situations certain factors may, after mature deliberation, be rejected or relegated to a relatively inferior position.

In comparing the relative merits of the different courses the final tests of *feasibility* and *consequences as to costs* should be applied. Feasibility means the ease or difficulty of execution. Comparative consequences are developed by a survey of the probable costs in terms of reduction of material resources and any adverse effect upon health or mental or spiritual well-being and also the value of reaching your objective and the penalties for failure to reach it.

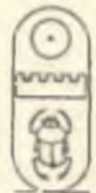
Select only one course of action—the optimum course. Others may also be practicable. But you have only a single ultimate goal and you can best reach it by concentrating your mind and effort on a single course. You have probably all experienced occasions when with deep thought and fixity of purpose your subconscious mind has furnished you with additional helpful ideas. But this will not occur if you divide your thought and effort along different lines. You must make up (concentrate) your objective mind on a single course of action if you would receive aid from your subjective mind.

## 7. *The Plan*

Write down your plan for carrying out the course of action which you have decided will best enable you to reach your objective. Do this step by step, considering and deciding upon the time you should allow for each step.

The completed plan should show just *What* is to be done and *How*, *When* and *Where*. It must show successive as well as ultimate objectives.

If the whole problem is a large one it may be necessary to take some of the major steps in the plan as subsidiary problems and solve them each separately



in a manner similar to that in which you solved the principal problem.

Now that your plan has been formed you must proceed diligently in carrying it out. The best of plans are worthless unless supported by the action necessary for carrying them into effect.

If, while in the execution of your plan, some major circumstance or condition arises which you did not foresee and did not take into consideration in the original solution of your problem, then you should effect a new solution, taking the new facts into consideration. Such new solution may indicate that you can take advantage of or overcome the new factor, or it may indicate the advisability or necessity of modifying or abandoning the plan originally decided upon. But follow your original plan until you have completed it or modified it or abandoned it.

Failure to reach a desired objective after having formulated a good plan may be due to the failure of the executor to follow such plan loyally, or to the stupidity of its execution.

There is no reason why this method should not be used for accomplishing the future success and happiness of your loved ones as well as for your own future.

Do not hesitate to use this method because at first it may appear difficult or cumbersome. A wise man once said, "Nothing is easy until you have done it once." As you continue to use the method herein outlined you will find that as your technique improves it will become quite simple and you will soon be solving minor problems mentally but at the same time not omitting any of the essential considerations.

Do not fail to make use of all available information and good advice in solving your personal problems, but solve them yourself. Many newspapers and other periodicals maintain departments which purport to give the answers to personal questions submitted to them. It does not seem likely that these departments could know the essential factors and surrounding circumstances of your personal affairs as well as you do, or that if they did know them, that they could evaluate them as successfully.

Face facts but banish fear. High morale is an important factor in the accomplishment of any task. Doubt yourself and others will doubt you, but if you have faith in yourself others will have faith in you.

Always keep your end clearly in view and stay headed for it, nor heed the beatings of distant drums.

## ROSICRUCIAN CONVENTIONS IN EUROPE

The Rosicrucian Grand Lodges of Denmark and Sweden will hold Conventions in their respective countries during the summer. These Conventions will be the first which these jurisdictions have held in modern times. It is expected that they will be well attended by representatives, officers, and members of the other jurisdictions throughout the world. Frater Thor Kiimalehto, Grand Master of A. M. O. R. C. of this jurisdiction, will attend representing the Grand Lodge at each of the conclaves. *The Supreme Grand Lodge of A. M. O. R. C. of North and South America* will likewise be represented in the persons of one of its officers and a director. These officers will leave immediately following the Rosicrucian Convention in America.

Because of these exceptional Rosicrucian activities in Europe this year, the F. U. D. O. S. I., a Federation of all of the *principal, authentic, mystical, and hermetic* orders of the world will hold a conclave in Brussels, Belgium, where matters of great importance concerning the respective orders will be discussed. A. M. O. R. C., because of its Rosicrucian standing and *recognition* throughout the world, will be the only philosophical and mystical American organization represented. Because of the attempt of a small American clandestine Rosicrucian group to establish in Europe, during the present year, a *false* Confederation of the Rosicrucians, to further its purposes and to imitate the activities of the F. U. D. O. S. I., each representative attending the F. U. D. O. S. I. conclave will be subject to the strictest scrutiny and examination, as will his papers of authority.

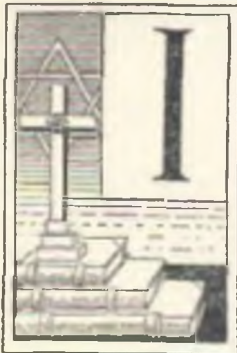




## SANCTUM MUSINGS

### PREPAREDNESS FOR TRANSITION

By FRATER GEORGE H. FORRESTER, F. R. C.



Isn't uncommon for people to be curious about the beliefs and customs of others, especially of those who vanished in the dim past. It is interesting to know how those people lived, loved, and died; and to search among the relics which time

has allowed to remain for the mute clues that will give an insight into the secret workings of their emotions so that they may be compared to our own.

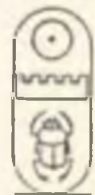
Yes, how did the ancients live, love and die? How did they prepare for transition? Was such preparation an important part of their religious rituals? How jealously the secrets of the mysteries were guarded is attested by their scarcity in our annals. This is not to be wondered at when one considers that the temple grounds, or any place where religious rites were practiced, was considered a sacred precinct, and for any stranger to enter or even spy upon the premises was thought an unpardonable sin deserving of death on the spot.

Yet we do know that they were deeply concerned with the subject of transition and that the wise ones among them urged adequate preparations against the

uncertain hour of its approach. In ancient manuscripts, among carvings, and other symbols are numerous references to the coming of death as a natural phenomenon in the cycles of being. The adventure was looked upon by many as an invitation, the undertaking of a long journey, and often referred to as "Going West," "Going Home," etc. One familiar expression goes in this fashion: "He put his house in order and prepared to go unto his fathers."

I think it is a weakness or a form of cowardice to shrink from the facts of life. I think it just as sensible to prepare in advance for the coming of death as it is to prepare for the building or the defense of our homes or for other events. Besides caring for the material contingencies such as chattels, insurance, etc., one should look also to the spiritual side of preparation—as some say, "make your peace with God."

In the spiritual sense I believe the best way I can "put my house in order" is to look all facts straight in the face, to learn all I can about realities, the secrets of nature and the universe, to know how and why my body and soul came into manifestation, how to use them for the greatest good, and thus prepare for *rehabilitation*. I might have said *resurrection* or *reincarnation*, but I think the meaning of the first word is more clear. I believe the soul is not incarcerated in but infuses and animates the body, just



as God infuses and animates the universe.

I want to put my house in such an order that when I come to the end of the road in this existence I can lay my body down to rest and say of my physical attributes, "Well done, my good and faithful servants, when I come this way again I shall not despise thee." For I shall expect to take up my burdens where I leave off; and I will say to my conscience, "Thou, God of my heart,

thou hast been with me from the beginning, *unsearchable*, judge me if I have erred. I have striven ever to serve thee according to the best of my ability. Be thou my guide and keeper through the long journey before me; and even so when I shall inhabit a new body. If I have sown good seeds I shall reap a goodly harvest and if I have erred I shall make restitution. May I so live as to be in harmony with all good. Amen."



## Unlimiting Our Freedom of Conception

By FRATER G. F. HINMAN, D. M. D.



ONE of the common methods of thinking which prevents the absorption of truth in many cases, and delays its recognition in others, is a process in which we continually limit and define knowledge into objective conviction. We often try

to group phenomena into classes as separate and distinct from other groups, and, in so doing, lose sight of the mystic relation or the concept of a mystic relation of *all* phenomena. Thus we special-

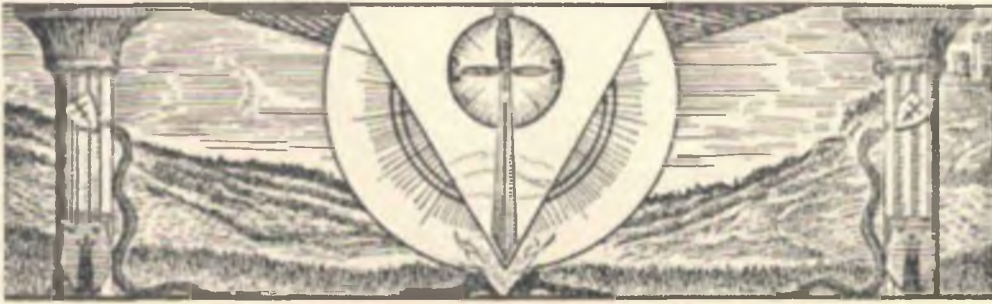
ize, but in intensifying our concentration upon one point lose the true sense of proportional relation and function of the subject specialized in.

So it is in the everyday formation of judgments in our minds. A mystic interpretation of the command "Judge not that ye be not judged" might be that inasmuch as we are our judgments we are bound and limited by them, and the firmer and stronger the bond the more difficult it is to effect any change. Therefore, in all ways possible let us free our conceptions of finite limitations. Let us ascertain all portions of truth possible, but let our convictions always be tinged with the gracious spark of uncertainty and inquiry which ever loves and seeks the truth for itself alone.

### THE SPIRIT OF BROTHERHOOD

To many of the AMORC Chapters must be extended congratulations for the intimate, free style of the bulletins of activities which they publish. These little bulletin papers are written in a personal, conversational manner and have to do with the affairs of the chapters and activities of the members of which they are composed. They help to make the members know each other better and to feel part of a great fraternal family. Particularly must the Chapters of New York City, Milwaukee, Philadelphia, Seattle, and St. Louis be mentioned because of the very evident effort and thought put into their bulletins. Members who live within the vicinity of Chapters should write or call in person for their bulletins. *They will be given free.* The addresses of the AMORC Chapters are listed in the Directory in each issue of this, the "Rosicrucian Digest."

*The  
Rosicrucian  
Digest  
July  
1939*



## Self-Preservation: Is It a Natural Instinct?

By FRATER S. L. LEVELL



IN THE few years that I have been struggling to understand and master mystical teachings I have become firmly convinced of one irremedial condition and that is, that it is impossible for me to transfer knowledge from a printed page to my

active consciousness by reading and studying it. The best I can do is to try determinedly to impress it into my mind and trust that it will take root and grow, just as a farmer drops a seed into the soil and trusts that nature, with the aid of his cultivation will produce growth and eventually fruition.

Because of this limitation in myself I am prone to believe that a similar limitation exists in everyone, only with variations in the lapse of time required for fruition, such as occurs with seeds which fall into soil of varying degrees of fertility and climatic conditions.

So, in consideration of this human limitation, I shall endeavor to produce a thought which can be transmitted directly from me to you without a long, tedious wait for it to grow until its true significance is revealed.

\* \* \* \*

First, I shall attempt to break down the very common conviction that certain manifested traits of human character are an inherent instinct of human nature.

Second; if I succeed in my first at-

tempt I should like to draw a plausible picture of what sort of conditions we would experience if this trait of character were inverted so that it would manifest in just the opposite way.

Finally, I hope to produce incontrovertible proof that my hypothesis has actually been demonstrated in this world and established as a fact.

The trait of character which I intend to attack is what is universally known as the "instinct of self-preservation." (Already, you have predicted my failure.) Selfishness, acquisitiveness and pugnacity are all attributes of this so-called instinct of *self-preservation* and philosophers of all ages have always contended that these attributes are actually *self-destructive*. I contend that this is not a natural human instinct at all, but is a characteristic which has been acquired by centuries and centuries of contending against hostile forces.

All the traditions and histories of our present civilization are warlike, and in our everyday life we witness, in every phase of our activities, the ruthless competition and desperate endeavor to crush all competitors. From our very earliest consciousness these conditions have hammered their impressions into our minds until they have become the very bed-rock upon which our whole thought-structure is built. Our thought-structure IS our character! If no hostility, no competitive urge had ever entered our thoughts then we would not possess that instinct of self-preservation.

Now imagine a child born into a new civilization whose history and traditions were entirely of industry and progress.



Suppose this child's first impressions were of everyone devoting all his efforts to the advancement of civilization. His whole thought-structure would be centered in devotion to that one ideal, and never having had an impression of strife or hostility imposed upon his consciousness it would be impossible for him to know that such things could exist. To him it would seem that selfless devotion to the entire community would be a natural human instinct. He would truly be enacting the law of self-preservation without ever being aware that there was such a law.

Now I expect my next statement to surprise many of you. Such a civilization as I have just mentioned has already existed in this world we live in. It seems impossible, almost inconceivable, yet we know that a comparative handful of Spaniards entered Peru and despoiled a beautiful civilization, the people of which could have crushed the Spaniards utterly with their own overwhelming numbers if they had had the slightest trait of pugnacity in their characters. Their meek and unresisting submission to Spanish arrogance indicated that this was a new and unknown human trait which they had never encountered before.

Historians, of course, relate accounts of their futile resistance to their "conquerors," but these same historians' own mentalities were built up from our own warlike history and tradition, and it was impossible for them to conceive a conquest without resistance. Furthermore, the "conquerors" themselves could not endure the stigma and shame of admitting an unresistant conquest and therefore invented stories of heroic exploits to cover themselves with a false veneer of glory to gain the praise and admiration of their compatriots back home.

But this is not the only evidence which establishes the once existent, perfectly adjusted communistic society. Stronger evidence, by far, still exists in the incredible remains of the marvelous "staircase farms" of Peru. That these farms are not the result of an aggregation of individual endeavors is clearly evidenced by the manner in which these farms are laid out. The very lay-out itself indicates years and years of careful, far-sighted planning by an intelligence

which was far superior to the complete total of engineering knowledge of today.

The very stupendousness of the task is proof that the original planners could never hope to realize any of the benefit of this enterprise for themselves. This would indicate their utter selflessness and complete subjugation of personal interests to the larger interests of a community which they could not even hope to share with, since the benefits of this enterprise would not be realized until several generations after their demise. The untold years of toil it certainly required actually to accomplish this stupendous task must have occupied the entire lives of generation after generation just to establish a self-supporting community of descendants so far removed from them, in point of time, that they could not even know for whose benefit they were toiling.

In closing I wish to quote from a translated letter from a conscience-stricken member of Pizarro's conquistadors to his king. I found this letter printed on page 521, volume 29 of the National Geographic Magazine.

"Ye said Yncas governed in such a way that in all the land neither a thief, nor a vicious man, nor a bad, dishonest woman was known. The men all had honest and profitable employment. The woods, and mines, and all kinds of property were so divided that each man knew what belonged to him, and there were no lawsuits. The Yncas were feared, obeyed and respected by their subjects, as a race very capable of governing; but we took away their land, and placed them under the crown of Spain, and made them subjects.

"Your Majesty must understand that my reason for making this statement is to relieve my conscience, for we have destroyed this people by our bad examples. Crimes were once so little known among them that an Indian with one hundred thousand pieces of gold and silver in his house, left it open, only placing a little stick across the door, as the sign that the master was out, and nobody went in. But when they saw that we placed locks and keys on our doors, they understood that it was from fear of thieves, and when they saw that we had thieves amongst us, they despised us. . . ."



### ROSICRUCIAN LIBRARY INTERIOR

A sectional view of the new research library, taken from the opposite end which contains the index card system, magazine rack, and additional tables. The windows of the building are hermetically sealed, and it is therefore air conditioned throughout. The lighting is according to scientific tests made by lighting engineers. The chairs, designed for posture and maximum comfort, are of oak and finished to harmonize with the tables and other fixtures. The patron enters a spacious foyer, the floor of which has a symbolic design in color done in terrazzo. Large offices for the Librarian and assistants adjoin the library room. All works are filed and classified in accordance with the Dewey Decimal System, and the latest library methods.

*(Courtesy of The Rosicrucian Digest.)*



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## THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book "The Secret Heritage." Address Scribe S. F. C., in care of

**AMORC TEMPLE**  
Rosicrucian Park, San Jose, California, U. S. A.  
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction  
H. SPENCER LEWIS, F. R. C., Ph. D. -- Imperator

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American branches will be given upon written request.

#### CALIFORNIA

##### Los Angeles:

Hermes Lodge, AMORC Temple. Mr. George A. Baldwin, Master. Reading room and Inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

##### Oakland:

Oakland East Bay Chapter. Lala Seymour, Master; Leo D. Grenot, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. at Pythian Castle, 12th and Alice Sts. Inquirers call: FRuitvale 3139W.

##### Sacramento:

Clement Le Brun Chapter. Mr. Joseph O. Le Valley, Master. Meetings 1st and 3rd Fridays at 8:00 p. m. Friendship Hall, Odd Fellow's Building 9th and K Streets.

##### San Francisco:

Francis Bacon Lodge 1655 Polk St.: Mr. Frank C. Parker, Master. Mystical convocations for all members every 2nd and 4th Monday 8 p. m. Office and reading room open Tuesday, Wednesday and Friday, 7 to 9 p. m.

#### COLORADO

##### Denver:

Chapter Master Mr. Oscar D. Pleasant, Secretary, Margaret Farrell, 637 E. 8th Avenue.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Wm. Thomas Rumberg, Master. Meetings Confederate Memorial Hall, 1322 Vermont Ave. N. W., every Friday evening, 8:00 p. m. Secretary, Miss Carrie A. Ricker, 2310 20th St. N. W.

#### ILLINOIS

##### Chicago:

Chicago Chapter No. 9. Mr. George H. Ellis, Master; Mrs. Eva H. Read, Secretary. Telephone Randolph 9848. Reading room open afternoons and evenings, Sundays 2 to 5 only. Lakeview Bldg., 116 S. Michigan Ave., Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter No. 10. Mr. Nehemiah Dennis, Master; Mr. Robert S. Breckenridge, Secretary. Inquirers call Cedarcrest 6509 and Hyde Park 5776. Meetings every Friday night at 8:00, 12 W. Garfield Blvd., Hall B.

#### MASSACHUSETTS

##### Boston:

The Marie L. Clemens Lodge. Walter Fitch, Master. Temple and Reading rooms, 739 Boylston St. Telephone KENmore 9358.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336. Mr. Ernest Cheyne, Master; Mr. Andrew Herk, Secretary. Meetings at the Detroit Federation of Women's Clubs, 4811 2nd Avenue, every Tuesday, 8 p. m. Inquirers call Fitzroy 2593.

#### MISSOURI

##### Kansas City:

Kansas City Chapter. Mrs. Alice R. Henriksen, Secretary 219 S. Askew. Meetings every Tuesday, 8:30 p. m., Parlors A and B. Hotel Continental, 11th St. and Baltimore Ave.

##### St. Louis:

St. Louis Chapter. Mr. Carl Mueller, Master. Melbourne Hotel, Grand Avenue and Lindell Blvd. Meetings first and third Tuesday of each month, 8 p. m. Mrs. O. W. Dunbar, Secretary. Telephone Jefferson 1809.

#### NEW JERSEY

##### Newark:

H. Spencer Lewis Chapter. Mr. John D. Zeppernick, Master. Meeting every Monday, 8:15 p. m., 37 Washington St.

#### NEW YORK

##### Buffalo:

Master, George Foster Key; Secretary, Mrs. Eleanor K. Redner, 88 William St., Tonawanda, N. Y. Meetings every Wednesday at 8 p. m., Parlor C. Hotel Lafayette, Washington and Clinton Streets.

##### New York City:

New York Chapter, 250 W. 57th St. Mr. J. Duane Freeman, Master; Mrs. N. M. Way, Secretary. Mystical convocations each Wednesday evening at 8:00 p. m., and Sunday at 3 p. m., for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Miss Ida F. Johnson, Master, 272a Halsey Street, Brooklyn; Mr. Clifford Richards, Secretary, 123 W. 115th St. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 180 W. 135th Street. Inquirers call: Prospect 9-1079.

#### OHIO

##### Toledo:

Chapter Master, Mrs. Oscar Mathys, 1360 Yates St. Convocations for all grades each Friday, 8:15 p. m. at Fort Meigs Hotel, Room 219.

##### Cleveland:

Mr. Walter W. Hirsch, Master; Mrs. Karl Hey, Secretary, 2054 W. 88th St. Meetings every Friday at 8 p. m., Hotel Statler.

#### FLORIDA

##### Miami:

Chapter Secretary, Miss Dorothy Mainwaring, 2366 No. W. 2nd.

(Directory Continued on Next Page)

## PENNSYLVANIA

### Philadelphia:

Benjamin Franklin Chapter of AMORC. Mr. Marvin P. Gross, Master, 3435 Chestnut Street; Secretary, Mrs. Blanche M. Reits, 232 Apsley St. Meetings for all members every second and fourth Sunday, 7:30 p. m. at 1821 Ranstead St.

### Pittsburgh:

Penn. First Lodge. Dr. Chas. D. Green, Master, 610 Arch Street.

### Reading:

Reading Chapter. Mr. Harris Mucher, Master; Mrs. Pearl E. Musselman, Secretary. Meetings every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 504 Washington Street.

## WISCONSIN

### Milwaukee:

Milwaukee Chapter. Mrs. Edith M. Wolff, Master; Miss Goldie S. Jaeger, Secretary. Meetings every Monday at 8 p. m. at 3431 W. Lisbon Avenue.

## PUERTO RICO

### San Juan:

Nefertiti Chapter of AMORC. Alice Brown, Master, Candina Street, Condado, Santurce, Puerto Rico. Mr. Guillermo Gonzalez, Secretary. Meetings 1st and 3rd Thursdays.

## TEXAS

### Dallas:

Mr. Earl R. Parker, Master. Mrs. Mynda Crews Heller, Secretary, 2505 Maple Avenue, Telephone 2-2349. Meetings at Jefferson Hotel, 2nd and 4th Tuesdays, 8:00 p. m.

### Houston:

Mr. Robert E. Strange, Master; Mrs. Conway R. Shaw, Secretary. Meetings every Wednesday at 8 p. m., Y. M. C. A., 3rd floor.

### Fort Worth:

Susa C. Bailey Chapter. Mrs. A. C. Twining, Master; Mrs. Ruth Page, Secretary, 1116 S. Lake St. Meetings every Friday at 7:30 p. m. at Mrs. W. J. Bailey's, White Settlement Road.

## WASHINGTON

### Seattle:

AMORC Chapter 586. Mr. Earl J. Berg, Master; Mr. Roy E. Bailey, Secretary, 615 Terminal Sales Bldg., First Ave. and Virginia St. Reading room open week days 12 noon to 4 p. m. Visitors welcome. Chapter meetings each Monday, 8:00 p. m.

## Principal Canadian Branches and Foreign Jurisdictions

The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

## CANADA

### Toronto, Ontario:

Mr. C. M. Platten, Master. Sessions 1st and 3rd Sundays of the month, 7:00 p. m., No. 10 Lansdowne Avenue.

### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Dr. Kenneth R. Casselman, Master; Mr. Arthur V. Pightling, Secretary, AMORC Temple, 878 Hornby Street.

### Victoria, British Columbia:

Victoria Lodge. Mr. David Bird, Master. Inquiry office and reading room, 725 Courtney St.; Librarian, Mr. J. T. Albion, Phone E-7662.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Bldg. Miss Muriel L. Michael, Master, 631 Lipton Road. Sessions for all members on Tuesday at 7:45 p. m. from May through September. Other months at 2:45 p. m. on Sundays.

## AUSTRALIA

### Sydney, N. S. W.:

Sydney, N. S. W. Chapter. Mrs. Dora English, Master, 33 Grasmere Rd., Killara.

## AFRICA

### Accra:

The Grand Lodge of the Gold Coast, AMORC. Mr. William Okai, Grand Master, P. O. Box 424, Accra, Gold Coast, West Africa.

## CHINA

### Shanghai:

The United Grand Lodge of China, P. O. Box 513, Shanghai, China.

## DENMARK

### Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Arthur Sundstrup, Grand Master; Carl Andersen, S. R. C., Grand Secretary, Manegade 13th Strand.

## DUTCH and EAST INDIES

### Java:

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General, Gombel 33, Semarang.

## ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 34 Baywater Ave., Westbury Park, Bristol 6.

## EGYPT

### Cairo:

Cairo Information Bureau de la Rose Croix, J. Sapporta, Secretary, 27 Rue Salimon Pacha.

### Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

## FRANCE

Dr. Hans Gruter, Grand Master. Corresponding Secretary, Mlle Jeanne Guesdon, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

## HOLLAND

### Amsterdam:

De Rozekruisers Orde. Groot Lodge der Nederlanden, J. Coops, Gr. Sect., Hunzelstraat 141.

## NEW ZEALAND

### Auckland:

Auckland Chapter, AMORC. Mr. W. T. Hampson, Master, 317 Victoria Arcade Bldg., Shortland St. Inquiries, Phone 45 869.

## SWEDEN

Grand Lodge "Rosenkorset," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo.

## SWITZERLAND

AMORC, Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secty., Surlac B. Mont Choisi, Lausanne.

## Spanish-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master; Cecil A. Puole, F. R. C., Secy. General

Direct inquiries regarding this division to the Secretary of the Spanish American Division, Rosicrucian Park, San Jose, California, U. S. A.

## JUNIOR ORDER OF TORCH BEARERS

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.





#### GRAND LODGE OF AMORC

The above are the administrative and ritualistic officers of the AMORC Grand Lodge of the Danish jurisdiction of the Order. They are seen here attired in their ritualistic robes, in the anteroom of the Grand Lodge Temple. Under their capable directions Rosicrucianism has rapidly expanded in Denmark. They are busily occupied now with the preparations for their forthcoming international Convention in August of this year. (See photo in back of this issue.)

*(Courtesy of The Rosicrucian Digest.)*



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