

# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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**THE ROSICRUCIAN ORDER—AMORC**

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

# THE THOUGHT OF THE MONTH

LITTLE THOUGHTS MAKE LITTLE MEN

By THE EMPEROR



HERE are more men who hold inferior places or positions in life because of awe, than because of lack of opportunity. Thousands of men, in the privacy of their own homes, have uttered opinions that rightly should make the conclu-

sions and ideas of the established sages of business, commerce, and public affairs obsolete by the sheer weight of their logic. Many a man with natural insight and clarity of expression has voiced to the members of his family such solutions to world problems that, had the same words fallen from the lips of a solon in some stately capitol, it would have brought that dignitary great acclaim. At a gathering of friends or associates, however, if the occasion requires, this individual will also express himself freely *until* an authority on the topic under discussion enters; he then retreats in confusion or sinks into embarrassed silence. He immediately surrenders his virgin thoughts to the "weighty" influence of the one whom society has designated as his superior. His own ideas may be startling, and, though untried, scintillating with brilliance and possibility, but they are shunted into oblivion merely because the one before him bears the title of *authority*, or has had years of experience in the subject, and might not approve of his remarks.

Is, after all, all thought catalogued? May not a man's concepts have a great potentiality of accomplishment, even though they are not refined by filtering through the accumulated theories, beliefs, and errors of myriads of men before him? What is this quality of authority to which we all pay such homage, and before which we are impelled to cast aside our own ideas? One who has made an exhaustive research in a field of knowledge or accomplishment and has learned all that human experience has discovered about that branch of knowledge, and has mastered what he has learned is rightly called an authority. As an authority, he should be accepted because of his concentration of thought and effort along one line, and because he is able to recite definitely what is known on the subject and what has been done or thought about it before. For this we must respect him, just as we must also pay great respect to the accumulation of knowledge which our dictionaries, encyclopedias, and text books contain, and just as we also must look with admiration upon the magnificent edifices housing thousands of volumes on every conceivable subject and that constitute our great libraries, yet, must such admiration and respect necessarily quell all individual thought? For example, does the progressive business man who gazes upon the rows of volumes in the library on business administration, promotion, selling, and advertising resign himself to failure or to non-activity, with the self-assertion: "What can I hope to contribute in the way of new ideas for expansion of business in view of what has gone before?"

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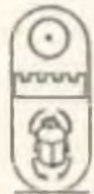
Certainly no bright young man with an inventive trend of mind and cogent reasoning will abandon his mental picture of a needed mechanical contrivance because in a museum of mechanical arts he finds himself surrounded with the handiwork of past geniuses. Benjamin Franklin was not an authority on electricity when he began. He was just an experimenter. Robert Fulton was not a recognized designer of steamboats, but one who was a developer of an idea. Edison was not an electrical engineer. He was a man with vision and a concept, out of which grew those things that later made him what the world pleases to call an authority. Amenhotep IV, the Egyptian Pharaoh, was not a great ecclesiastic, and yet he gave to the world its first monotheistic religion. Henry Ford was not an automotive engineer but he gave to the world, as a layman, a new principle in the operation of combustion engines.

Most authorities gain their prominence by what they know about what *others* have done or accomplished. A few gain their eminence by what they themselves have done; however, in the latter case, their virgin concepts and ideas preceded their importance as authorities. Consequently, *if you have an idea*, no matter how radical in departure from the accepted ideas of those who are experts or masters it may be, if it can not be disproved by the facts of experience or refuted by demonstrations of natural laws, it is equal to any man's. It does not matter how unknown you may be or how acclaimed the disapproving authority may be.

The advancement of knowledge and the progress of the world is accomplished by two means—first, the inductive method; studying the particular, the things and phenomena of the world, and from them deducing the general law by which other things or particulars can be brought about. The second method is the deductive one. We start with a concept, an idea—clear, forceful—and it causes us to search for the parts, the realities that can be fitted into it to make it become an actuality. The latter, or those who pursue the deductive method, are frequently called dreamers and scoffed at. The only dreamer who is

worthless is the one who is content to *just dream* and allow his visions to dissipate themselves. The one who finds inspiration in his dream and who uses it as an incentive to action, who coordinates it with reason and perception, is the one who has reached out and caught the distant horizon by one hand and the present world by the other and is attempting to bring the two together. Quite frequently it is this dreamer with a stupendous ideal which surpasses present reality, who engages the numerous inductionists to study the existing things of the day, and to find a way to develop the idea into factual things. Who are the greatest contributors to society's advancement, researchers, or the idealists, or those who combine attributes of both? *Necessity is still the mother of invention*. The abstract ideal often draws to itself the tangible, the realities by which it eventually becomes accepted fact. No matter how humble your position in life, or your lack of schooling, you are never wrong until you are proven to be. Your thoughts are not contaminated merely because they are your own, unless they be in error. No amount of ridicule, scoffing, or patronizing leers of *authority* can rob your idea of its potentialities, if there are no existing facts or principles which can be demonstrated to prove you wrong.

A man is truly only as big as he thinks. If he considers himself inferior because he bears no academic degrees, and consequently disqualifies every thought of his own that borders on the established branches of knowledge, he makes himself one who holds only to inconsequential and petty thoughts, casting aside all of the worthy ones. Your thoughts determine your actions, and actions make you either prominent or a small being of a very small mental world. A man who has a distaste for knowledge and has no educational standing, only because he despises it, is one whose native intelligence is obviously small. From him, under no circumstances, could one expect worthy thoughts, and his actions consequently show him as shallow as his mind. On the other hand, one who because of dire circumstances or misfortunes has never



had educational advantages, but loves knowledge, may by that consciousness and attitude of mind conceive as lofty thoughts as one weighted down with scholastic degrees. There is a great breach between intelligence and education. One may be intelligent and not educated, and one may be educated and not intelligent. Intelligence is the ability of the mind to respond to new conditions and to realize keenly what it perceives and to create from out of its accumulated impressions new things, new views, new courses of action. Education enhances intelligence in providing the mind with an abundance of material with which to work, but it can not give the mind that aptitude necessary to use what it has acquired. Intelligence alone can do that.

There is also a difference between venturing a guess, and an actual conviction that may be subject to examination.

One would not want to be an individualist to the extent of *guessing* a remedy to an ailment when a physician *knows* the one needed. On the other hand, one should not abandon, for example, a new concept of aerodynamics, which he may have, merely because an aeronautical engineer says that the idea is untried, entirely different, or a departure from the accepted view.

It must be realized that no training or method has yet been developed by man which gives to a certain class of men only the power of origination of ideas; therefore, each idea, whether it is the ebullience of a layman or an academician, if it survives the test of experience it has merit. As Ralph Waldo Emerson so succinctly said in his essay: *Self-Reliance*, "In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."



● READ THE ROSICRUCIAN FORUM ●

### REGARDING OUR NEW ROSE-CROIX CLINIC

I am sure that the members of the Hierarchy and all of those who have so enthusiastically supported the establishment and maintenance of the Rose-Croix Research Institute and Clinic will be glad to know that its work is going on very successfully and enthusiastically. The personnel of the staff of doctors and metaphysicians of the higher grades of our Order has been enlarged, and the facilities have been increased, and the number of applications from prospective patients has increased daily to such an extent that we regret that we have had to send formal letters to many of the applicants stating that it will be months before we can accept them as patients at the clinic.

The first group of patients who were accepted some weeks or months ago have been released from the Clinic as completely changed for the better in their physical conditions, and many marvelous results have been obtained. We cannot, and will not accept more patients than the staff can give personal, individual attention to, and already the reputation of the Institute has spread from Mexico to Canada, and from coast to coast in the United States. Plans are under way for branches of the Clinic to be established in London and Australia and some other distant points. News about these branches will be given later, and at the present time these foreign branches can not accept applications from prospective patients.

All letters intended for the Clinic should be addressed to the Rose-Croix Research Institute and Clinic, *Forrest* and *Bascom Avenues*, San Jose, California, and not to any individual at the AMORC headquarters, and NOT to the AMORC address. Due to a misunderstanding on the part of some of our members and their friends, I wish to state that Dr. F. M. Lipe has never been a director in charge of the Rose-Croix Clinic, and at the present time is not associated with the Clinic in any capacity. Therefore letters seeking information about the Clinic should not be addressed to such an individual.

—IMPERATOR.

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## What Is a Free Soul?

By HARVEY MILES, F. R. C., *Grand Treasurer*



**T**O ANSWER this question we must delve deeply into the truly Rosicrucian point of view. In speaking of a free soul we must concentrate our minds on an individual expression of the one Universal Soul Force — the essence of God that

is permeating the universe. This individual expression is in the form of substance or matter, and that form is so saturated with Soul Essence that it becomes an individual, material, and mental power, expressing intelligence and, to some extent, intellect. This material creation exists only because of the Soul Essence infusing it.

As material beings we are restricted at all times by certain definite exterior as well as interior elements. These are always dependent upon heredity, the place of our birth, the environment in which we are reared, and the community—whether we are reared in a modern city or in some dense jungle. If we are born and reared in a modern city we certainly cannot be free souls for we are dependent upon certain economic conditions, laws that have been established either by law-makers or by the community itself, and customs that have been established by our early progenitors and have been handed down to the

present time. We are restricted by rules, morals, and ethics that have been established by educators, both civic and religious. We are restricted by new inventions, both of the mind and of matter. We are always acted upon by the ideas of others, and if we want to progress, develop, and advance in the community or in the city in which we live, we are bound to conform to the customs that have been established in the city.

Since this is true, it would be quite impossible for any individual to become what you might call a free soul. If we were born and reared in a jungle we would have to conform, also, to certain ethics and morals that have been established for the jungle people. We would be restricted by certain boundaries, we would not be permitted to roam far into the jungle, and we would be held back by certain taboos that have been established for centuries. We would be restricted because of certain diseases to which the jungle people are subject because of the unhealthy and sometimes unsanitary conditions in which they live. We would be affected by tribal warfare. We would live, to a certain extent, in fear of being raided by other tribes as well as in fear of the jungle beasts that yearly consume thousands of little children and adults who occasionally roam into the dense parts of the forests and jungles, unarmed and unprotected.

These jungle people are a part of the same Universal Soul Essence as the individuals who live in modern cities, but



physical heredity makes the individuals of the jungle different from the people in the modern cities, and there are certain customs, traditions, and habits of the jungle people that make them different from those in modern communities. Neither the jungle people nor the modern, civilized people can be free souls as long as there are restrictions in the community and country in which they live, nor can they be free souls as long as they have a *desire* to progress in life and become something higher than an animal. This desire alone will limit their freedom.

In truth there is nothing in the universe that is absolutely free. The earth moving through space is not free, it is acted upon by the forces of the sun as well as the vibrations of other planets and stars. It is directed through the solar system by a power within itself and a power that is outside of the earth sphere. It moves through space, not because it has an intelligence or desire to move, but because of definite laws of nature that have been established by the Divine and Cosmic Mind. The only thing that is absolutely free is the Soul Force and Soul Essence itself. It is free to move, vibrate, and create forms or designs through which it can express itself; also to create beings that will and can respond to the Soul Essence and develop an intelligence and creative ability akin to the Divine Mind.

When young people become of age they feel a great sense of freedom because, according to the law and custom of the community, their parents have no further jurisdiction over them. They can leave their homes, and choose or select husbands or wives for themselves. They can go out into the world and obtain positions and take care of themselves; they are no longer obligated to live with their parents or to help take care of them even if the need be; they feel an absolute sense of freedom for the moment. However, they soon begin to realize that they no longer have this real sense of freedom, as they become restricted and confined by certain other agents. These agents may be employers who are dictating to the minds of the individuals. There may be certain customs in the community with which the

young people were not familiar prior to their leaving home. They begin to learn that they are responsible to others in the community and in the country, and wherever they go they are obligated to give something of themselves if they expect courtesies, considerations, gifts, and gratitude from others. They begin to realize after a short while that they are not quite as free as individual souls as they were when living with their parents and the parents were paying their grocery bills, rent, clothes, doctor bills, and schooling or higher education. They learn that their restrictions at home were very minute, compared to the restrictions with which they meet while experiencing a life of freedom from their parents' will and desires.

This same thought can be carried far into the animal world. In the jungle the monkeys feel a much greater sense of freedom when they are grouped together, but when one young monkey starts to roam away from the family group and gets out into the jungle he soon learns that some other animal that is seeking food will pounce upon him and consume him in a very short period of time. Had he remained with the family group they would have declared warfare upon the other animal and perhaps saved the young one's life.

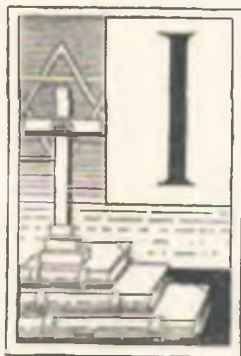
This also pertains to the realm of fowl. Small birds have a sense of freedom when they are in a flock, but as individuals they have a great struggle. Let me relate an experience I had one morning: About 6:00 o'clock I heard considerable commotion and the chirping of birds around our front porch. I paid very little attention to it at the time, although it kept me awake. After about fifteen or twenty minutes of it I got up and dressed, but I did not hear any more crying or chirping of these birds. As I went out to the back porch and looked out on the back lawn I saw, to my surprise, a hawk with one of these birds in his claws, trampling him and picking at his head. Immediately I knew what the commotion of the birds meant; it meant that the hawk had an intense desire for food and wanted to sustain the life force in his own body. In order to do that he had to consume some other

*(Concluded on Page 252)*



## Exempt From War Service

By FRATER S. L. LEVELL



I STOOD upon a segment of the battlefield of Meuse - Argonne on October 4th, 1918. Stood gazing on the decaying bodies of half a dozen Germans scattered over a little wooded knoll. The enemy was in precipitate retreat. Our batteries were firing only a few rounds from one position and were moving forward with increasing frequency. But we were soon far outdistanced by the more rapid advance of the foot troops. The Meuse-Argonne was won! We parked our guns, pitched our pup-tents and awaited further orders from battalion headquarters.

I had wandered over to the knoll to look upon those ugly, putrid masses of matter which, but a few days before, had been animated by that mysterious, vitalizing force which we call life.

The American burial squads had gathered up their own dead, heaped them in a convenient shell-hole and covered them completely with soil. But upon the enemy dead they had tossed a few hasty shovels full over their abdomens, leaving their heads and limbs protruding. I paused before one whose black and shrunken skin made it difficult to estimate his age. I estimated forty years. Below his few shovels full of

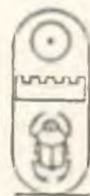
abdominal dirt protruded one whole leg, and one half-leg. On the stump of this half-leg a leather pad was strapped, indicating that he had lost that leg at some previous time. His condition indicated a desperate shortage of bullet stopping material on the German side.

As I gazed I wondered if there were a lonesome hausfrau waiting hopefully for him to return and help her till their little plot of soil. I wondered if there were a little blond, blue-eyed fraulein gazing wistfully towards the setting sun, hoping to see the silhouetted form of her daddy coming home to dance her on his stump leg. I wonder now, if she has grown up to submit her fair young body to gratify the vicious sensuality of men, and to produce sons to go out and stop bullets as her father did.

In the extreme expression of love men create new human bodies, and in the extreme expression of hate they destroy them. There doesn't seem to be any sense or purpose in it all!

But there must be a sense and a purpose! By the contrast of the two extremes a lesson is conveyed to us. A lesson which is necessary for the development of our souls.

The school teacher makes it his vocation to teach lessons for the development of our minds. In doing so he employs the same principle of using opposite extremes. Against a wholly black background he makes marks of pure white. We understand the sense and purpose in his method: Why don't we try to understand the sense and purpose



in God's method? The teacher marks upon the blackboard "two plus two equals four." He repeats this again and again until his pupil thoroughly understands it. Thenceforth, it is forever unnecessary to repeat that lesson for that pupil. God marks upon his blackboard "greed and selfishness make war," and repeats that lesson until his pupils understand. The more stupid we are the more we will have that lesson repeated to us.

It may occur to you that these repeated lessons will be of no further avail to my dead enemy on the battlefield. He is forever removed from these worldly experiences! But is he? We know that the physical laws give human beings the power to produce other human bodies, but the force which gives these bodies an animation must be derived from some other source. Man can destroy human bodies, but he has not the power to destroy the life that animated them. Man can make electric motors and destroy them; but he can neither make nor destroy the electricity which made the motors function.

My dead enemy may be in Germany now, ready to hurl a new human body into the path of another bullet. The belief in reincarnation is not a fantasy! All Christians believe in it or, at least, profess to, since they seem to anticipate a time when they will have another physical body for their soul and consciousness to express itself in. Some, who have not given the matter much thought, may consider the resurrection as a re-assembling and reconditioning of their original body. May I ask them which "original" body they mean? By the time a man has attained the age of sixty-three he has already expressed himself in, and disposed of, seven complete human bodies. Which one of them is the original?

But I digress. When I began this article I had hopes of producing evidence that we would not be required to experience the ravages and suffering of war if we have already learned the lesson which war is intended to convey. Most people believe that if they are so unfortunate as to be members of a state involved in war, that they must participate in the suffering of that state, regardless of how innocent they, person-

ally, may be. I have already stated that when a pupil has thoroughly mastered one lesson, it is thenceforth forever unnecessary to repeat that lesson for him. I have no hopes of proving this postulation, but I do believe that I can point to evidence which supports it.

If one is so disposed, he can scout through the pages of biography and compile a ponderous list of men whose pursuits and expressed thoughts indicate an unusually high quality of wisdom. Men who have lived through critical periods of their country's history; who have enjoyed the prime of their lives and vigor while their countries were engaged in internecine wars which were depleting the nations of able bodied men, yet they took no physical part in these struggles.

My reader may think of such contemptuous terms as "slackers" and "draft-dodgers," but let me remind him that we are now engaged in studying virtues, not faults; we are already too well acquainted with the effects of faults; I am fully conscious of the famous (or infamous) incident of Grover Bergdoll in the World War. Also of the many unpublished incidents of conscientious objectors who were driven into battle at the point of a bayonet. They had learned the lesson of the futility of war, but had not yet learned how to suppress the causes of war. These were the "truants" playing "hookey" and the Cosmic Master had sent out his truant officers to bring them to their class.

The contortions of a puppet are governed by the manipulator of the strings! We are all puppets in a vast puppet show; and what huge amusement our heavenly audience must be deriving from this show! Hitler, Mussolini, Chamberlain, Roosevelt are all acting in accordance with the intention of the One from whom they derive their power to act at all. Their actions are a comparison of contrasts, from which we are supposed to learn a lesson, but we are so stupid that we call it *good* and *evil*, and from this false premise we draw our conclusions and render our judgments. If we were consistent we would call the blackboard evil and the chalk good. It is just as logical.



This viewpoint may seem to imply that we are denied free will. We are! But within *self-imposed* limits. When we have failed to learn a necessary lesson we are compelled to go through the experience which will teach us that lesson, whether we will to do so or not. When we violate Cosmic Law we have imposed upon ourselves the inescapable necessity of paying appropriate penalty. But we are *not compelled* to violate Cosmic Law! In that respect we do have free will.

War is not a condition imposed upon the masses by the few who hold the reins of government. War is an *effect* following in the wake of a *cause* which germinated in the mind of every single individual who participates in that war, or is in any way affected by it. Fear and dread of war are as potent in germinating the cause of war as are greed and lust. Those who escape its effects, escape because they are so completely occupied with some other pursuit that even the minutest consideration of war cannot intrude upon their consciousness. The thoughts which I am now revealing concerning war are sufficient to inflict war-born suffering upon myself and all my readers, because thought is the source where all causes rise and from which all effects flow. Even the twinkling glimmer of the distant star is the result of God's thought, and this star has the power to influence the affairs of the astrologer, because the astrologer, *in his thoughts*, has conceded that power to the star.

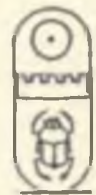
Someone may ask how thoughts of war can be avoided when one is so situated that he must witness the effects of war? Alexis Carrel was an army surgeon, treating the incoming flood of wounded during the World War. He was so situated that he was compelled to witness the most horrid effects of war. But did he think about war? No! He was so preoccupied in his endeavor to understand the workings of the vital life force that he never thought of his patients as victims of war, but as objects in which the vital life force was striving to sustain itself under the most difficult conditions.

Another may ask how I can be so certain that abstaining from all thoughts of war will absolve one from being

forced by existing authorities to participate in war? I am so certain because I am aware of the simple, obvious fact that every word and act of man is an outward expression of an inward thought. Any act directed in pursuit of war is a positive assertion of a war-thought motivating that action.

There is no authority other than Cosmic Law! Man may seem to be defying Cosmic Law when he makes water flow upwards, contrary to the law of gravity. He does not make the water flow upwards; neither does it flow contrary to the law of gravity. Man merely provides a channel and the law of gravity makes the water flow upwards. Man exhausts air from a tube and the law of gravity, *bearing down*, upon a body of water forces that water upwards through the tube. What a helpless creature man would be if Cosmic Law did not act with invariable consistency! It is only through knowledge of the operation of Cosmic Law that man can coordinate his actions to achieve desired results. Acting in ignorance of Cosmic Law is what produces undesired results. Knowledge, in its entirety, is contained wholly within the *realm of thought*. There you have the simple truth fully revealed. That which you call "existing authority" is only a conceited boaster who, himself, must bow to the decrees of the Cosmic Master.

If you, as an individual, will resolutely think thoughts which bear no relation to antagonism of any nature, it will be impossible for you to experience the effects of antagonism. You may think it impossible to comply with such a suggestion, especially now, when war topics are being discussed everywhere you turn. You may think you owe your friends the courtesy of conversing with them on subjects which they choose. You may feel that if they suffer the effects of war you should share that suffering with them. You cannot share their suffering! Suffering is an inexhaustible commodity, and if you heap a load of it on your back it will not diminish the total supply one mite. It is not intelligent to take a dose of misery because your friends do. It would be a much more brotherly act to ask your friends to share your exemption from



the effects of war. Assume that they owe you the courtesy of conversing on subjects of your choosing. No matter how absorbed they may be in watching the war clouds, their interest can quickly be diverted to subjects concerning benefits to themselves. It may seem that your effort in this direction will be so puny and insignificant that it will have no appreciable effect upon the whole. Allow me to insert an illustrative analogy here.

Picture the earth, aeons ago, as a vast, jumbled mass of bare, inhospitable rocks upon which no living plants existed. (What a discouraging prospect for a germ of plant life desiring to clothe the world with green vegetation.) The slow erosion deposited a thin film of rock-dust in which a sturdy spore of moss found enough sustenance to grow to microscopic proportions. Dying, it left its own excreta to provide sustenance for more and sturdier plants, which in turn left their own accumulated excreta to sustain still larger and more abundant plants. The lush richness of vegetation covering the earth today, testifies to the success of that poor, discouraged, initial attempt.

Experience leaves impressions on the mind and these impressions become the material from which thought is constructed. Without this material there would be no thought; without thought there would be no motive power to generate action, and without action there would be nothing accomplished. In the term "thought" I wish to include that mental action which takes place below the plane of objective consciousness, such as motivates the fingers of the stenographer, because her fingers were first trained by a conscious application of thought. This should be sufficient to make my meaning clear without becoming involved in the ramifications of reflex action of plants and minute cell life, which we perceive to be incapable of thought.

Do not lose sight of the one fundamental fact. *You cannot separate an effect from its cause.* Whether your acts are good or bad, they are motivated by thoughts of life nature, and the rewards or penalties will fall in your lap just as surely as the ripened fruit will fall about the roots from which it sprang.



## WHAT IS A FREE SOUL?

(Concluded from Page 248)

material substance that had life force within itself, and his choice of food was these living birds. Now, birds are restricted at all times by these exterior influences. If they want to sustain their own lives they must live in flocks or coveys where they will be more protected than when living separately as the larger birds do, such as the eagles, hawks, vultures, etc. However, they also group together to a certain extent.

I believe that this, in a small way, covers the subject of the freedom of soul. The idea of a free soul comes to us rather as a theosophical thought, but I think it can be readily understood that the only time we can ever experience absolute freedom of soul is when we evolve to such a spiritual height that we will be able to experience an intelligent existence in a plane of conscious-

ness that is superior to all material expressions. As individual soul segments we must develop so that we are not acted upon by any exterior forces or powers, and if there is such a development as this, we will experience freedom of soul, but if there is not such a development, it is definite that we will always have to evolve in a mental, psychic, and spiritual way in order to cope with all of the forces and agents that do, according to nature, act upon us whether we invite them or not.

In conclusion we can say there is no such thing as an absolutely free soul, but we can develop a certain degree of freedom through cooperation with each other in the community, and cooperation with political, social, and spiritual leaders of the country in which we reside.



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 the 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.)*

### PRACTICAL MYSTICISM



**T**HAT, along with the growth of interest in new thought and occult studies, there has been an extension of activities in connection with these subjects is evidenced by the fact that probably in the present century more groups have come into

being, more libraries and reading rooms, primarily devoted to new thought and metaphysical literature, have come into existence in various places, particularly throughout this country, than in any other like period in history.

A superficial examination of these facts might indicate that the human race is tending more and more to the study of philosophical subjects and occult phenomena. This, if true, would be encouraging, as certainly in the progress of man—and in his development—there should be more and more evidence of interest in man himself as opposed to his continued materialistic interests. Like many other things, however, this interest is not as deep as the previously mentioned activities might indicate. Many people easily grasp a new idea, particularly if that idea has met the approval of a group of fellow human beings, merely because others have evidenced interest; that is, they are followers of personalities and schools of thought and they are merely participat-



ing in the activities of these respective schools just as an indication to others that they are students. In reality many of these individuals would hardly fit into the accepted definition of a student; in other words, there are many individuals who look upon the study of philosophy and metaphysics and related subjects as a mere procedure to occupy time. In the hands of these individuals these studies are psychological playthings. They have turned their interest from the material playthings merely because they wish to have a change, more for entertainment than for information, and because they are seeking something in a different field.

Some of these individuals are over-enthusiastic; they sing high praises of the school or personality whose teachings and principles they have adopted as theirs. They become so enthusiastic that they literally overflow with information concerning this work, and in some cases become so enthusiastic that their comments have rather the opposite effect than they would wish to have upon those who are contacted. In other words, such a person may become an individual to be avoided rather than one whose friendship we would wish to cultivate. It is quite evident to a serious student of any school of thought that teachings resulting in this type of reaction cannot have a very profound hold upon the individual.

This is not meant to be a reflection upon the part of any system of teaching or school of thought in regard to the worthiness and high ideals of the system of thought or the individual teaching a philosophy. The worthiness of a philosophy will not always be reflected in the activities of its followers. Many who merely participate in the study of the occult, for reasons I have already referred to, may be working with those who are conscientiously trying to gain knowledge and the ability to apply knowledge in their everyday lives, while others have no serious intentions. The important factor which should occupy the attention of any serious student is the effect this type of student has upon the neutral or apparently uninterested observer. In the mind of the average person the activities of these individuals

have tended to lower the value and purposes of conscientious study of philosophy and related subjects. In other words, in the popular vocabulary, mysticism and occult philosophy are immediately related with these superficial individuals until a conception arises in the minds of many people that no one really takes the study of philosophy seriously, that mysticism is an impractical and intangible thing that is very satisfactory for those who have nothing better to do, but for the hard working man or woman, either in professional fields or in any other endeavor, mysticism has no place. The answer to this should be that the conclusions are built upon a false premise because, in the first place, a mysticism or philosophy of life which is not practical is not mysticism, it is probably only the interpretation of an individual after being exposed to a course of study of one kind or another.

The object of these comments is primarily to bring our attention to focus upon the point that, in the past, those who were serious students have let this conception instil itself into the minds of others to counteract it. They have made no effort to bring about a change in regard to the attitude that should be adopted when considering the true place of mystical philosophy in our modern world. The serious student has often been amused at the activities of one only superficially interested, and in this way he has contributed to the continuance of the belief upon the part of many that a mystical philosophy is only something to occupy one's time when there is nothing constructive to be done. Therefore, we must face the fact that the condition we might as well acknowledge as existing cannot necessarily be remedied by pointing out the shortcomings of certain individuals' interpretations, but on the other hand, to come to the full realization that the burden of proof rests with those who are serious students. Those whose interpretations are not serious are living proofs to that part of humanity that wishes to show examples of the fact that mystical philosophy is an impractical and, in this modern age, a rather useless luxury for those who are not devoting their time

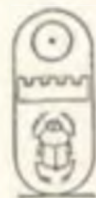
to earning a living. Therefore, the question is, can we meet the challenge to demonstrate a practical philosophy?

One thing is certain, that a practical philosophy, a practical application of mysticism in this world today, is one that is usable. Many would not turn to the study of the occult or mysticism for the actual solution of their problems. The fact is that evidence might show that many so-called students of various schools of thought have, when faced with an important problem, in almost the first instance abandoned their interest and study in order to begin to deal with the problem at hand in a more material way. That is, when conditions were favorable, when health was good, the study of philosophy was interesting, but if they lost their position, their investments, and their health they did not cling to the principles which were taught. This is not necessarily a weakness of system but rather an indication of the failure of the individual to apply himself so thoroughly to the principles taught that he could find them a practical and usable guide in the face of any emergency.

Any constructive field of thought in the school which we are studying gives help and assistance through the application of its teachings to the individual who may need this help in dealing with any personal problems or conditions, but no system of thought can make an individual suddenly lose all his obligations and solve his problems, because what is given to him is in the form of tools which he himself must use. The superficial student has no usable tools with which to work. He has only a rather disconnected group of facts which at the moment will interest and appeal to him, but in an emergency he will find of little value. Most of the profound occult principles which we as individuals can learn to use are simple; they are, in fact, so simple that too much time is devoted by many students to exploring apparently profound philosophical postulations rather than examining the simple laws of nature or of the Cosmic which can be made usable in his own existence. From some individuals' reactions to mystical subjects it would seem that the Cosmic or God, as you

may choose to call the powers that exist in the universe, are unapproachable, that we are placed here in a world so complicated and involved that the majority of us could not hope to obtain an understanding of these laws. The truth is that the laws are simple, and while many a superficial person devotes himself in most of his free hours to participation in the activities of this movement or that school, flitting from one to another as does a butterfly from flower to flower, the individual less concerned about the appearance of his own actions has found simple laws of nature that have assisted him to live more in harmony with the forces that made him.

These laws are available to any conscientious student who seeks them. The door to illumination and inspiration from Cosmic sources is not closed to anyone who will but make the effort to enter. Of course, one must learn. He who strives to live in accord with the laws of his creator faces his greatest joy in the contemplation and study of these laws in order that insofar as finite mind is concerned he will grasp an understanding of these purposes which make him and that which exists about him. He will find there the appreciation and profoundness and magnificence of knowledge and philosophy, he will be thrilled by the beauty of ritual and ceremony as aids in preparing him to better understand the principles which he seeks, but more than all this he will know within his own soul that any material aid toward bettering his everyday life is limited to the very material of which it is a part, and that true realization and communion with the God of his heart can be gained by his own sincerity and desire to devote a part of his time to the serious contemplation of nature's laws which will bring him peace of mind and ability to work with the laws of the universe about him. To assist all those who so aspire to this understanding The Cathedral of the Soul was established, that they—without awaiting the necessity of material arrangements or physical manifestations—could meet with others who aspire as they do to the understanding of a practical mysticism.



If you wish to give a little more of your time to the contemplation of the laws of the Cosmic, join with those who attune themselves to The Cathedral of

the Soul, only request that the book "Liber 777" which explains more fully the methods and purposes of this unique activity be sent to you.



## *I Longed for a Carven Chalice*

By SOROR ETTA M. RICE



WHEN a student has once tasted the wine of mystical understanding, it is his first impulse to find a way of sharing its goodness with his fellow men, and it is only natural that he should try to find a vessel worthy of his offering.

"I gathered purple grapes  
In a vineyard  
And longed for a carven chalice  
To hold my wine.  
I refused every cup  
As too small  
Or unworthy.

Now I gather purple grapes  
For a new vintage  
Nor yearn for a carven chalice  
To hold my wine.  
For each empty cup  
Though poor and unburnished  
Outstretched  
Is a grail."

*The  
Rosicrucian  
Digest  
August  
1939*

Milton, heavy with the burden of his message to mankind, chafed at his blindness until he learned the lesson expressed so beautifully in the poem *On His Blindness*:

God doth not need  
Either man's work or His own gifts,  
who best  
Bear His mild yoke, they serve Him  
best.

How we long to discard the yoke of daily tasks and go forth as the disciples of old, taking no thought for the morrow. Fortunately the yoke is heavy and not easily cast aside. The ability to adjust ourselves to the bearing of it in the service of those near to us is the greatest test of our sincerity of purpose. To go on with our mundane tasks, serene in the knowledge that we are, each of us, in the place that our own efforts and desires have placed us, and looking forward to greater opportunities for service in the future, is to best bear His mild yoke.

A fellow student once said: "It is what we are rather than what we do or say, that is of greatest service to those around us." And it is here that we are so often weighed and found wanting. Our immediate problem is not one of far places or spectacular missions. It is, rather, continuing on the way seeking the light until we become so infused with its radiance that, self forgotten, we reflect its power and beauty upon those about us. We will have no need to go forth on a search for the Grail; when worthy to bear it, we shall find it ready for the wine we have pressed from the grapes of the Master's vineyard.



## Guiding the "Urge to Know"

By EDITH BRANDIS

(Editor's Note: The December 1938 issue of the *Rosicrucian Digest* contained an article entitled "The Three Intelligences of the Child." The following suggestions are made in answer to numerous inquiries concerning the third section of that article.)



ALL PEOPLE in contact with the young, whether parents or teachers, soon come to realize that the biggest single asset for intelligent and successful living in a constantly changing world, is that eager interest in all sorts of mental and physical

objects that we call "intellectual curiosity." Some children have more of this, some less, but every child has enough of it to begin with.

If the child gets his early questions in pursuit of knowledge properly and satisfyingly answered in the home, he will be provided with mental resources for the whole of his future earthly existence. In the home, of mother, of father, he asks his first questions. Here they are adequately answered—or they are not.

"But," you answer, "I don't know all the answers," and I say to you, "No parent or teacher knows all the answers. No person on earth knows them all, nor a millionth part of them. Then, too, later you will not be around to answer your child's questions. So, what to do?"

The way to meet the child's eager interest and curiosity is very simple. You

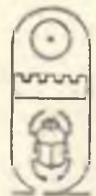
start where you and he are, and you go in the direction his curiosity takes you. You learned long ago to go to sources for knowledge, and this is what he should be taught, by you, his first guide and teacher. For a time, but it will be comparatively brief, you will have the privilege of accompanying him to sources for his facts, will show him how to learn for himself, by observation before he can read, by pictures, later to books, to the end that as he develops in size he may also develop in independence.

"And the sources are—?"

First, as stated before, the whole world of natural objects within the child's environment. After that, and running concurrently with it, pictures. After that, maps for place geography. Still later, Books of Knowledge for facts about birds, trees, stars, mountains, rivers, water, rocks, all the things that constitute the wider world to which the child must be oriented. Later, histories, and books in the child's special interests.

Then there is a desirable attitude toward learning and the getting of knowledge. Stated simply, no fact should ever be the subject of dissention. Study, learning, should be divorced from the personal. Acquisition of knowledge should be objective, impersonal.

Reading Eleanor MacAdoo's story of the "Wilsons," I was deeply impressed to learn that when the family were at



Princeton, if a question came up for discussion, it was not unusual for them to cover the floor of the room in which they sat with maps and reference works. Here was the father, learned and wise, a college professor, yet he, as well as the three girls and their mother, found it necessary to consult books and maps.

The attitude of such a family was, "Here, for the moment, is the most interesting thing in the world. Let us see what we can learn about it. Perhaps we'll have to cover our floors with books and pictures and maps, before we learn all we can."

Our attitude should be. "If people like the Wilsons find it necessary to pursue knowledge with all sorts of aids how much more necessary it is for most of us to do the same thing."

The Wilsons knew that no one can read a newspaper intelligently if he knows nothing of world geography. The Wilsons knew that without history one cannot understand the present. They knew that the more fact knowledge they had for a foundation, the richer would be the information gleaned from reading of all sorts.

Every news story that interests boys and girls should be placed accurately with reference to its geographical location. The newspapers print chart-maps of places involved in current events, which may be clipped and pinned to wall or family bulletin board for reference. On our bulletin board is a chart map of the first "China Clipper." Alongside it, another, "Japan Stirred by Dreams of Empire," both of which the twelve-year-old clipped from the paper and pinned there.

Too, a rich cultural background is afforded children whose home study includes consideration of the materials of the Bible, along with fact-study of the Book itself. If Jew and Catholic and Protestant could, or would, agree upon great passages of Scripture for use in

the schools, no one would be happier than most of our teachers. Since this has not been done, it becomes the province of the home to encourage boys and girls in fact study of the Bible and of Bible countries and times, for cultural enrichment, in addition to what it may mean to the individual in a religious way.

Following is a list of the tools with which to build satisfaction of the urge-to-know with which every child that comes into the world is equipped:

For the young children, painstaking, careful observation of natural objects in the environment, directed by parents; later, pictures and books and someone to read aloud, and — very early — the child's own paper or magazine, of which at the present time there are several, the illustrating, format, and subject matter of which, are highly ethical and cultural.

For parents and for older children, the books and papers and reviews of the home, a college or unabridged dictionary, a case of maps, a globe, a set or sets of Books of Knowledge, an encyclopedia, a card from the library for every member of the family, a paper or magazine of his or her own choosing for every boy or girl.

And these we use, not to develop something new, but to take full advantage of, to control and rightfully use, the force, which can be used to build a rich and satisfying intellectual life.

The time to begin directing the "intellectual urge" in children is when the first questions are asked. The person or persons to begin it are, usually, a parent or parents.

It will be a very wise father or mother who does not learn that by satisfying the curiosity of the child—through the process of directing it into wise and useful channels—he or she has rounded out knowledge on many and many a subject, that there is thus a great growth and development of the spiritual life, both in the family and in the individual.

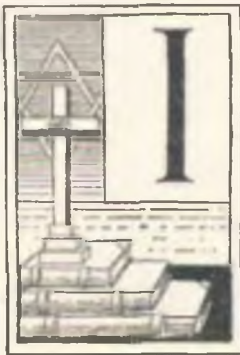






## Life's Mystery—Evolution

By FRATER LOUIS COSMOS



IT HAS been said that every man was born either an Aristotle or a Plato. There have always been men who like Aristotle look for the apparent side of things; on the other hand, there have always also been men who, like Plato, look for the hidden side of things. Protagoras looked at the issue in this way: "Every question has two sides." Now a neglect of either side will breed an intolerance that will never get at the truth of the matter. In an attempt to solve life's enigmas, the physical scientist seeks an explanation in the study and analysis of phenomena; the mystic, however, seeks an explanation in the study of noumena.

Thomas Henry Huxley's one-sided investigation of life categorizes him with the physical scientists. His interest, however, was in working out a unity, a lineal descension of species linking past and present fauna. This endless series was not only widely teleological but also Darwinistic.

In *Darwiniana* Essays he states: "The whole world, living and non-living, is the result of the mutual interaction, according to definite laws, of the forces possessed by molecules of which the primitive nebulosity of the universe was composed. If this be true, it is not less certain the existing world lay, potenti-

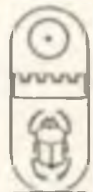
ally in the cosmic vapor; and that a sufficient intelligence could, from a knowledge of the properties of the molecules of that vapor, have predicted, say the state of fauna at Britain at 1869, with as much certainty as one can say what will happen to the breath on a cold winter's day. . . . The progress of scientific geology has elevated the fundamental principle of uniformitarianism, that the explanation of the past is to be sought in a study of the present, into the position of an axiom. . . . What the world is to organisms, in general, each organism is to the molecules composing it."

The fact that our modern biological research workers are pulling out one by one the stories in the Darwinistic foundation of evolution shows the irrationality of the entire structure. Their severe and exacting investigation disproves:

1. Haeckel's famous law of recapitulation.
2. The existence of rudimentary organs.
3. The impossibility of some mutations such as the transformation of a land animal into a whale or that of a reptile into a bird.
4. In view of the psychic qualities of man, the impossibility of a gradual transformation of a lower animal into man.
5. Structural resemblance is a guide to relationship.\*

Huxley acknowledges the veracity of Darwin's method, viz. that he determine the great facts inductively by observa-

\*"Difficulties of Evolutionary Theory" by DeMar, 1931 London



tion and experiment and then attempt a deductive proof of the hypothesis in face of the facts of nature, but he admits in "Darwiniana Essays:"

"That until selective breeding is definitely proved to give rise to varieties infertile with one another, the logical foundation of the theory of natural selection is incompatible."

In spite of these inconsistencies, Huxley believes: "In the long run, the origin of the organic molecules themselves, is to be sought in the external world. . . . 'Here,' the distinction between internal and external impulses vanishes."

Many European scientists differ from Huxley. The concluding words of "the Deathbed of Darwinism" are: "New ideas are gradually winning acceptance which, while they are in harmony with the principles of adaptation and use (Lamarckianism), attribute a far-reaching importance to *internal forces of development*. These conceptions necessarily involve the admission that *evolution has not been a purely mechanical process*."

The mechanistic conception forces upon the minds of its supporters the ideals voiced by Huxley himself that the goal of science is the synthesis of life, "but we must speak modestly about the matter and recollect that science has put her foot upon the bottom rung of the ladder." In other words, just as butyric acid was first synthesized during his time, so will life be synthesized during our time.

A contemporary scientist, Reve Thevenin, gives his version of the world 20,000 years from now. He says: "Survival of the fittest does not mean survival of the noble and best, merely survival of the types best fitted to take advantage of the conditions that surround them." He predicts that everything is mechanically perfected to a machine-like precision, even the social instincts of man. This grotesque conception is the goal of life that only a Darwinistic philosophy can conceive.

The startling discoveries of Dr. Littlefield in 1912 surely must have convinced hundreds that life is not merely a mechanical process. The story of his discovery of the creative powers of the human mind reads like a romance. His work led him away from his more ma-

terialistic-minded partner, Dr. Loeb, into a series of startling experiments. In fact, he was able to synthesize little animalcules which soon, however, died. Dr. Littlefield convinced scientists of his day that they died because they lacked the one necessary constituent — vital life force. Broadminded as he was, he did not stop here and endeavor in vain to create a life force. He realized this impossibility and admitted it. He suggested that the actual discovery of the mind's creative power was not accidental. He suspected it. He was able to concentrate the images of simple objects into a solution of evaporated salts so delicately adjusted that the slightest movement would cause their crystallization. Numerous objects like triangles, crosses, flowers, were projected from the mind's eye which, in turn, when concentrated on the solution, were reproduced. The "crystal" pictures were so clear that they could be photographed very distinctly. This new principle, however, is very old in the history of mankind. The mystics of ancient Egypt knew of its existence; in fact, that principle is the most important and familiar one in mysticism. In other words, as has been shown in the preceding contrast, the physical scientist has been approaching truths from the apparent side — truths which mystics have known for ages.

The physical scientist goes on the assumption that the universe is pervaded by only two principles, time and space; on the other hand, the mystic knows that three principles pervade the universe—time, space, mind.

In "Tertium Organum," Ouspensky, the modern metaphysicist and mystic, propounds the viewpoint of both physicist and mystic. By the objective method he proves the existence of a world of higher realities which forms the basis of the transitory, unreal, earth plane. By analogy, he reveals a fourth dimension as time, a fifth dimension as eternity which comprise the immeasurable and permanent phenomena in this world. Ouspensky, however, admits the inadequacy of analogical reasoning in getting at the real nature of things; in fact, he proves in accordance with Kant's ideas, that time and space, the baffling problems of the physical scientist, are mere-

ly subjective modes of receptivity of external stimuli. No matter what argument the sceptic presents, Ouspensky answers him in this way: "I am convinced of two facts—something within me, psyche, and something without me, the external world; this can neither be proved nor can it be disproved." Ouspensky, going back to fundamental forces, focuses his attention on consciousness.

Consciousness is the "terra incognita" of the physical scientist; yet it is the most direct method of proof given to man. Hereon, Ouspensky arrives at some wonderful and startling ideas. To define the relation of psyche to the external world, one must examine the mechanism of the receptive apparatus. The fundamental unit of receptivity is sensation which is a change in the state of our psyche in relation to the external world; i. e. it appears to be. Sensations leave a trace in the memory, and the accumulating memories blend into groups which in their associations tend to oppose or be in harmony with those of similar connection; therefore, perceptions are propounded which are merely groups of sensations. Now these will be grouped according to the nature of sensations (yellow with yellow, red with red) and secondly according to the time of reception. The memory of this group is then ascribed to a common cause outside the psyche. This group remembrance will analyze a tree into green leaves, brown bark, smell, rustle of leaves, all constituting perception of the tree. In the end, the mingling of these perceptions gives rise to conceptions. Out of the perception of tree emerges concept of trees.

A normal human being has attained to three units of psychic life: sensation, perception, conception. At times, a few people acquire a fourth unit of psychic life which has different names given to it, depending on which school of thought is naming it. The fact that man lives in a three-dimensional world and possesses such a psychical apparatus gives Ouspensky a firm starting point. Ouspensky in his inimitable way explains in *Tertium Organum* how he reaches these conclusions. It is an established fact that the lowest animals possess only sensations, higher animals sensation and percep-

tion, man, one more—conception. Without concepts animals cannot perceive the third dimension; they see a surface, because they have no means of telling whether or not their perception is correct. Upon these surfaces they see many motions which are really incorrect, but these motions are non-existent to man, i. e. what is a third-dimensional property to man animals regard as motions (angles and spherical surfaces appear as movements of plane). Also, what is constant in the third dimension animals look upon as transient things, i. e. temporal phenomena. Thus Ouspensky proves that under certain limitations of psychic apparatus, the properties of space are changed and diminished. It is possible then for two or more psyches (snail, dog, man) to live side by side and have an entirely different comprehension of the world about them.

In addition, the existence of a lower space sense, implies the existence of a higher space-sense; therefore, if man's consciousness can take on a fourth characteristic, the surrounding world will also appear to have a fourth property. In this realm, the three-dimensional world will appear as an illusion and certainly not as a reality. This experience, of course, is familiar to mystics.

Ouspensky shakes the very poles of thought. In a way, this philosophy is a terrible one. It disturbs complacency in the comfortable material things of life. Yet once the way has been revealed, man cannot turn back without plunging himself into further darkness. To a man in this position *Truth* is the only religion.

There is one inevitable conclusion to draw from all this. All humanity is unconsciously evolving to the realm of the superman (the mystic). All mysticism and religio-philosophical movements of all ages have as their aim the expansion of consciousness. Because of the *newness* experienced in the expansion of consciousness it is difficult of expression. For that matter, the language of the occult has always confused the layman. For this reason many ridicule and disregard it. Ouspensky realizes the utter impossibility of expressing the truth in any language: "Anything that can be said about the understanding of temporal relation is vague. This is be-



cause our language is absolutely inadequate to the *spatial relation of temporal relations*. We lack the necessary words for it. . . . *New parts* of speech are necessary, an infinite number of new words. . . . e. g. In our human language we can speak about 'time' by hints only. Its true essence is *inexpressible* for us. We should never forget about this inexpressibility. *This is the sign of truth*, the sign of reality. That which can be expressed cannot be true.\*

Also, any phrases dealing with the relation of souls to time—post-mortem existence, Reincarnation, Karma, can only be hinted at in the weakness of our language. "It is necessary to search for their *hidden meanings*, that which cannot be expressed in words." It is no wonder that these symbolical phrases taken so literally with *evolution and morals* assume such a narrow dualistic meaning, completely disfiguring the inner content of these forms and depriving them of their value and meaning.

Ouspensky hints that the laws operating in the three-dimensional world are inapplicable and incorrect in the world of *higher dimensions*. Since our logic and mathematics are absurd in a world of many dimensions, the general thought of humanity toward the other *world* has been highly incorrect. How then can we learn anything about this other world? Ouspensky further hints that a relation does exist between the world of phenomena and the so-called world of noumena. The former represents a section of the other *right here*, the events of which are occurring *right here* invisibly to man.

Ouspensky maintains: "This world of noumena is infinite and incomprehensible to us, just as the three-dimensional world in all its manifoldness of functions is incomprehensible to the two-dimensional being. The nearest approach to 'truth' which is possible for man is contained in the saying: 'Everything has an infinite variety of meanings, and to know them all is impossible.' In other words, 'truth, as man understands it, i. e. the finite definitions, is possible only in a finite series of phenomena.'" In an infinite series, 'truth' will certainly become its opposite. "Man can never comprehend the noumenal

world because of this *change of meaning*. The substance of a thing in itself contains an infinite number of meanings, all of which man can never grasp with his mind." Man's mind can never bind into one this double meaning:

1. A thing is an insignificant part of a great whole.

2. It represents an enormous whole including a great number of things; therefore, the substance of a thing "recedes from us like a shadow."

In Mabel Collins' "Light on the Path" is the statement: "You shall enter the light, but you shall never touch the flame," meaning that all knowledge is relative. Herein lies the principal differences between the noumenal and phenomenal aspects of the world: one is limited; the other is unlimited.

To understand this noumenal world it is necessary to search for the hidden meaning in everything, but man is too heavily enchained by the earthly bonds of the positivistic method which always searches for a visible cause and effect. The subjective difference between objects like a ship's mast and a hangman's gallows *must be felt*. In fact, the invisible is real, more real than the visible differences between things. As Ouspensky says: "The mystery of life dwells in the fact that the *noumenon*, i. e. the hidden meaning and hidden function of a thing, is reflected in its phenomena . . . . The Phenomenon is the Image of the Noumenon." In other words, it is possible to know noumena by a study of phenomena.

No mention can be made of man's slow unfoldment to a higher life without dwelling for a moment on love. With it man can rise above the earthly plane.

Of course, love's true meaning from a finite objective point of view is hidden. It represents a yearning for something that is inexpressible. From an evolutionary standpoint though, love, as the most powerful of all emotions, "unveils in the soul of man all its qualities potent and latent; and it may also unfold those *new potencies* which even now constitute the object of occultism and mysticism which is the development of powers in the human soul so deep that by the majority of men their very existence is denied."\*

\*"Tertium Organum," Ouspensky

\*Ibid

From all of the foregoing it is evident that Ouspensky has a very unique, yet clear approach to one of life's baffling enigmas—evolution. He leads us out of a maze of scientific, philosopho-religious, mystical ideas into the broad light of day. He is able, in this search, to combine mathematics and mysticism.

Man's present evolutionary status can be stated in this way. Man's consciousness is poised between two worlds, one of which he believes he is directly aware and knows is real, the other of which he is unconscious and perceives but vaguely. By now we realize that the real meaning of life is to be found in the latter. Since it is so obscure, how are we to uncover it? There is a way. It consists of *Knowledge*. All experiences, even the powerful emotions of the soul, give rise to a knowledge—a knowledge of something. Al Ghazzali, the Persian sage, says: "The highest function of man's soul is the perception of truth." In other words, the relation of man's psyche to the external world is called knowledge. "The expansion and deepening of his relation to himself and to the world is the expansion of knowledge."\* Stated in still another way, the function of consciousness is the *realization of existence*. Man's instruments of knowledge are sensation, perception, conception, ideas, emotions, instincts, and feelings. Even creations conduce to a *knowledge*.

Huxley would say that the struggle for existence and the survival of the fittest created the mind and feeling of man today; that they not only *serve* life but preserve the life of separate individuals and species. To him, they would serve no other purpose. Well, the mechanicality of the universe precludes any rationality; however, if rationality does exist, then rationality only can exist. Huxley's struggle for existence and survival of the fittest may be so, but they are *products of a Mind* which man cannot know. Like all other rational products they conduce to a *knowledge*. Ouspensky believes that man does not discern "saneness" in the phenomena of nature because he studies only a part of it. By studying the circular imprint of a finger, one cannot divine the real nature of a finger. Possibility of the knowledge

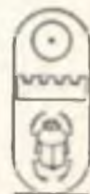
of a whole comes in an understanding that "every life is the manifestation of a part of some whole." The "Euclidean" mind (3-dimensional) cannot see that the life of a tree is the manifestation of the psychic life of the species or of the entire vegetable kingdom.

From this viewpoint, the process of acquiring knowledge, representing our *function in the world* is performed not only by the intellect but also by the entire organism, by all life, all the life of society, its organizations, by all culture, all civilization, by that which we know of as humanity, and still more, by that which we do not know. And we acquire the knowledge of that which we deserve to know.

By now it is evident that evolution in its widest sense has turned out to be an ever expanding state of consciousness—which evolves by the acquisition of *knowledge*. The final step in our exposition is to classify consciousness as Ouspensky does. His four forms combine the terms of Plotinus with those of Shankaracharya—leader of the Advaita-Vedanta school of ancient India.

"The first or spiritual state was ecstasy; from ecstasy it forgot itself into a deep sleep; from profound sleep it awoke out of unconsciousness, but still within itself, into the internal world of dreams; from dreaming it passes finally into the thoroughly waking state, and the outer world of senses." The consciousness, in other words, through its objective sense organs is conscious of the phenomenal world as the reality, and dreams as the unreality—and with them the entire subjective world. Gradually convinced of the unreality of phenomena and the reality of something behind it, consciousness changes its concepts about *reality*. The transition finally, to a new *reality*, a world of noumena, and to a state of *absolute consciousness* is "Union with Divinity. *Vision of God, Entering Nirvana*," and it is not as many think, a merging of the consciousness into the *All*. Edwin Arnold writes of the dewdrop slipping into the sea. Exactly the reverse is true. "*The Ocean Had Somehow Been Poured into the Drop*," like Emerson's definition of God as a "circle whose center is everywhere and circumference nowhere."

\*Ibid





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.

## "SHOULD A NATION DEFEND ITS FOREIGN INTERESTS?"

*Col. J. Watt Page has not only the militarist's viewpoint on this question but the business administrator's as well.*

*Col. Stanley L. James, as his rank indicates, is one whose experience qualifies him to comment below on this momentous question.*

**Y**ES. However, the cause should be strongly provocative. And to be "provocative" it should have to do with alleviation of the misery of our own people. But to me the question propounded above is not the one with which we will actually deal. The real question will be, "*Will we defend?*" And again in the second instance as in the first, I answer that should the cause be provocative enough, *we will*.

I abhor war with its brutality, its misery, its destruction (physical, mental and spiritual), but even war would be better than some kinds of subjugation.

In answering the "*will we*" question, let me cite two instances *why* we will. During the preparations of Hitler to take over the Sudetenland, I overheard two women say, "*We ought to go over there and stop Hitler.*" Now each of these women had a son of military age, so I said to each of them, "*But, if we did that, your son would have to go.*" The reply from each was substantially this: "*Yes, I know, and it would almost*

*(Concluded Page 268, Col. 1)*

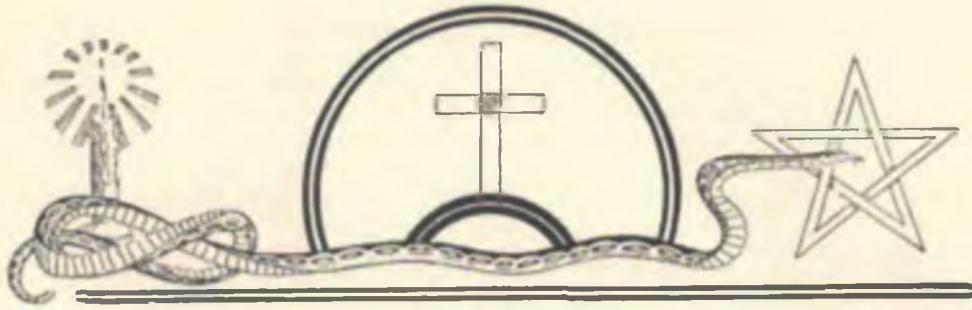
**A**S citizens of the world "our own back yard" extends around the world. When any particular incident occurs in this world that tends to defeat the interests we have been working so long and hard to build, that incident is a matter of our immediate concern.

All men being created equal all nations should therefore have the equal right to carry on business legitimately and develop their interests throughout the world.

Men being men will from time to time disagree. All democratic nations should do everything within their power to settle these disagreements peaceably. However we should not at any time yield to any power that attempts to force upon us a condition or system that would tend to weaken or disrupt our democratic form of government.

Our own citizens have spent an enormous amount of money, time and effort

*(Concluded Page 268, Col. 2)*



## Saints and Sinners

REPRESSION IS NOT REFORM

By FRATER O. J. RANKIN



VIL and good are co-existent, and most of us have a certain amount of sinning to do before we can make much headway towards perfection. Therefore the more we sin the less we have to sin, and the greater are our chances of self-improvement and advancement.

We must know wickedness before we can know goodness, just as we must be unhappy before we can recognize happiness when it comes.

Saint Paul was a great sinner before he became a saint, but this fact did not disqualify him for sainthood. On the contrary, Christ sensed the real value of this man, who had sinned so much that he had little or no more sinning to do, and moulded him into a disciple. Paul, having done much wrong and having now got through with it, became suitable material for such a moulding. He was now ripe for the finer and higher phase of his evolution, and Christ knew it. Had there remained in him an unsatisfied desire for further wrong-doing he would not have gained such favour and would have missed his opportunity at this time.

Saint Paul became ripe for discipleship in the natural and logical way. He evolved into it, having acquired a perfect knowledge of evil and knowing, through the full term of experience now completed, how to transmute such experience into good. This natural sequence of bad to good, grosser to finer, is the divine principle underlying the Law of Evolution.

In order to have opportunities for atonement and refinement we must sin, or make mistakes, until we know better. Therefore it would seem that instead of living a pious life, practicing repression, rigidly avoiding temptation and restraining natural desires for the sake of avoiding the consequences of sin, it would be better to give way, to let go, and get it over as quickly as possible instead of holding it back to leak out gradually in spits and spurts all our lives.

"Blessed are those upon whom their sins are visited quickly, their account is the sooner balanced. Woe to those whose punishment is deferred, it is the greater." In other words: *Dum vivimus, vivamus* (let us live while we live).

There is no such thing as suppressed desire in Nature. If we have carnal desires it is proof that we have not yet evolved to that stage of development where we have no further use for them, and as long as we have them we should use them and get experience from them.



When we no longer have them we no longer need them; they go of their own accord, or rather, they are transmuted into other forms of desire, now for the finer and higher things to come. This is proof that we are making some headway with our evolution. But if we try to get ahead of ourselves we usually get no further than suppression, which is stagnation, or standing still.

If Christ came on earth in search of disciples today, he might choose one of them from some prison; some "old hand" with much experience of life, having at last "come to his senses," could be of assistance to others traveling the same road, and might thus find his own redemption and his opportunity to give back in giving other erring souls a vital picture of the hell he knew so well. Such a person would possess knowledge which is saturated with life, and such knowledge is full and useful.

Christ would have no time for a man yet in a relatively low degree of development. Men who have stifled their natural God-given desires under their false convictions; men who have purposely isolated themselves from worldly temptations and from minor, though essential pleasures, and at middle age have not yet begun to live have committed the great Sin of Omission, and would be among the last to be chosen for discipleship.

Innocence is childish, negative purity. Compared with virtue extracted from sin, repentance and reform, it has little or no value. *Repression is not reform.* One who has "been through the mill" knows the sufferings of wrong-doing, which is quite different to hearing others preach about them.

Kingsford and Maitland wrote: "He can only thoroughly appreciate good who has ample knowledge of evil. It is a profound truth that 'the greater the sinner the greater the saint.' That exquisite epitome of the soul's history, the parable of the Prodigal Son, is based upon the same text. Only they who have gone out from God, returning, know God."

Many persons are so situated that they are never tempted to do wrong. Many take holy orders or enter convents with the primary purpose of

shielding themselves from worldly temptations. The good in most of these people is negative good — good which can only become positive by submission to, and overcoming of, temptation. Metaphorically speaking, it is wrong not to do wrong. How can gold be refined without passing it through the fire? There is a difference between the man who walks through hell and the man who walks round hell. One is "cooked," the other still "raw."

What is the position of the married woman making confession *vis-a-vis* the young, continent priest? The priest is presumably "not of the world." The woman assuredly is. She has, perhaps, a large family; she has lived; she has experienced the fullness (as well as the emptiness) of life; she has paid many bills of ignorance and error (or sin); she is still paying, paying, paying, and in so doing is advancing onwards and upwards in her evolution. She is playing her part in the Plan. Yet she prostrates herself before one not yet having experienced the full animal phase of his evolution; one who has purposely avoided sinning and knows nothing of the life the woman is living.

How can there be harmony and understanding between these two souls? What the woman believes to be a channel is a barrier. What the priest believes to be a barrier is a channel. The positive and negative come together; there is a "short circuit," and no "current" flows. There is no contact with God.

It is a mistake to cling to the old belief that God gives rewards to those who are good; that all goody-goodies are God's chosen people, looked upon with some special favour which, however, is denied the unchosen, or the not-so-goodies.

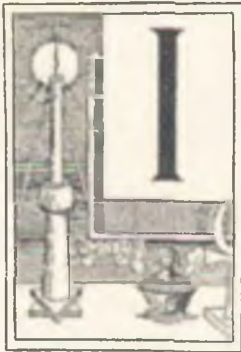
Sin is the road to sainthood. If we avoid traveling along this road we stand still and retard our evolution. We cannot get on because we hold on instead of letting go, which is like putting on the brake to avoid running back when going uphill. We cannot avoid this part of life's journey. There is a dark tunnel towards the end of the road. We must get through somehow. The faster we go the sooner we reach the light on the other side.





## Business and Compensation

By FRATER E.



IDEAS, like our bodies, need replenishment to keep them from dying of undernourishment. Thus, to our conception of the Law of Compensation we must occasionally add examples. These examples not only increase our understanding

but also keep the idea strong for ready use.

To make any generalizations at all about business we must not attempt to discuss business as a whole. The field is too broad and leads to too many underlying factors. We must isolate one division of business. For our example let us discuss the railroad business.

All of us are at least familiar with the growth of that mighty transportation system in the United States. The latter part of the nineteenth and the early part of the twentieth centuries was accompanied with an unheard-of expansion of all divisions of business—especially the railroads. The railroads with their stocks and bonds represented the most important single group of securities in the financial world at one time. In 1920 the Interstate Commerce Commission valued the railroads at a sum that amounted to one-tenth of the total wealth of the nation, and it might be added that at that time the railroads

hired about one-fifth of the labor in the United States.

However, the monopolistic character of the rapid expansion of the railroads permitted the opportunity to reap profits out of proportion to the capital and service sown. We are all acquainted with the excessive rates to certain districts and to the numerous questionable practices that were used. So are we familiar with the numerous attempts of the national government to control and to regulate this big business for the welfare of all. These attempts at legislative control were commonly known as Granger Laws. The fact remains that the welfare of all was not always uppermost in the minds of the rail executives, even after legislation.

Where does the Law of Compensation work in this particular instance? Can it be possible that the railroads of this country must make good all their unjustified profits? From all appearances they are doing that very thing at the present time. From the daily press we learn that the greater per cent of the American railroads are on the verge of receivership. Illustrating the fact that the railroads are truly in a dilemma, we see them asking the Federal government for aid on the basis that the rail system is one of the most important phases of our economy.

What about the thousands of citizens of our land who hold stock in the various roads? Must they bear the burdens of business? Yes, indeed. Ignorance of



Karmic Law does not cancel the manifestation of such Law. It is rather hard to close our eyes to some of the results of this situation. For example, at a recent meeting of comptrollers of Northwestern colleges it was learned that all of them were holding the majority of their securities in rails. Such are the experiences of man; and through those experiences there are many lessons to

be learned.

Those of us who are on the Path are beginning to realize that only with the application of Truth to business can the extremes of the business cycle be modified; for we know that only through Truth can any Good be accomplished in our lives. The solving of today's problems remains with us. Our job is to help others along the Path of Truth.



## QUESTIONS OF THE TIMES

(Concluded from Page 264)

By Col. J. Watt Page

kill me to have him go, but even so I would want him to go."

Now those two women had not been propagandized; neither was connected, even remotely, with the manufacturing of munitions; neither could reap anything but great worry, and perhaps great sorrow, from espousing such a cause. They were just average American mothers. That was their reaction to a foreign situation. What, then, would be their reaction in a situation relating to our own people? If, in my small sphere, I discovered *two* such mothers, how many hundreds of thousands of the same kind would there be in the length and breadth of this whole land of ours? Therefore, I say the question is not "Should we" but "Will We Defend our foreign Interests?" So, I reply (pointing to these mothers) "*We will*, if the cause be sufficiently humane and just."

Therefore, let our Nation be prepared. Let us never be deluded into the enactment of a law establishing a "Referendum on War." (At least not until human nature has changed appreciably for the better). Such a law would hamstring us in an hour of vital need. *Speed* and *space*. Just consider them. Man is rapidly accelerating the former and steadily reducing the latter. Before Town Meetings could be held, before cities could vote, and the votes be tabulated, the enemy could destroy cities on both our seaboard. If war seems imminent for us we *must* carry it to the enemy, far away from our own shores.

By Col Stanley L. James

in foreign nations endeavoring to establish a market for our exports and in making available to our citizens materials of which we do not have sufficient quantity — years have been spent in establishing this good will. Will we sit back and lose this good will because some other nation states we must? Can we utterly disregard the people who labored to establish this good will? My answer would be that our foreign interests are the concern of every citizen of our country.

Our foreign interests are right in "our own back yard." The progress of our country depends in part on the progression of our foreign interests, therefore we must fight if there is no other way to maintain our foreign interests.



*The  
Rosicrucian  
Digest  
August  
1939*



## *Knowledge Is Only the First Step*

IT IS NOT SYNONYMOUS WITH UNDERSTANDING

By FRATER L. M. HAIL



MAN'S actions are governed by his understanding. No man kills, steals, cheats, or commits any wrong when he understands what is right. The largest majority of those who read these lines will immediately take exception to those words and be

tempted to turn the page and read no further, for they will remember many instances when other people did things that they knew were wrong. This will be caused by lack of understanding of the meaning implied. A philosopher once said, "Before we enter into discussion let us have an understanding of each other's definitions of the words we use."

The words "understand" and "know" are not only erroneously used as synonyms but in some dictionaries are defined in the same manner. In our daily conversations we say we understand when, in fact, we only know. We say we understand many things when in reality we have only a knowledge of that of which we speak. Modern writers use these two words interchangeably without regard to their real meaning, so it is not strange that those who read and learn with modern disdain for fine distinctions should accept and use words and terms in a like manner.

A few examples of the difference between knowing and understanding will show the meaning of each word more effectually than could many pages of definitions. We all of us know of electricity. We know that it gives us light by which to read; it brings us entertainment and instruction when utilized to operate our radios; in the household it performs many acts which a hundred years ago would have been hailed as miracles. In the field of industry and science the many uses are even more astounding; it helps transport us hither and yon via street cars and as a necessary part of automobiles—and hundreds of other things do we know about electricity. We all know these things, and those who have studied the subject know the methods by which the work is done and how the electricity accomplishes its various tasks. But who among you actually *understands* electricity? By that is meant are you certain of the manner in which it moves along a wire to be transmitted from power house to the point of use. Do you know positively the source from which it emanates? Do you know beyond doubt the manner in which it reaches the earth or whether it is a constituent of the earth? If so, science would appreciate such knowledge, for the scientists who are most learned in the study of electricity profess their almost total lack of knowledge of these things. They have theories but no actual proof. The knowledge of the production, transmission and utilization of electricity is profound but the under-



standing of the source of it, of what it is composed, and the many phenomena of its actions is very limited.

A similar situation exists in the field of chemistry where the knowledge of action and reaction of chemicals is shown by the thousands of volumes written regarding various phases of this science. But who *understands* the affinity of one chemical for another? Who *understands* the subject of catalysis wherein some chemical is introduced to cause other chemicals to react to each other but is not acted upon in any discernible way? Again we find the knowledge tremendous, the understanding small, for as yet we have not discovered the source of origin, or even the total number, of elements.

What is true in the field of science is even more apparent in regard to human behavior, physiology, psychology and above all ontology. Man has only scratched the surface of knowledge regarding the human body and only within a comparatively few years has he even become aware of the working and problems of the mind. True, the bony structure has been revealed, the circulatory system has been charted, the nervous system mapped and all of the organs photographed, dissected, analyzed and written about extensively. But how many people *understand* what causes the blood to flow, the nerves to transmit messages or impulses, the glands to function, or the brain to perform the process known as thinking? Who *understands* the process known as metabolism, or what causes the hundreds of involuntary functions of the body upon which depend the active existence of the body?

By such comparison can one begin to realize the difference between knowing and understanding. We know of, or about, something when we become aware of it. Understanding can come only when we have learned the true laws governing that which we are studying.

As man's understanding of his relationship to his fellow man, and the Cosmic, increases, you will find a gradual change in his attitude toward life and in his actions toward those whom he contacts. This can be proven by even a casual survey of history. It would be

as impossible for the true mystic, one who has such understanding, to commit murder as it would be for a cow actually to jump over the moon. The mystic has learned what life is, the reason for it, the source of it and the Power which supports it. He understands these things and, moreover, he understands what interference with these things will do to himself. This understanding has come through knowledge imparted to him which *pointed* to the way by which these things could be traced back to the ultimate source. The knowledge did not impart *understanding*, for knowledge is factual and of a material nature. Understanding came through *contemplation* and a certain method of analyzing which comes to those who earnestly seek for that which lies back of and beyond material manifestation.

No man would ever steal, cheat, or swindle if he had an understanding of the source, use, and reason of the so-called possession of material things. The knowledge we gain from other human beings from our early childhood to adulthood tends to impress us with the necessity and desirability of accumulating material wealth and of gaining and maintaining prominent positions. To protect himself and his possessions man has from the dawn of civilization been enacting laws which condemn and punish the act of securing from another his store of material things without his full consent and in exchange for something of either a material or immaterial nature. These laws have been extended to cover violence against the body of a person, or against his feelings or sensibilities since they are also called a person's possessions. But nowhere in these laws can one find any knowledge of the truth regarding the source of things or the so-called rights of possession. When mankind has awakened to an understanding of the source and use of material things, and imparts such knowledge to the young in such a way that understanding comes to them as they mature, then we will find that the laws of so-called possessions or property rights will be evoked less and less. The necessity of enforcement will diminish in direct proportion to the increase of universal understanding.

As in this so is it in every other branch of human relations. Human misbehavior and lack of harmony between people can never be prevented by the enactment of laws demanding punishment and retribution. Under the present circumstances such laws are necessary to act as a curb and guide us in dealing with infractions of our code of living. But the application of penalties, especially when vindictive, to those apprehended and convicted of actions against the dictates of society, as set forth in a legal code, can have but one result which is a bitterness arising in those so penalized because they know that others do the same thing and escape punishment. Nor does the complacent condonement of acts against the welfare and well being of society through the use of technicalities and legal trickery, or because of political favor, make our problems of human relationships any easier of solution.

To alter the ills which beset the world both as to one nation's actions toward another as well as the behavior of one individual toward another it is first necessary to try and understand the how and why of our existence. What part do we as individuals play in the scheme of the universe? We must *understand* the theory and actuality of the *privileges* of having and using material things for the benefit of all instead of considering that we *possess* those things solely for our individual pleasure and welfare. As we slowly alter our personal conceptions regarding existence and possessions we will begin to lead our youths along new paths.

Instead of denying to them that anything can be real unless it is of a material nature we shall encourage them to utilize their finer functions, such as intuition, and to increase their ability to analyze through the use of the powers which are mistakenly called instincts. We shall aid them to develop, instead of trying to crush, that part of them which leads to true understanding. At the same time we will continue to instruct them in factual knowledge that they may also learn to know the best methods of dealing with material things.

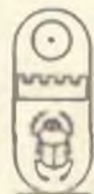
It is a long process as every worthwhile accomplishment is and always has been. But it is going on now and will

gain momentum in proportion to the number of people who change their individual attitude and adopt this new plan of living. Each generation will produce that many more individuals who will seek and find understanding. And as the children of today have a greater knowledge of machinery by the time they are fifteen than their ancestors of several generations ago had gained throughout their entire lifetimes, so this new method of learning and acting, when properly presented, will function to bring to each succeeding generation, at an earlier and earlier age, enough understanding and natural ability steadily to lessen the extent of antisocial behavior.

As understanding increases all antisocial actions — such as selfishness, greed, hatred, lust, and the rest of those things which we recognize as being against the best interests of mankind — will be replaced with the social qualities of kindness, consideration, love, and the observation of those acts which demonstrate the true brotherhood of man.

Just as a pebble dropped in water sends forth waves which extend ever outward until their force is entirely spent or obstructed, so will our mere contemplation of these problems have an effect on generations to come. And as a large rock dropped into water creates waves of greater intensity than does a pebble so will our actually acting upon these problems, and truly seeking understanding, have a greater effect on those succeeding generations.

For it should be understood that we are what we are today because of and in accordance with the things that were thought and done by our ancestors of all previous generations. As the *understanding* of Cosmic Laws has been increased so has civilization advanced with mankind ever acting more and more in accordance with those laws. This process can be expedited. Those now inhabiting this plane will not only govern their own actions but will have an effect on those who will be living hundreds and thousands of years from now. These effects will be in ways not understood or even admitted by the vast majority of those now living even as they have been misunderstood and denied in the past.



It has been stated that man observes life as though he were looking through a narrow slit with one eye. This does not permit us to grasp the continuity of events or to recognize the dependence of what is seen upon that which has gone before nor the influence of present actions upon that which is to follow. We view unrest, catastrophe, acts of violence, etc., as terrible things occurring now without reason. In a like manner do we see and regard things of a pleasant nature. But because of our narrow viewpoint, and also because of lack of *understanding*, we are seldom able to see the primary causes which made such things possible. Because of these same defects in our manner of observing and thinking we are unable to project our comprehension beyond the present moment and observe the benefits that such actions will eventually bring about. The repetition of an occurrence a sufficient number of times will always result in an improvement. Our problem therefore is to broaden our vision through *understanding*. In this way there will be a lessening of the number of times anything must be repeated to gain a result.

Occasionally the advent of some event of such overwhelming proportions as any one of the midwest floods, or the drouths in the "Dust Bowl," will force us to look back at the mistakes which made it possible. In doing so we find that those who tried to point out such errors when they were being made were overruled by the majority who thought only in material terms of immediate advantages to be gained. In a like manner those who are attempting to counteract present day errors are condemned as idealists by those with little understanding who can not connect today's occurrences with what will happen in the days of the distant future.

The same is true in the field of morals and ethics. Lawmakers rush through the legislative bodies many reams of makeshift measures dealing with immediate needs. These laws are written in haste for the correction of immediate conditions. In far too many cases they are not the product of *understanding* of either primary causes of the condition or the ultimate result of the law passed. This is by no means a criticism or con-

demnation of any law-making body or its members but a repetition of what has been recognized and spoken of by themselves on many occasions. For it is not altogether the fault of the law makers but a result of improper training brought about through lack of *understanding* on the part of those who taught them.

As an example of this lack of understanding let us look at the manner of instructing in mathematics. Children are told that the science of mathematics consists of a set of hard fast rules that deal with the *physical* measurement of material things. This is true factual knowledge. That which is not mentioned, or is even denied, is the origin of and primary uses of mathematics. This can come only through *understanding* of the foundation stones of this science. Numbers owe their invention, and the laws which apply to their use, to the desire of the mystics to have and use a system of symbols which would express Cosmic Laws in a simple way and demonstrate those laws when combined with each other. As the *understanding* of these laws increased it was necessary to extend the science of mathematics to demonstrate the more complicated results thus obtained. Those who have this *understanding* still use mathematics for the same purposes and yet in the purely material application they achieve greater results.

Each and every branch of learning has a similar history of the reason for its creation and the correct use. For all science, art and literature can be traced back to its inception and there will be found its creators or rather those who first gave it expression. In each case they will be found to have been the mystics. Material education as a rule denies these ideas because of lack of knowledge. This is caused by the gradual withdrawal of such information and concealment from those who would have profaned it and changed it to their own advantage. Yet this knowledge still exists and is gradually being restored but always against opposition of the materialists. It is being brought to light and restored to those who really seek understanding as mankind cries out in need of guidance and seeks a better way.

From study and experience we gain knowledge. Real wisdom comes from the *understanding* of the knowledge accumulated and is in direct proportion to the extent of this *understanding*. Knowledge comes from and through material sources. It may come through or by either the written or spoken word or an act performed. But no *material* source can ever give us *understanding*. That comes from within and always *depends upon our desire and will to seek the source or cause of that which we know*. Some of the tools which may be used to create *understanding* are *meditation, contemplation, concentration, and determination*.

The sources of true knowledge are many. The sacred books of all religions contain it but many also contain that which has been added for the sake of expediency. The philosophers, both past and present, will give you much that has come down through the ages. Francis Bacon restored science to the true path as well as leaving a heritage of true knowledge which few are able to grasp and which many consider as fiction or unfounded personal opinion. But none of these sources can impart a great deal to anyone who reads hurriedly and seeks therefrom a purely material interpretation. Nor will the perusal of their pages be of much aid to anyone who thinks that true comprehensive *understanding* can be gained by short cuts.

The greatest trees in the world—in the sense of size, age and vitality—are the Giant Redwoods of California. Their growth is so slow that ten years will often show less than a foot increase in height. But once they reach maturity they seem to be able to withstand all the

destructive forces of the elements. Fire may eat out the entire heart of them or it may destroy all but a small fraction of the live wood in contact with the ground, that is the outer layer, but the tree will keep on growing. Given enough time it will cover up the scars and regain its full vigor. A number of them are hollow from roots to top but from a distance cannot be told from solid trees. The oldest of these trees have been growing for thousands of years. Many were old trees when the Christ was born.

True understanding is like this. It is slow of growth, for it takes time to grasp the fullness of it. But once it comes it can withstand that which destroys knowledge and all the material possessions. *Understanding* more than anything else gives greater resistance and higher power to recuperate from material loss or impairment. Despite the slowness of acquirement there are none too old to learn, for the older one gets the more knowledge one has with which to work.

When mankind as a whole begins to *understand* the causes of the many ills which beset daily life these ills will gradually disappear for man will overcome them. But mankind as a whole will only begin to *understand* to the degree that the individuals express desire and determination to find that which is higher and greater than mere knowledge.

The *way* is open and the path is wide though sometimes difficult. *The light* is not withheld from those who earnestly seek it but is ever ready to *illuminate* that which is obscure unless observed in its beams.



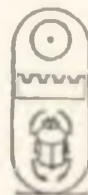
### HOW ARE YOU?

"Thank God, I enjoy very poor health!" This is the attitude of many people—including a great many students who ought to know better.

One of the most pernicious salutations is "How are you?" It gives to the hearer the chance he has been looking for, to unload his woes on some (as he thinks) interested person. He never realizes that the enquirer may not give a hoot how he feels, nor does he realize that by telling his symptoms, detail by detail, they not only cease to be interesting but become absolutely repulsive. It is a custom of "civilization" which requires that we listen with seeming interest. Oh what hypocrites we are!

Are *you*, by any chance, one of those who persist in recounting unpleasant symptoms in more or less varied language to every unwary soul who unthinkingly asks "how are you?"

—Theophilux.





## SANCTUM MUSINGS

### THE ATTAINMENT OF PEACE PROFOUND

By RAFAEL N. SANTANA, F. R. C.



GENERAL survey of the conditions prevailing in the so-called civilized countries of the world, particularly in Europe and some countries of the Far East, discloses the struggle between two opposing principles, between two antagonistic tendencies, striving for the dominance of the world. It is the strife between primitive bestiality and loving idealism, the struggle of ignorance, greed, hate and cruelty against right, truth, brotherliness and justice. It is the conflict between the oppressive, brutal political philosophies in parts of Europe and the liberal, constructive principles of democracy.

The big world family is divided in two groups. Men at the service of the dark forces, for destructive and so-called evil, and those laboring for freedom, for love, for knowledge, at the service of human evolution. One group, slaves of misery, slaves of fears, slaves of mind and body, slaves of hate, slaves of cruelty. The others, seekers of justice, seekers of righteousness, seekers of

beauty, seekers of truth, seekers of love, seekers of peace.

During the last five years men have been trapped like cattle, small nationalities have been invaded, civilians have been no more than cannon fodder, innocent children have been wiped out from streets, playgrounds and parks by air raids, religious literature has been destroyed, the sale of the Bible drastically restricted, the race superiority complex proclaimed and enforced as a government public policy.

Humanity is passing through a critical period of trial. Consider that poisonous gases, shells, munitions, blockades, and starvation are not the exclusive agents of evil and destruction. Mankind is also enslaved with the fetters of ignorance, enmity and misunderstanding. FEAR obstructs the way leading to contentment, peace and happiness.

Fellow seekers, let us be alert. Let us be active workers for PEACE. Inertia and indifference are modalities of Fear, the opposer to Peace Profound.

At these crucial times, when morals, and the ethical and spiritual values are upset, when masses of peoples are dominated by overmastering ambitions, let each of us hearken to the still small voice of our inner, real self. It is the voice of love and Peace Profound.

*The  
Rosicrucian  
Digest  
August  
1939*



When prejudice, hatred and intolerance are at the disposal of the dark powers, when enormous waves of restlessness undulate through the hearts and minds of millions of human beings, it is our sacred duty and our rare privilege to perform cheerfully our task in this world as messengers of love, as diplomats of contentment and peace.

Undoubtedly, the organization of peace parades, peace clubs, peace congresses, the issuing of public statements in behalf of international peace, the broadcasting of peace messages to the peoples of all foreign countries, the free distribution of peace propaganda literature, the meetings and conventions of international representatives, are powerful agents for national and international peace. Rosicrucians, as peace-loving peoples, should give the most whole-hearted cooperation to these peace movements and take active parts in the promotion of international peace. Public opinion is calmed, and a temporary sense of safety and stability pervades with a cooling of hostilities and strifes. These are alleviating and soothing methods.

But the seeker has a more ennobling and lasting work to do. Before attainment of real national and international peace, the attainment of happiness, contentment and peace by the individual is necessary. The student must point out to his fellow being the cause of his personal or individual unrest, showing him the path to wisdom and happiness. The student must point out to the seeker that base cravings and insatiable selfishness are obstacles to the attainment of Peace Profound. Of course, each man must be his own savior. No one can be saved by another than himself. Contentment and wisdom must be individually attained. But as Rosicrucians, we may contact man, we may awake him, we may show him how to find his divine heritage. Fellow seekers, this is our sacred duty to the Cosmic. We must compensate for the blessings that God has bestowed upon us, we must compensate for the attainment of Peace Profound.

There are many ways by which we may help in the promoting of Peace. By distributing information about the

Path we have found, by writing articles, in books, in radio talks, and by trying to live the normal, harmonious life of a true seeker.

If you are a sincere seeker of Peace Profound, do not think constantly of yourself alone. Do not think of your family alone. These are relative forms of selfishness. Be a peace-loving member of the universal family of men. Be an honorable citizen of your community and an honorable citizen of the world.

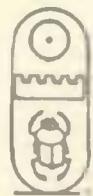
Then, let us all spread the light of knowledge, the principles of justice, love, beauty and brotherhood. Let us plant trees of idealism in divine soil, in the minds and souls of fellow beings. This is what our teachings have done and are doing with us. Let our message be that "a man must no longer be living for himself — before life can become serene." Until the pronouns "I" and "Mine" have disappeared from the private thoughts of the seeker, serenity of soul and wisdom will not be attained. Losing oneself in something greater than oneself is the true way of philosophy, the way of true religion, the way of wisdom and Peace Profound.

If by your thoughts, your words and your acts, you contribute to stimulating a sense of contentment, a sentiment of peace within the inner self of your brother or friend who has been living in constant restlessness, then your divine duty as a messenger of peace has been gallantly performed.

The daily prayer of the Rosicrucian Order to the Cosmic is for love, wisdom and Peace Profound abiding in the hearts of all Rosicrucian students.

The torch of Truth has enlivened the light within us. Let us in turn be messengers of light and peace. Let us be workers in the vineyard of the *Prince of Peace*. We are humble aspirers to the Christ consciousness. We must fight ignorance, the source of many evils, obstacles to peace. We must rise above intolerance, narrow-mindedness and bigotry. We must overcome all fanaticism: religious, social-reforming, scientific fanaticisms. We must proclaim the brotherhood of man.

Whenever you are healing the mind or the body of a fellow being, whenever



you are showing others how to help themselves, whenever you are spreading the light of wisdom and knowledge, you are working as a messenger of *Peace Profound*.

Meditate, Brothers and Sisters, on the sublime joy and spiritual pleasure of the soul when you pray Divinity that *Peace Profound* abide in us. Magnificent petition! You pray for my unlimited

freedom, you pray for the serenity of the soul in me. You pray for my peace, my contentment, my happiness, as I do for yours.

*Peace Profound*—intimate adjustment of the Reality within with all outside things! Inner beauty, inner smiling!

Incommensurable Comprehension!

*Peace Profound*—Meditate.



## To the Unemployed

By FRATER PAUL BURKY



INCE the writer is at present among the unemployed, his method of solving his problem may be of interest to others who are in a similar position.

The first premise to be utilized is that, under the intense competition of today, the

individual who can do some one thing no one else, or at least very few have been able to do, is the one who will reap the richest harvest. This also includes the ability to do something, already being done, in a better way.

The second premise is that every individual is very well fitted for some work which he can do better than most others.

The third premise is that by Cosmic Attunement we can find a clue guiding us to our destiny. When we find this clue and follow it through we will be much happier and of infinitely more value to ourselves and the world.

Sometimes this clue is rather difficult to find. In the writer's case it took eighteen months in time and the loss of his job to make him see the clue which

was available all the time. If the Cosmic gives you the clue trace it down and start working toward its fulfillment. In this problem of mine the reaction was "I am not capable." Finally, when forced to make a try, astonishing abilities were discovered. The Cosmic knows what you can do. Never question its message, to do so is to sell your heritage.

When my present task is finished I shall go fishing in Cosmic waters again. Not as blindly as before, I hope. Do not give up hope, friends, but keep on trying. Sometimes it is necessary for the present condition to be disintegrated and leveled before a new structure can be started. Try to gain an idea of why different happenings occur in your life. In this way you can aid the Cosmic in clearing the way for the new structure. When the time comes go to work to attain the goal.

Do not let the "I can't" get you. Who knows better than the Cosmic what you can do? Until you have tried your very best it is beyond the power of any human to say, with any degree of correctness, what you can do. The world's greatest people are those who have done the impossible.

Keep your chin up and follow the advice of the Cosmic.



#### SITE OF THE DANISH CONVENTION

This substantial and dignified edifice in Copenhagen houses the Temple of the Grand Lodge of Denmark. It is here that representatives of the Rosicrucian Order from the other countries of Europe will assemble in August of this year for an International Convention. At this Convention there will also be AMORC representatives of the Supreme and Grand Lodges of AMORC of North and South America. In addition to the Convention in Copenhagen, there will also be a very large Rosicrucian Convention held in Malmo, Sweden conducted by the Swedish Jurisdiction of the Rosicrucian Order, which the AMORC officers of this Jurisdiction will also attend. (See front photograph.)

*(Courtesy of The Rosicrucian Digest.)*



## The Invisible Listener

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The Rosicrucian Order, existing in all civilized lands, is a non sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body 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. P. C., in care of

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

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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 of free 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 Fellows Building, 8th 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, 2910 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 9388.

#### MICHIGAN

##### Detroit:

Thebes Chapter No. 336, Mr. Ernest Cheyne, Master; Mr. Andrew Heck, 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 1999.

#### 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, 58 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.

Rocker 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. 85th St. Meetings every Friday at 8 p. m., Hotel Statler.

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Chapter Secretary, Miss Dorothy Mainwaring, 2866 No. W. 2nd.

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### Pittsburgh:

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Reading Chapter. Mr. Harris Mucher, Master; Mrs. Pearl E. Musselman, Secretary. Meetings every 1st and 3rd Friday, 8:00 p. m., Washington Hall, 904 Washington Street

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Judge Earl R. Parker, Master, Tel. 2-7278. Mrs. Mayda Crews Heller, Secretary, 2505 Maple Ave., Telephone 3-2319. Meetings at Jefferson Hotel, 2nd and 11th Tuesdays, 8:00 p. m.

### Houston:

Mr. Robert E. Strange, Master; Mrs. Conway R. Shaw, Secretary. Meetings every Wednesday at 8 p. m., Y.W.C.A., 3rd floor, cor. Rusk & Austin Sts.

### Fort Worth:

Susa C. Bailey Chapter. Mrs. A. C. Twining, Master, Tel. 4-8067; 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. Reading room open Wednesday and Sunday from 2 p. m. to 8 p. m., Rosicrucian Cabin, Bailey Avenue.

## 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.

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

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### 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:

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### Victoria, British Columbia:

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

### Winnipeg, Manitoba:

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## AUSTRALIA

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

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

## 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, Manogade 13th Strand

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### 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

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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.

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

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

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