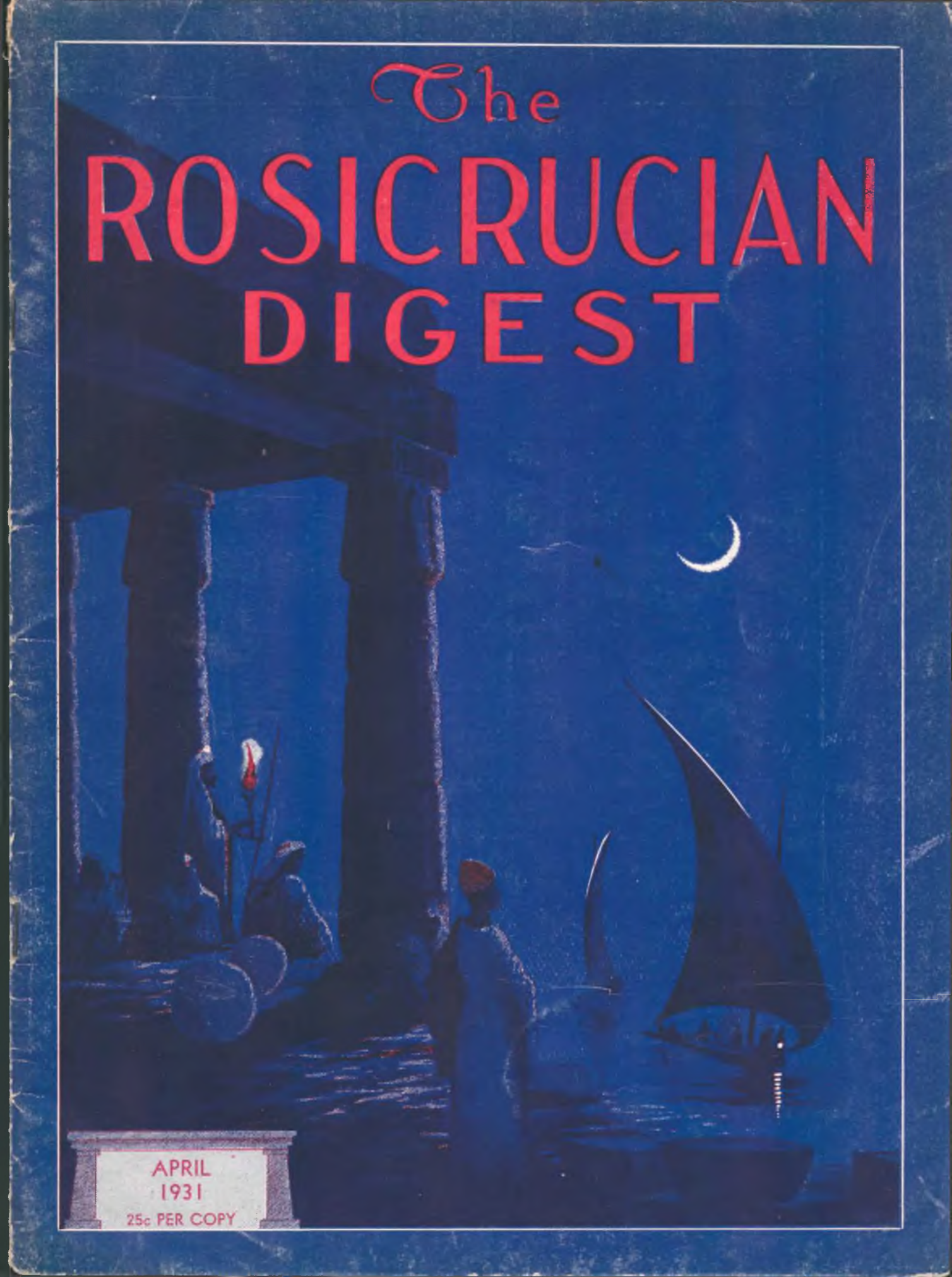


The
ROSIKRUUCIAN
DIGEST



APRIL
1931

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The Rosicrucian Digest



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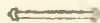
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C o n t e n t s



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Knowing God.....By Frater Royle Thurston
The Modernity of the Psalms of David....By Frater Paul Beckett
Our Next Annual Convention.....By The Supreme Secretary
The Value of Rosicrucian Experiments.....By The Emperor
Man's Inconsistencies.....By Frater Gordon P. Langdon
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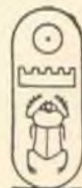
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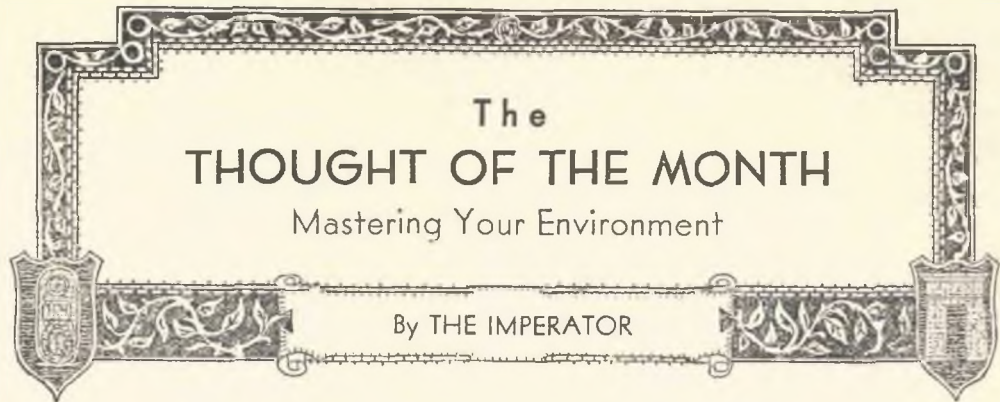
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The
THOUGHT OF THE MONTH
Mastering Your Environment

By THE IMPERATOR



NE of the most interesting controversies being carried on in the scientific world today is in regard to the relative potential power of heredity and environment. This controversy should interest every one of our members and each should be somewhat familiar with the nature of the controversy in order to meet some of the arguments that he is hearing on either hand in speaking with persons who are seeking for light on the mysteries of life.

On the one hand, we find those who are now ready to discredit the potential power of heredity or hereditary influence and credit environment with all the subtle effects that have tended to mould and re-mould human nature. On the other hand, there are those who say that environment counts for little or nothing in the development and evolution of human nature.

Those who argue that environment is the greatest if not the only real power affecting the natural tendencies and habits of man claim that the early association of children in their youth and especially in their childhood is responsible for not only their mental and physical habits but for their familiarity of features. It is argued that the reason that a child, either son or daughter, looks like either the father or mother is because of the close asso-

ciation of the child with the parents in the early years when the character is being moulded.

Taking this one point alone as a starting point for our discussion I do not think that I need to point out how foolish this argument really is. We all know of intimate cases that would tend to contradict this argument, if not actually refute it. For instance, I know of a young man nearly twenty-eight years of age who since his birth has continually developed a very pronounced resemblance to his father and his grand-father, plainly showing a strong resemblance to the father's side of the family. The resemblance is becoming so marked that he and his father are often taken for brothers.

Change in features toward a family resemblance became very marked after his seventh birthday and was well established before his eighteenth birthday. Yet this young man lost his mother when he was but a year old and was taken from the home of his parents and given to some distant relatives in a farm city far removed from where he was born and he did not come in contact with his father except for a few hours two or three times a year during the first eighteen years of his life. During all those years he was in close daily contact with persons who had no resemblance whatever to the boy's family line or to anyone resembling his parents. There are many instances of children who have been separated from their parents while babies and

who were not located until adulthood and whose resemblance to the parents was one of the strong circumstantial links in proving their identity.

I know of one case where a peasant Italian left his home to come to America to start a new life in a new world. He left behind him his wife and three boys ranging in ages from one to four years of age. Through unfortunate circumstances and the incidents of the World War he was not able to send for his wife and children to come to America and enjoy his new home and new fortune until nineteen years had passed and when he went to the immigrant station in New York City to meet his wife and family he was able to pick out his three boys long before he saw his wife in the vast throng usual in that place when a ship arrives. Friends who met him later were strongly impressed with the resemblance of the boys to their father and there could be no mistake regarding an inheritance of family features. Two of the three boys had been separated from the mother for twelve years, living with an uncle on a farm in Italy and this uncle had very strong facial characteristics distinctly different from those of the father. Certainly close association did not overcome the tendencies of heredity in this case.

It is also argued by this new school of scientists that such other traits as the tendency toward music or art, literary work, mechanics, science, engineering, or farming, are acquired not through any inheritance but through the close companionship of the child with the parent. Granting that a child lives at home with his father in an environment of art and sees his father painting and sketching daily and is surrounded with pictures and paintings and art work of all kinds throughout his early years, will have a tendency to become an artist, we cannot say that if he does become an artist that it is due exclusively to such association for in such a case what are we to say when a man who is an artist has three or four sons and several daughters and only one of them living in the same home and same environment manifests

any artistic ability or inclination and the others show no interest whatever in art?

We will not take time to consider other typical examples or hypothetical cases but give a few moments thought to the argument that man is enslaved by his environment instead of being a master or creator of it. If man had not been able to rise above his environment, or to overcome the limitations of environment, or free himself from the influences of environment, we would all be living in the most primitive ways, probably on wild grass fastened in the limbs of trees or in mud huts along the banks of rivers.

There are thousands of outstanding instances tending to show that environment has had little or no effect upon man's evolution and development. In the earliest records and pictures of the home and birth place of Abraham Lincoln we discover that the next home to him was the home of a close neighbor. This neighbor's home was a better home in its material and physical aspect and in its furnishings than the home in which Abraham Lincoln was born. The country surrounding these two homes was of a primitive nature and any effect it had upon human beings must have been identical in the case of the occupants of both of these homes. Yet notwithstanding the fact that in the neighbors' home there was more education, more prosperity or material wealth, and more of the luxuries of life than in the home of Abraham Lincoln, millions of persons know of the outstanding accomplishments of the one man who was born and lived in the one home while history has completely lost the name and identity of those who were born and raised in the other home.

Why should environment play such a trick as to concentrate its beam of good fortune upon one individual in its locality and doom another to ignominy and historical oblivion? Truly the contenders for the theory of the influence of environment may say that heredity had nothing to do with the rise to heights of Abraham Lincoln, and this may be true. But most certainly environment had nothing to do with it even if



heredity did not. Rosicrucians say that Cosmic influence, Karma, and other divine principles had more bearing upon the achievements and the attainments of Abraham Lincoln than heredity or environment, but Rosicrucians also contend that the influence of heredity had some bearing upon this matter and that it cannot be ignored.

One eminent educator said that it takes a hundred years to evolve a highly intelligent and cultured person and a great poet expressed the same idea when he said that a child's culture and mental attainment begins with the grandparents. This is unquestionably true and from the Rosicrucian point of view there is one other factor to take into consideration; namely, that the individual himself requires a number of incarnations in which to evolve and become trained in right thinking and right living.

Taking these points into consideration we see then that any individual manifesting more than the average intelligence or keenness of mind and demonstrating more than the average amount of power to rise above the multitude, must have the advantage of preparation and progress on the part of his forbears plus his own advancement through several incarnations. This is why the Rosicrucian Order maintains that each one of us is now building our destiny and futures for not only the present incarnation but for future incarnations and we are likewise preparing our children and the future generation of our line for similar intellectual and spiritual attainments.

It is a wonderful thing to think that our studies at the present time and our experiences and experiments are not only serving us to good purpose at the present time but preparing a foundation for us in the next and future incarnations, and at the same time laying another excellent foundation for what our children will inherit so that their progress and development will be made more easy because of this advantage.

In other words, each one of us who is devoted to this work and living the spirit of Rosicrucianism is building a

future generation of highly evolved beings who will manifest their attainment and development to a high degree in the future. On the basis that every man and woman is potentially the for-bearer of at least eight or ten individuals in a third or fourth generation, we can plainly see that every loyal, devoted, sincere Rosicrucian of today is creating a potential group of highly evolved beings for the future. Most of us will reincarnate again during the lifetime of some of our own descendants and if they have inherited the foundation that we are now laying and are living lives in accordance with the doctrines and principles we are now establishing as our guides in life we will find that we will return here to live again among those who are highly prepared and evolved and whose evolution and attainment was made possible by our activities and devotion today.

To those of you who think that all this is a rather fantastic picture of theoretic possibilities, let me call your attention to the fact that scientists with a tendency toward the study of social conditions have recently revealed some astonishing facts. These facts tend to prove that the family history of individuals and the tendency on the part of parents and grandparents are vital factors in the evolution and personal development of every individual. One outstanding proof is a very elaborate investigation that was made of two well-known families. The facts revealed by this investigation should be very interesting to all of our members.

Two individuals were born at the same time a hundred years ago in two parts of the world. One was a cultured, educated, refined man, of a studious and spiritual nature, living in Europe well-known to many during his life time. The other was an illiterate individual born in Connecticut with tendencies toward the sordid things of life and with certain criminal instincts. The man in Europe married a woman of culture and refinement, who was also well-known, and the lives and activities of this man and wife were of sufficient importance to be well-recorded in many records.

Four hundred fifty-two

The man in Connecticut married a woman who was slightly incompetent through gross ignorance and many superstitious beliefs. Because of the man's criminal tendencies and the woman's low standard of life certain records maintained in the city and state where they lived were replete with incidents of their lives. Both of these couples had many children and these children married in accordance with the degree of development and comprehension of the things of life. The scientists who made an investigation of these two couples and their descendants spent many years and many thousands of dollars carrying on a complete investigation for a scientific institution in order to trace the precise history and activities of their descendants. In each case several hundred individuals represented the fourth and fifth generations of these couples. In tracing the individual lives and activities of each of the descendants of the man and woman in Europe it was found that not a single one of the descendants has ever been convicted of a crime, charged with any illegal or overt act, and not one had died in an insane asylum or from any inherited disease or had any other record than an admirable one in every sense.

On the other hand, the descendants of the couple who married in Connecticut were constantly in trouble with officials of various kinds and among these descendants were many criminals, many insane children, many who had died on the scaffold or in prison, and a number who had committed suicide or disappeared in the midst of their criminal activities. The complete records show that the state of New York alone had spent over three million dollars in taking care of and attempting to correct the criminal activities of the descendants of this family and this did not include a large portion of the descendants who lived in other states.

Think of the one man and woman so ineolved and unprepared for the better things of life and so steeped in sin and error that just a small portion of their descendants should cost one state many millions of dollars to care for them. Such facts as these have

been revealed in eminent records written by such recognized authorities as Professor Wiggam.

In the Rosicrucian records there appear the names of many eminent criminals and typical ineolved persons of the past who persisted in continuing to ignore all the benefits offered them to rise to a higher stage of development and who married and left descendants whose lives have been watched and studied in order to confirm many of the doctrines taught in our teachings, and some of the descendants of these persons are being studied today by various branches of our organization in order to make monthly and yearly reports to the central archivist who is completing and compiling these facts.

In one case the records begin with the life of one man who was an intellectual as well as a military and civil power in southern France before the year 1000 A. D. Because of his political and social position and his coat of arms, as well as his lordship over certain domains which passed from father to son for many generations, and because the domains bore a certain significant name, still well known to history, it has been possible to keep an accurate record and observation of each of the descendants of this man who, incidentally, was of extreme helpfulness in the establishment of the early Rosicrucian activities in France through his extreme toleration toward the mystic "Heretics" as they were called in those days.

It is a remarkable fact that the records reveal that the men descending in the male line of this family have all been rulers and controllers of great industries and large capital in each succeeding generation, while at the same time being extremely social, humanitarian, philanthropic, and broadly tolerant in religious views. It is also significant that each son in succession has carried out the early ideas of the ancient forbears in regard to supporting and contributing to the work carried on by the mystical philosophies of the various ages and to spreading free education and practical helpfulness in the methods of personal development.



The present descendants of this old family live in America today and are well-known and can probably be identified by the description given here. Only recently did any of the present descendants learn of the true ancestry of their family so far as their forbears in Europe are concerned, and none of the present descendants knew until recently that their male parents for many generations had been carrying on the educational, mystical, and spiritual philanthropy in which they themselves had been engaged for the past thirty or forty years. In other words, they did not even suspect that their present tendencies to promote education and liberal spiritual and religious ideas and the advancement of medical and other scientific knowledge was an inherited tendency manifested in practically every one of the many generations of their family preceding them. Therefore, it was not a conscious practice or one designed to carry out the early desires of an old family plan. Nor do any of the present descendants know that the Rosicrucian organization of today and yesteryears has been so interested in watching the activities of each succeeding generation of this family.

All of this should encourage us to be more devoted, more sincere, more earnest in our present studies and practices, for we should realize that we are not only evolving our own personality and moulding our own fate and destiny in the present incarnation and assuring

ourselves of the greatest possible rewards in our present life, but we are building for our own future in the next incarnations and creating certain standards and tendencies in our offspring which will add to these inherited acquirements and strengthen them to even greater efficiency than we may attain, thus building a new race of individuals for the future among the people, of which we will come back to live and enjoy the fruits of the seeds we may sow. Certainly this makes our work a glorious one and something worth living for and struggling for.

Those of our members who feel that their personal progress at the present time seems to be slow, and those who feel that whatever development they are passing through is seldom used in a practical way should remember that even though circumstances and our present vocation and avocation may not give us opportunities to apply and use all of the wonderful knowledge we are attaining, or apply the abilities that we are awakening and strengthening within us, there will come a time in a future incarnation when the present development will count in a remarkable way and it will also manifest itself in our descendants.

Certainly not only our fates and destinies are in our own hands at the present moment but the fate and destiny of hundreds, if not thousands of others, rest in our own consciousness and our own activities of today.



THE NEW ROSICRUCIAN CREED

At the last Convention there was compiled a Rosicrucian Creed, setting forth in detailed articles, not what the Rosicrucians believe, but what the Rosicrucians *know*. The Creed is very inspiring and was accepted by all of the delegates at the Convention as the official one to be used by all lodges and members.

Because those present at the Convention wished copies of it, we have prepared for all members this beautiful Creed, on an attractive wall card, printed in three colors, size 11 x 14 inches, which may be had by every member for the nominal price of 35c, postage paid. It is also ornamental in nature, and will be an added improvement to your sanctum. Send remittance to AMORC Supply Bureau.

*The
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April
1931*

Four hundred fifty-four



Knowing God

CHANGING OUR CONCEPT MEANS NEW LIFE

By FRATER ROYLE THURSTON



IF I WERE asked to state what was the most important or outstanding benefit in a general sense resulting from the studies and practices of the Rosicrucian principles I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God.

While it is true that the Rosicrucian Fraternity has always been a very practical organization of real workers in the world we cannot overlook the fact that fundamental principles that enable the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even he who is most busily engaged with the material problems of life and who thinks he has little time for spiritual thought and meditation often keenly realizes that he needs a better and more intimate acquaintance with the spiritual things of life and especially a better concept of God and God's laws. It is useless for anyone but the foolish atheist and the imbecilic mind to try and argue that the average man and woman is not benefitted by a better acquaintance with the Supreme Mind that rules this universe. It is a fact that is easily demonstrated that as a man or woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolu-

tionary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.

The nearer man approaches to God in his understanding the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him or brought a satisfactory understanding of God to him centuries ago are unsatisfactory today. Man's better understanding of man has had a great change upon man's concept of God, and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles and the general working of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilization has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anti-



cipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the material affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but as one to be loved instead of feared. How easily many of us can recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the fear of God in his heart. It seems to be the accepted standard or concept to think of God as someone to be feared with terror and awe. Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they were taught that they did not dare think of God while smiling or laughing or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bed time through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous Biblical quotation that intimated that revenge was a power exclusively given to God and that God also visited His Wrath and envy, hatred and retribution, upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by the religious leaders and based their argument upon isolated and mistranslated passages in the Bible.

It is not a wonder that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wis-

dom and mercy of such a God. In fact, we may safely say that the strongest arguments used by the atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or represented as such a being as would warrant us in doubting that He was a merciful and loving Father.

The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught and the greatest disciples and Lights among men have revealed in the past that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary soul, to the tried and sorely tested physical body and to the perplexed mind. It brings hope and renewed life and energy and a firm conviction that justice will prevail and that truth will be demonstrated.

It opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal, and more friendly in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just but rational, reasonable, and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He is jealous or has any of the elements of wrath and revenge in His consciousness. It makes man realize that he and not an unmerciful God brings into his life the unfortunate results of his errors and that instead of God finding joy and happiness in our suffering that we have had visited upon us, He is sympathetic and willing to forgive if we but ask for it and make ourselves worthy of it.

Certainly the change of concept of God is the greatest change that can come into the life of a man or woman for as I have said above it is fundamental to all of our thinking and doing in every phase of our existence, but we cannot realize this nor test the truth of it until our concept of God has been

changed and we enter into the new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely religious or spiritual point of view inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that re-birth that every religion claims to be the ultimate end of their doctrines and practices.

Let us keep this in mind and speak of this to those who may inquire about the Rosicrucian teachings and the relation of these teachings to religious and spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become more Godly and more spiritual for a closer and better understanding of God and His ways of working and enable every man and woman to understand and adopt the true divine laws as the only creed that is necessary for perfect living.



Short Studies of the Modernity of the Psalms of David

By PAUL BECKETT

I.

FIRST PSALM

Authorized Version

1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2. But his delight is in the law of the Lord; and in His law doth he meditate day and night.
3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaves also shall not wither; and whatsoever he doeth shall prosper.
4. The ungodly are not so; but are like chaff which the wind driveth away.
5. Therefore the ungodly shall not stand in the judgment nor sinners in the congregation of the righteous.
6. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

Four hundred fifty-seven

Moffatt's Translation

1. Happy is the man who never goes by the advice of the ungodly, who never takes the sinner's road, nor joins the company of scoffers,
2. but finds his joy in the Eternal's law, poring over it day and night.
3. He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers.
4. Not so the ungodly! No, they are like chaff swept away by the wind;
5. when judgments come, the ungodly shall not stand, nor shall the sinful last in the community of the just.
6. The Eternal cares for the life of the just, but the ungodly life shall perish.

It has been the observation of all centuries that the ultimate goal in the life of mankind, collectively or individually, is to find happiness, either in this life or in some future existence.



"Hope," it is said, "springs eternal in the human breast." Hope for what? Hope of what? Do we hope for wealth, power, health, love, and a heavenly home after death? And why do we hope and long and strive for these things? Isn't it in the thought that through wealth, power, health, and love we may find happiness? We hope for a heavenly home with the thought that there will we find eternal rest, bliss, freedom from cares, pains, and worries—in other words, we are hoping for happiness.

This search for happiness that has continued throughout the ages, by peoples of all nationalities, from the time of the first man to the present generation, may well be termed the working of a natural law, the functioning of a Divine Urge, the response to which brings about the continued evolution of man throughout his cycle of earthly existence. So does man progress. Why do we rejoice over the announcement of a great invention? Because we see by its adaption an easing of our labors; an expedition of our business; an increase in our comforts. This new device will release for us more time for ease. We rejoice because we feel that through the use of this new thing we will be happy. It is thus proven by experience that the impulse to search for happiness is a God-made law, and through individual man's ceaseless striving to obey all mankind evolves.

Now if we say we have found a law, we must seek further and discover the various ramifications of that law. Thus the question arises of whether there are any rules for the attainment of happiness, for the guidance of man seeking to render obedience to the law. In legal parlance, has the law ever been interpreted? "Happy is the man who never goes by the advice of the ungodly, who never takes the sinner's road, nor joins the company of scoffers, but finds his joy in the Eternal's law, poring over it day and night." The Bible is the book of God's law — "pore over it" or "meditate upon it day and night." But to meditate means to dwell in thought; to muse; to reflect. To meditate means to carry a thought to the inner self; to communicate with

the God within. And for what purpose? To obtain in this time of meditation some inspiration from the Most High—inspiration which may be later manifested on this material plane — why? So that we may have more happiness; so that we can bring more happiness to our fellowmen.

But what other Divine Law do we find in this Psalm? That law, that natural law known to Psychologists as the "Law of Compensation," and to the Occultist as the "Law of Karma." If a man seeks happiness according to God's law as laid down in this Psalm, then "He is like a tree planted by a stream, that bears fruit in due season, with leaves that never fade; whatever he does, he prospers." Doesn't that almost speak for itself? It amplifies itself in our thinking and says, "If I ponder over the laws of God, if I seek to understand them, if I will seek to apply them, if I will seek to obey them, if I will learn the art of communication with the Creator of all things, then will I have found the pot of gold at the end of the rainbow. I will have found happiness. Where? It makes no difference because I will be happy wherever I may be. I will be alive, watered by the streams of blessings from the Infinite Father, my Father, my 'leaves will never fade.' I will always have an abundance of everything I need or desire to make me happy."

Would that we could dwell only on that scene, but this "Law of Compensation," this "Law of Karma," works both ways — "Not so the ungodly! No, they are like chaff swept away by the wind; when judgments come the ungodly shall not stand, nor shall the sinful last in the community of the just." This is the other side of the picture. If we fail to obey the natural laws of God we achieve nothing, we are nothing; we are valueless to ourselves and to others, "like chaff." When judged by ethical standards we cannot stand, for our foundation is unstable, built as it is in violation of God's immutable laws. Evil may seem to flourish, but the inexorable working of this great law eventually is the undoing of the evil doer. He might as well not have lived, for he has

added nothing to the upbuilding of himself or of mankind and has failed wholly to render assistance in the great search.

"The Eternal cares for the life of the just." Isn't that wonderful? The Creator cares for, looks after, and interests Himself with all His Majesty and Power in you — in me — if we will but follow His laws made solely for our benefit. That rather puts it up to us, doesn't it? "But the ungodly life shall perish." Again the dark side, the under side, if you please, of the law, from the operation of which there is no escape.

Herein then lies the Royal Road to Happiness. Sought after according to the laws of that Maker of all laws, we find it, we have it, we enjoy it. But if we violate this, His law, our Karma brings to us that supreme tragedy — failure. We have failed in our quest, and the Holy Grail of Happiness is, for us, still unfound.

II.

FIFTH PSALM

Authorized Version

1. Give ear to my words, O Lord, consider my meditation.
2. Hearken unto the voice of my cry, my King, and my God; for unto Thee will I pray.
3. My voice shalt Thou hear in the morning, I Lord; in the morning will I direct my prayer unto Thee, and will look up.
4. For Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with Thee.
5. The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity.
7. But as for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy temple.
8. Lead me, O Lord, in Thy righteousness because of mine enemies; and make Thy way straight before my face.
12. For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield.

Four hundred fifty-nine

Moffatt's Translation.

1. O Thou Eternal, listen to my words, and hear the murmur of my soul;
2. my King and my God, give ear to my appeal, for I am calling out to Thee;
3. oh hear my morning prayer, for in the morning I set forth my plea, and wait Thine answer.
4. Thou art no God to take delight in vice, no evil man is any guest of Thine,
5. No arrogance can look Thee in the face;
7. but I have access to Thy house, by Thy great generosity, I can bow reverently before Thy sacred shrine.
8. O Thou Eternal, let not my foes thwart me, lead Thou me on, as Thou are just, make Thy path smooth before me.
12. For Thou wilt bless the just, O Thou Eternal, shielding them safe, crowning them with Thy favor.

This Psalm is a song of David and was taken from his Choirmaster's collection. Its subject is given as Nehiloth; now Nehiloth means Inheritance. Thus do we see the significance of the Psalm, for we, God's children, are His heirs or inheritors. In the light of this great truth let us consider this 5th Psalm.

"O Thou Eternal, listen to my words, and hear the murmur of my soul." This is most beautiful poetry and indicates a great hidden meaning. "Hear the murmur of my soul" — a murmur is defined as an indistinct sound, or rather, a sound with no distinguishing features. Can you picture this communion between two individual beings who obviously are acquainted with the language used by each, and that in this communion the Psalmist expected nothing less than that his message be heard? Confidence is exhibited, growing, no doubt, from former experiences wherein he knew that he had been heard.

The Christ has informed us that "God is Spirit," divine, imperishable. So too, the immortal, divine part of man is the soul, the soul being the true



man, the imperishable ego which is reflected in our manifested or visible body. Now, if this be true, the only possible point of contact between God and man would be in the soul of man, for like can only commune with like—God, divine—the soul of man, divine. This Psalm postulates the truth that man can only commune with his Maker through the medium of the soul. In other words, physical man cannot commune with God, but the real man, though invisible, can enter into communion with his Creator. Does not this open our eyes to the wasted effort of many long drawn out lip prayers and vehement exhortations to which we have in times past been subjected? "The murmur of my soul"—the soul of man in communion with the Great Soul of God needs no spoken language. Thought is the true language used. Are you willing that your God hear *all* the murmurs of *your* soul?

The Christ further teaches us that the kingdom of heaven is within us. Therefore if we seek to commune with or to petition the King, we must repair to the place where He is to be found. The King rules and reigns in His Kingdom—within us. Now sound is vibration which in turn sets to vibrating the sensitive receiving set attuned to receive it; so a murmur, a sound with no distinguishing features, if you please, can only be registered upon a receiver set to receive this sound. Thought waves, science tells us, are vibratory—thus the vibration of your thought, the murmur of your thought, emanates from your soul into the very Presence of your God and Father. The Psalmist goes on with this recognition, "My King and my God, give ear to my appeal."

We come now to a statement that will bear out the contention of a modern religious cult, as well as a precept long promulgated by occult teachers, namely: That a definite time should be set apart each day for 'entering the silence' or for a 'period of meditation.' The Psalmist prays, "Oh hear my morning prayer, for in the morning I set forth my appeal and wait Thine answer." In this definite 'period of meditation' or of 'entering the silence' it becomes possible for you

to get away from the material side of your life and let the spiritual part of you—the real you—come into direct contact with the Great Source of all things, your Creator and Heavenly Father. How sure is this singer of psalms that there will be an answer; but he awaits it, he does not seek to force it, nor does he seek to direct it; and if the answer be not just what was expected, nevertheless it is received as a proper answer.

Then this Psalmist—this man who has experienced much—recites some of the attributes of this God of his with Whom he holds daily communion. "Thou art no God to take delight in vice, no evil man is any guest of Thine, no arrogance can look Thee in the face." Does not this convey most clearly that no evil man, no arrogant, self-satisfied, self-centered being need seek to commune with God? That man who tells of his own accomplishments, saying, "See what I, alone, unassisted, have done," is wasting his time in his lip prayer. But why should he not seek? Why do we say his time is wasted? It can but be wasted, misspent time on his part to seek a contact with his Creator, for the reason that his soul, his thought is not in tune with the receiving set of his Maker; the murmur of his soul is overburdened with static (material interference) and does not register clearly and truthfully upon the clean, pure soul of God. David knew that his soul attuned properly. Listen, "But I have access to Thy house by Thy great generosity, I can bow reverently before Thy sacred shrine." David knew that he could come into the house of his Father, because that Father, the Creator of the Universe, had so generously permitted it, and because of his life, because of his love, he, David, the son was welcomed into the house of his Father. "For Thou wilt bless the just, O Thou Eternal, shielding them safe, crowning them with Thy favor." Here is the climax of the Psalm—the reward of happy communion was an answer to the prayer, to the petition, to that which was murmured by the soul, bringing the things asked for—blessings, peace, joy, safety, and crowning favors.



Our Next Annual Convention



IMPORTANT INFORMATION FOR EVERY MEMBER
OF THE ORDER

By THE SUPREME SECRETARY



AM sure that every one of our members will be interested in the plans for the next National Convention, and I want to take this opportunity to tell you the story of the convention for it is intensely interesting.

Whether you are a new member of the Order, studying in the lowest grades in any lodge or chapter or branch of our work, or an older member in the highest grades, you are cordially invited to attend the sessions of the various kinds and hear the wonderful lectures, discourses, and discussions to be held at the Temple and other buildings in San Jose this coming summer.

Every member who has visited the previous conventions agreed in proclaiming these conventions to be the most instructive, helpful, valuable contribution to our work that it is possible to offer to the members at large. To meet the many officers, to hear them lecture, and listen to the discussions and suggestions of the highest members and officers of our branches and to witness the demonstrations of scientific persons and the mystical laws taught in our lessons is truly a wonderful treat, and no member who can possibly come to California this summer should miss this annual convention.

The convention is set for the week beginning Wednesday, July 22, and will continue its official sessions up to Wednesday evening, July 29. But scores of members will arrive in San

Jose on the 19th or 20th, and remain to the end of the month, and there probably will be many additional meetings and classes for discussion and analysis of the work before and after the official convention, in addition to many pleasant trips of sightseeing and entertainment. However, the dates of the official sessions of the convention are during the week beginning July 22, and everyone intending to participate in the convention should be in San Jose not later than July 21.

There are many interesting surprises and special features that will attract the attention of members who visit the headquarters of the organization during the summer and especially during the convention week. Perhaps the most important of these surprises will be the improvements that have been made at Rosicrucian Park in the matter of enlarging the grounds and beautifying and decorating them, as well as adding to the number of buildings used by the organization for its activities. Our members will see that since the first building was built here at Rosicrucian Park in the winter of 1927 and 1928, four additional structures have been built to take care of the increasing activities.

The first addition was the beautiful Egyptian Temple, a replica of the principal features of temples in Egypt and arranged for the beautiful ritualistic ceremonies held by the Supreme Lodge at certain periods. To this was added the museum, containing an intensely interesting collection of Oriental and mystical relics from all parts of the





THE NEW ROSICRUCIAN AUDITORIUM

world. This museum is one of the attractions of the city of San Jose and hundreds of visitors monthly come here from all parts of the west to enjoy the paintings, sculpture, and many unique specimens in the glass cases, and our members particularly will like these exhibits.

The other additions to our structures are work rooms and offices built in the same Egyptian architecture as the main building, and affording every member a wonderful opportunity to walk about through the many departments of headquarters and watch the scores of employees at work. This is always interesting to the members because they can spend much time in watching how every department of our work is systematically and enthusiastically carried on. At each convention, hundreds of members divided in groups of eight or ten under a guide have journeyed through every office and department, watching for a long time the working of the very complex system used in maintaining the Welfare Department, Editorial, lecture, corre-

spondence, and recording departments, as well as the many others that pertain to our members' interest. By becoming acquainted with the officers and with the department heads, every member is enabled to appreciate his relationship with each department, and to cooperate with the great work that is being carried on.

Other new buildings contain the large mailing department, operating like a fair sized post office with mailing machines that actually print the equivalent of postage stamps for our use, thereby avoiding the necessity of buying stamps and putting them on the thousands of packages that leave here weekly. The Supply Bureau building with its stock of supplies and shipping department is another interesting place to visit, as is the department where the specially prepared lectures are duplicated and divided into over four hundred classifications for the members in various grades of the work. Then, there are the art and advertising departments, and the general correspondence departments, each of which is also of interest to every member.

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Four hundred sixty-two

Finally, the visitors go to the building containing the printing plant and are amazed to find that it is one of the largest printing plants on the Pacific Coast, doing the highest grade of work. Here, there are a great many printing presses of all sizes, some of them being of the type of those used in newspaper plants. On one of these, the entire magazine is printed on one sheet at one time and on some of the other presses 128 pages of one of our books can be printed at one time on one large sheet of paper. There are also linotypes or typesetting machines, huge folding machines and binding machines, and there is a complete book binding department where de luxe editions are bound like those made famous by Elbert Hubbard of the Roycrofters. Books of every size and description from looseleaf binders to books bound in leather and silk of all standard forms are bound here in the most modern manner. Tons of paper are brought to this printing plant every week, and there is a constant outpour of printed matter from the Rosicrucian Press that is not equaled by any other printing plant in any part of the state. In some cases, as many as three million copies of one piece of printed matter have come out of this plant in two weeks. A number of magazines are printed here as well as all of our stationery, books, pamphlets, circulars, and system forms.

One of the beautiful additions to Rosicrucian Park just completed is an open air Egyptian Temple, made of stone and decorated by artists who are familiar with Egyptian art. This temple is purely a decorative feature and was built as a shrine in memory of the initiation that occurred in Luxor, Egypt, on February 14, 1929, when over seventy of the highest members and officers of our organization journeyed to that country to receive a special initiation. This open air temple at Rosicrucian Park is a replica of the architecture of the Temple in which the initiation occurred. And, with its many stone seats and pretty setting, it affords an outdoor sacred place for meditation, contemplation, and rest.

Recently, some additional property was added to the grounds around the

temple buildings by the purchase and removal of a residence, giving more park space to set off the Egyptian beauty of our buildings, and as this article is being written, ground is being broken for the largest building we have constructed in San Jose. It will adjoin our other buildings and will be used for our Conventions and other public meetings. This beautiful building, illustrated in this issue of the magazine, will be a combination of Egyptian and Moorish architecture inside and out. It will be one of the largest auditoriums of its kind in this city and will be known as the Francis Bacon Auditorium named in honor of the great writer and educator who was an officer of the Order in England. The building will contain not only the large auditorium with very comfortable seats and a large stage with dressing rooms back of it, but ample provision for moving pictures and information office, large reception rooms, men and women's retiring rooms, registration office, and cloak rooms. In the center of the front of the building is a grilled space in which chimes and bells will be installed and there will be other forms of music of unusual nature provided for the convention or other sessions.

Certainly our members will enjoy every minute of their visit to headquarters during the summer. Remember that every member is welcome to come, and there are no charges for seats or admission fees to any of the sessions, and everyone who attends the convention is welcome to share in all of the meetings, and discussions that take place as well as meet the officers and have personal interviews and enjoy the scenic beauties of this glorious valley. San Jose is only a short distance from Palo Alto, the university city, and home of President Hoover, and only a short distance drive from the beautiful beaches along the Pacific Ocean, the attractive mountain ranges of Santa Cruz with its summer homes and hunting lodges, and there are other cities and sites nearby that make this whole valley an attraction to tourists from all parts of America. Remember that San Jose is the site of the first



pueblo or town established in California and was the first capital of the state. It was selected because of its wonderful climate and its beauty.

Notice to Lodges and Chapters

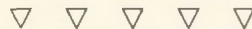
Every chapter, group, branch, or lodge of our organization in North America should have an official delegate or representative attend the convention as a delegate. Make immediate inquiries among your members and find out who is coming to the convention and appoint one of these as the official delegate of your local organization. All others are welcome and will participate in every feature of the convention, except voting on certain matters. Secretaries or masters of each of our branches or groups should immediately notify the Convention Chairman, giving the name of the person who is coming as a delegate.

For Further Information

All who are planning to come to the convention this summer by train or automobile, or by steamer from foreign

lands, should write at once to the Convention Chairman asking for details of the most economical way to reach San Jose. There is much important information which the Convention Chairman can give you, and which will make your trip as economical and as interesting as possible. Write at once for this information. If you are planning to go anywhere else this summer or on any trip at any time, you will find it advisable to write to our Convention Chairman any week or month in the year for travel information because he is especially qualified to give you very helpful advice.

Remember that there is only one National Rosicrucian Convention held in America each year, and this is the one conducted by AMORC in cooperation with the International Organization. Do not miss this opportunity of coming in contact with those persons and those facts which will do more to help you appreciate the work of this organization than any other thing in your life. Come to San Jose in July and enjoy the pleasures and benefits of a glorious congregation of those who think and live as you do.



"SEVEN MINUTES IN ETERNITY"

It is our pleasure to again announce that we have, at a nominal price, the wonderful article entitled, "Seven Minutes in Eternity," with their Aftermath, in book form. This article appeared in the American Magazine, and caused unusual comment among the occult and metaphysical students and persons of every trend of mind. It deals with the actual experience which the author had, and which he terms as his "Seven Minutes in Eternity."

The author, William Dudley Pelley, has been well known in the literary and editorial world, having written many articles for leading publications. His experience substantiates many of the profound principles which Rosicrucian students receive in their studies. It is a book which you will be proud to have in your library; when the article appeared in the American Magazine it brought comments from every part of the world. Mr. Pelley is an experienced writer, and writes in an interesting and fascinating way. This book may be secured from the AMORC Supply Bureau, postage paid, at the very nominal price of 35 cents.

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The Value of Rosicrucian Experiments

OUR EXPERIMENTS CAN BE VERY HELPFUL
TO YOU IF YOU TRY THEM

By THE EMPEROR



WOULD like to write at this time a few words regarding the various experiments and exercises contained in the different lectures and lessons of our graded work as issued to all of our students, either in their home studies or in their studies in the groups and lodges.

It seems to me, as I analyze much of our correspondence and think of some of the past interviews I have had with members that we have really two classes of persons in our organization. We have those who have had a very high or complete education in college or university or in special schools of study and who are fond of studying and of acquiring knowledge. They love to study for the sake of studying and they love to acquire knowledge for the sake of becoming familiar with all of the facts that it is possible to jam into the mind. This type of person is what might be called the intellectual type. We find them going to lectures on travel and attending discourses on international affairs and we find them buying the latest scientific, philosophical, and other books on moral and ethical questions. They like to hear eminent men speak and will go out of their way to listen to a discourse on the roundness of a square hole if it is delivered by some eminent speaker.

On the other hand, we have the other class of members who are not over-fond of study and who feel that if they are going to study anything at

all it must be of a practical nature and worth while in meeting the real problems of life. They do not care for philosophical discourses that begin with a supposition and end with a personal conclusion. They have little time for real concentrated study or reading and all the time they do have must be devoted to something that is going to serve them in a very useful way in improving themselves and in helping them to help others around them. They want real knowledge but it must be knowledge that is of the present hour and of present usefulness.

They wouldn't spend five cents or walk across the street to hear a lecture on the origin of the Greek alphabet unless the lecture ended with some instruction as to how the Greek alphabet could be used today to meet some of life's problems. They do not want much knowledge but they do want useful knowledge. They may not know the exact name and birth date of the first man in ancient Gaul that put on knighthood armor and rode a white horse at the head division of the second section of the first crusade, and probably care less about him than they do about some man who is working today to discover how to live a better life right now and attain greater success in our every day affairs. This class of persons will be those who are students because they want to build up a practical education and a practical usefulness in their own lives.

Now the interesting point about these two classifications is that when it comes to our work the latter class of persons who want only a little knowledge and want that knowledge to be very useful



become highly enthusiastic about our work and delve very deeply into every lesson, analyzing it very carefully and spend as much time in trying all of the experiments and exercises as they can give to them. They look upon each experiment and each exercise as a very important point in the work and go at each one with a determination to master it as though it was a matter of life or death to them.

On the other hand, the other class of members representing the intellectuals who love study merely for the sake of study and who want knowledge merely to build up a great library in their minds of diversified facts, have little or no interest whatever in the experiments and exercises. They pass over these things in each lesson like some people pass over a picture in a story book. They always convince themselves that they understand the laws and principles without testing them and they look upon the exercise or experiment as an unnecessary and unimportant explanation of the printed words. When they come to such an experiment as floating a match stick on a glass of water and seeing if they can control it they pass it by. They probably would look with a smiling, fatherly sort of attitude upon the child-like mind of our other members who sit around a table with a glass of water and a match stick trying to control it. They probably think it is an innocent, harmless, childish pastime which some may indulge in but which the high intellectual mind does not enjoy.

Now the results obtained by these two classes of members are quite definite. In the first place, we soon find that the one class of members who are not interested in the experiments at all gradually lose interest in the work and either drop out of the organization or continue to pay their dues and read the lectures and accept all of our work the same as they would belong to a geographical society or a historical society and occasionally read one of their monthly bulletins.

They think it is nice to belong to the Rosicrucian Order and that they are supporting a good work by their membership and that is all there is to it for them. When it comes to their

personal development and inner progress along psychic lines they are not able to demonstrate any development at all and do not even bother to test themselves to find out whether they have made any progress. When they are ill they call in a regular physician, when they need advice they call upon a lawyer or the minister of their church, and when they want to know something about what is being done in the psychic or metaphysical world they read some book or paper giving the experience of others. They are quite convinced that the Cosmic world contains many manifestations but they have no desire to learn what these are at first hand. Naturally they are not able to do much for anyone else except to give them intellectual advice.

So far as the great work of our organization is concerned this type of member is absolutely nil. If he once in a great while hands someone a leaflet about our organization he thinks he is doing his share. He would not go out of his way to help some seeker find our organization but he might speak about us at his club or at his college fraternity meeting if the subject of metaphysics was properly introduced, or he might speak of it among his intellectual friends if he was sure none would smile at him. He never wears a Rosicrucian emblem; he never secures a new member for the organization; he never writes a letter to any newspaper contesting any misinformation that may be given about the Rosicrucians; he never contributes an article to our magazine or writes a letter of appreciation to headquarters. He likes to be in contact with some other intellectual members of his own type so that he can discuss with them our teachings and prove to them he knows more about them than they do. He feels that if he pays his dues promptly and keeps out of jail, he is supporting the organization and upholds its good name by his personal dignity.

The other members, on the other hand, soon discover that they are developing a wonderful inner self through the practice of the experiments and exercises. They soon become conscious of the fact that they are dual in

being and that the outer self has far less power and less education than the inner self. They also soon notice that their affairs in life are changing and perhaps for a while things are at sixes and sevens with them and conditions not as good as before joining the Order, except that they still have all the necessities of life, or nearly so.

But they also realize that the unsettled conditions or poor conditions around them are in the nature of a great change that is taking place and they realize that when they move out of one small home into a larger and better home that there is a period of time between the two homes when they are almost homeless and that things are worse than they ever were, but they know the future is going to be better and so they put up with the inconveniences of the period of change and are much more hopeful and more determined and even happier than they were in the former conditions and surroundings. They also soon realize that their health is better, that the storms and winds, epidemics and hygienic conditions of the city, county, or state do not affect them as in the past.

They notice that they can work longer and better and with a keener mind and yet have less fatigue. They notice that some of their chronic conditions are passing away. They find that they can do things in a business way and in a social way that they were not able to do before. They find their mind grasping the great laws and principles with an understanding they never had in the past. Each month brings important revelations to them and convictions that they are making real progress toward a higher goal. Each time they try the experiments of the past they find they are more successful than when they first tried them. They gradually make attunement with the Cosmic and Cathedral of the Soul and find great relief and help each time.

They find their home life more content and their life better and the children begin to take the same attitude and everything is more agreeable. Their friends and acquaintances say they notice the change that is going on and are happy about it.

Four hundred sixty-seven

This class of students not only love to study the lessons but they want the whole world to know what they are studying. They never leave the house without carrying some leaflets with them. They look for every opportunity to distribute these leaflets or leave them where somebody will find them. They like to talk to anyone that will talk to them about mysticism or metaphysics and proudly tell them they are a student of the Rosicrucian Order and want all their friends to join with them. They go to the library and leave the leaflets in the books.

They attend other lectures and try to meet people who are seeking. They tithe themselves and use the money to help some poor persons. They write enthusiastic letters to headquarters; buy books to give to friends and libraries; make occasional donations to the propaganda funds; offer to do public lecturing in their communities; submit articles to the magazine; quickly join in new special activities that we announce in our magazine; write letters to the newspapers talking about the Order; write letters to publishers whenever they find a book that says something unfair about the Rosicrucians and in every way throw themselves into the spirit of the work.

Fortunately for us, this latter class of members constitute the majority. There are nine of them to every one of the other kind. The work of the organization in the past centuries and at the present time is carried on and supported by these real members and workers. They are the backbone and life of the organization, just as they are the salt of the earth. It is not strange that throughout the recent business depression such members suffered the least in proportion to their worldly holdings. Our records show that when the Wall Street crashes occurred, the intellectual members who do not care much about the testing and experimenting of our principles and who think that their intellect is sufficient to protect them on all occasions, were the heaviest losers and suffered the most.

These two types of persons represent similar types in all activities of the world. Even when the World War



started there were those who were willing to go and do their bit in the service to protect their country and there were the other kind who thought that they could stay at home and settle the War by thinking. They believed that their highly developed intellects were superior to all material conditions and they did not have to soil their hands by getting down to earth and doing the common-place things in life.

The great mistake that is made by these persons is the overlooking of the fact that at the close of life the intellectual man and woman has less to take with him and to carry over into a future life than the man or woman who has tried to improve himself and others through the development of the inner self and it is further true that the one who is striving to develop the inner self has a more happy, peaceful, contented close of life than the one who has always been seeking mental power of a purely intellectual kind. Usually his mind fails him first before the rest of his body weakens and he spends the last part of his life almost ignorant of his own existence with a mind that is blank from having jammed it with inconsequential things while allowing the real psychic constitution of his health to weaken. He becomes a pitiful, abject specimen of spiritual neglect while the other, who has attempted consistently to develop the inner spiritual part of his being, gradually rises to the greatest heights and enjoys the most wonderful blessings of life.

The real student who has tried every simple experiment and discovered in even a glass of water with a match stick, a profound law that was not explained in the lectures and a profound principle he can use in a thousand ways, is the one who constitutes the real power among men because he eventually finds new life and regeneration toward the close of his life when he needs it most. Thousands of such students are writing to us telling us that even though they are fifty, sixty, and seventy years of age at the present time they have gradually taken on a new life, new vitality, and a new mind and a new power that makes the close

of their lives seem to be the most important and the most beautiful of their whole existence. The others fail in all of this and do not know what the Fountain of Youth means when it is referred to in the Rosicrucian teachings. They have no idea what the ancient mystics meant by the Elixir of Life. The others find that this is a real thing and not a philosophical, theoretical thing that has no tangible existence in the lives of men.

Do not make the mistake, therefore, of neglecting the most simple and casual experiments or exercises that are contained in any of the lectures. If a great thinker discovered a great law of nature by the simple falling of an apple, and if a great inventor of the steam engine could discover the great principle of the power of steam by watching the lid on the tea-kettle move up and down, you may discover some very profound psychic law or principle through one of the simple exercises given in our work. The exercises we have placed in them are not put there merely to fill space or to give you something to do, because among the many thousands of students who are anxious to do experimental work there are thousands who are of a critical mind and who would soon tell us that the experiments were useless and that others should be put in their place. Our Research Bureau and the masters of our branches in all lands have collected from thousands of experiments on the part of many members, the very best that are the most helpful and by common consent these have been put into our lectures in just the right place and in just the right manner.

Such simple things as a few drops of oil on water will prove to you after a few minutes that one of the greatest of the scientific statements that oil and water will not mix is untrue and you will discover that there is one power in the universe resident in each human body that can change one of the scientific laws, unknown to the man who does not try this experiment. The use of some of the vowel sounds may sound like a child's first lesson in singing but after you practice it a while you will discover that the whole uni-

verse might be affected by these sounds if you could handle them properly and that you are dealing with something more powerful than dynamite or T.N.T., or something more universal than any of the known earthly forces.

The mere concentration on a speck of light until you develop it into a great ball of fire floating in your room may seem like an elementary lesson in magic but after you have once accomplished it and discover that you can control this ball of fire and make it visible to others and do many other things with it, you will discover you are doing something the greatest scientists in the world have been unable to fathom and something that will serve you in hundreds of ways not mentioned in our early lectures, and you finally discover, also, that the will to do these has not only demonstrated the laws and principles to you and given you new power to work with, but they have enabled you to develop some faculties and powers inside of your being that were dormant and sleeping and which bring you new forces and new methods of accomplishing other things in life. This is why the Rosicrucian teachings and practices have been the most astonishing known to the world and explains why the Rosicrucian Order has been the recognized master school of personal development through all the ages,

unequaled by any Oriental or Western World system and unequaled by any personal philosophy or discovery of any human being.

It behooves every sincere member, therefore, to be simple minded in his studies and as deeply interested in the little things as a child is interested in his toys. The greatest work in the universe is accomplished through the application of simple laws and not the accomplishing of complex ones. It is only through mastering the simple laws that the real master worker is able to combine them and build up the complex principles that give him a complete control of his own life and over the conditions which surround him.

Therefore, go back over your experiments and in those that you were unsuccessful find an interest in practicing them again. After many months of development inwardly you may find the old experiments easier to do and you will gradually find the new ones that now seem a little difficult much more simple to perform. The real Rosicrucian is one who practices and lives and masters the principles and not one who simply understands them with his outer intelligence and accepts them on faith. His faith will lead him nowhere while the one who practices and accomplishes reaches the greatest heights.



SPECIAL RATES ON BACK COPIES OF MAGAZINE

The AMORC Supply Bureau has succeeded in obtaining some of the original copies of the "American Rosae Crucis" magazine, which was published in 1916 and 1917. There has been a scarcity of these magazines, and it has been necessary for us to retail them in the past at fifty cents per copy. We are arranging to give our members the advantage at this time, of obtaining copies of these magazines at the special price of FOUR for fifty cents.

We think it advisable to also offer to our members the opportunity of obtaining back copies of the "Mystic Triangle" and the "Rosicrucian Digest" at the same price. There are some copies of the magazines, however, that are no longer obtainable.

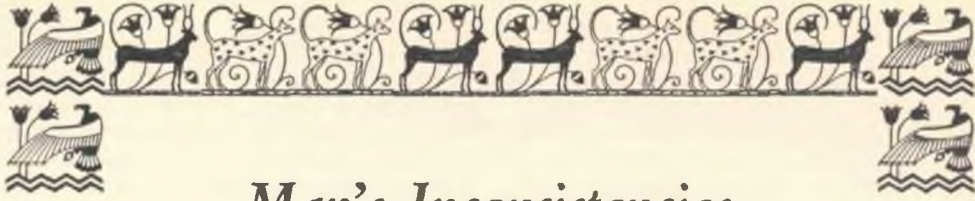
You can specify whether you wish "American Rosae Crucis," "Mystic Triangle," or "Rosicrucian Digest" and specify the issue you prefer. If you do not specify exact numbers, we will send you four copies of our own selection. If we are out of stock of some of the numbers you order, we reserve the right to substitute, but you can rest assured that you will receive FOUR copies for every fifty cent order that you place.

It is well to have these copies on hand for interesting reading and reference. Copies of the "Rosicrucian Digest" can be passed on to your friends for propaganda. There are many ways in which these "Digests" can be put to use.

We feel extremely fortunate in obtaining this additional supply of back issues of our magazines, and wish to share the advantage with our members.

Address your communications and make all remittances payable to AMORC Supply Bureau, Rosicrucian Park, San Jose, California.





Man's Inconsistencies

By BRO. GORDON P. LANGDON



SO often meditate upon this topic, finding it interesting and worthwhile; therefore I now enumerate some of these inconsistencies, feeling assured that they will afford needed food for progressive, constructive

thought.

My position in the matter will surely be misunderstood, unless I offer a preliminary explanation, so I hasten to do so.

I occupy neither the position of cynic or critic nor that of a pessimist, suggesting that many things are wrong; rather I earnestly feel the opposite to be true; that is, that all things are as they must and ought to be for our present positions along the path.

The human race, as we find it and know it at present, has just entered upon the upward path of evolution that in due time must lead us into perfect attunement with the Cosmic. In truth, part of our confusion is due to the fact that not a few backward egos are still evolving, having not yet reached the depths of material expression; hence it is natural and not alarming that a condition almost of chaos exists in the universe today.

The word "we" as I use it in these enumerations is broadly inclusive of you, of others, and of myself. You may have mastered some of these problems, I may have solved others, and other individuals may have conquered more or

many of them, so that now no two persons have the same problems confronting them.

Our true and only purpose here in this earthly, physical life, is the conquering or overcoming of obstacles, which, by the effort necessary to their attainment, render us stronger and more capable of attacking and surmounting other handicaps, which ultimately place us beyond the need of a physical body, entering into true and pure Spirituality.

Our progress from materiality to the ultimate, spiritual perfection, is very like that of the modern auto racers on the circular track. For the evolvment of each individual ego is along the spiral path.

To make this illustration clear, picture the mile, circular track as being one half bright, the other half dark, and that instead of going round and round the same course, we emerge and continue each time, a little higher, as if following the spiral or threads of a screw. And let us realize, as a primary premise, in the study of this subject, that the dark half of the course is the period of physical expression which we call "Life" while the brighter part is the spiritual development between incarnations.

You and I may travel side by side, that is, be living contemporarily, and being very different in capabilities, privileges, or accomplishment; we wonder why. Remember that in the auto race of long duration, two cars may be side by side, yet on the time-

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keepers record it will be found that one is ahead of the other by one or even several rounds; also that some will be found stopped for repairs or the change of tires or renewal of the fuel supply.

The only sad or alarming cases, if there are such, are of those who, absorbed in material enjoyment, believe that they are sitting on top of the world. Strength, development, progress; these can be enjoyed only as the result of effort and exercise, so really the one of whom I just wrote is loafing by the side of the track, sitting on the fence swapping jokes as it were, while actually he is accumulating Karma, which later, as cause to produce an effect, will appear in his life, making it necessary for him to overcome an accumulation of obstacles, so great as to cause him to feel that God is unjust and a respecter of persons, or that he was born unlucky.

We have such cases all about us, our sympathy goes out to them and we help them and encourage them. Thus, by boosting them, their progress is accelerated and we gain strength in the effort.

Let us enumerate several of these inconsistencies and examine them. Then if we can correct a habit here or change a plan there, so as to express more love, more helpfulness to others, more harmony, health, and happiness amid seeming confusion and irregularities of life, we will, so to speak, find that we have gained time and mileage and that we are no longer the embarrassed, unhappy laggards, enduring the dust and other discomforts that others have passed over and beyond.

1. We are spiritual Beings, of Divine origin and Divine destiny, but we have formed the habit of acting as if we are physical beings only, and that pleasure and accumulation here are of vast importance.

Really, the event called Death, will be only as the slipping out of or discarding of a coat that has encumbered us, so that we find ourselves adapted more perfectly to the new state of our progress and promotion.

2. We rejoice at the birth of a person and mourn at their death, while

the facts of the Divine and Eternal plans should cause us to do just the opposite. For the advancement is from darkness to light as we lay aside a cumbersome and ill fitting garment to receive and function in more perfect and beautiful robes of spiritual attire.

3. We know that only good, kindly, unselfish, and useful acts here can smooth the pathway and enable us to advance; therefore, as a people, broadly, we incline to selfish and useless acts that involve us more deeply into matter and detain us.

4. We know that riches such as money and property are a hindrance unless passed rapidly on to help others, yet we often cherish them, selfishly, conducting ourselves as if our sole purpose here is to accumulate and retain such possessions.

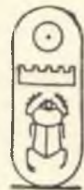
5. We know that fresh air as a necessary ingredient of our bodies, promotes health and strength, but we go to great labor and expense to exclude it from homes, offices, and conveyances, impoverishing our blood stream and making ourselves susceptible to bodily complications and ailments.

6. We know that water, pure and free, is the natural and healthful drink, yet we scorn it, paying instead for adulterations such as soft drinks, energizing beverages, narcotics, and hard liquors.

7. We know that tobacco is not a food and that it offers no benefits, but we gladly purchase it, including a cough, lung or stomach troubles, an impure blood stream, and a pernicious habit.

8. We know that vegetables and fruits are natural foods for man to maintain strength and keen faculties and healthy bodily organs, yet we go far afield and pay willingly for rich, stimulating culinary creations, knowing that because of such, soon another demand will be made upon our time and substance to pay the surgeon or undertaker for relief.

9. We should go slowly that we may insure safety and comfort, yet we use our ingenuity to change conditions and to create equipment for further speed, including danger, dis-



comfort, loss of members, and frequently violent deaths.

10. We take medicines to alleviate or benumb painful effects instead of finding and correcting the causes and thereby insuring health and happiness through normal functioning of healthy bodies.

In this performance we are no more reasonable or consistent than a man who would pay for a fine burglar alarm or a fire alarm to protect his home and warn him of approaching danger; then deliberately insert some chemical or mechanical device to render his protective equipment inoperative.

You and I will agree that such an act, if ever done, would be irregular, even absurd, yet the two cases are parallel and of equal reason and merit.

11. We set ourselves up and make laws, exacting an eye for an eye, disregarding the law of love and forgiveness, so clearly taught and emphatically explained by the Great Teacher.

12. In our minds we create for ourselves a superiority over those of other colors and conditions. This is absurd when we know that only spirit has merit and is continuous, while this frail and temporary physical form will return to earthly elements as soon as its purpose as a vehicle of expression is completed and that the mind and flesh can have merit, only to the extent that they are kept subservient to spirit.

13. History, whether ancient, medieval, or modern, is a record of almost continuous religious wars; men and nations persecuting and destroying those who differed in form of worship, though our Christian Bible clearly defines our duties; (John 15-12) "This is my commandment; that ye love one another, even as I have loved you." Also other religious teachings emphasize the importance of love as a basis for all of our dealings.

14. We pray so unreasonably, asking selfishly for things that we do not deserve or need and that often would not be consistent with our development.

What can men hope to receive from a just and impersonal God, when in war, business, or pleasure, one prays for victory while his opponent just as earnestly, as loudly, and as worthily

perhaps, is praying for the advantage also.

If we have a thing or a condition, whether our mentality pronounces it good or bad, it is pretty sure proof that it is a problem placed here for us to solve or an effect of some previous cause.

If we give thanks for all such, master them or enjoy them, in due time they will go out of our lives as we advance and are prepared to appear and to express in ways that are more perfect.

15. We are inclined to boast or at least to feel proud of our accomplishments; let us instead realize that with all our seeming cleverness and ingenuity, we have not even conquered the common house fly.

Natural laws, which are God's laws, do not change, so instead of overcoming these we must learn to bring our lives into conformity with them.

Our progress from materiality toward spiritual attunement takes place, individually, just as rapidly as we are able to bring our minds and bodies into accord with Cosmic laws. Our only hope of accelerating this process, can be by recognizing the God within, giving spirit precedence and control over the material details of our lives.

16. If some one should say to one of us, "You are not a Christian," or, "You do not live up to the teachings of the Christian Bible," we resent the suggestion and deny its truth. But truth it is. One of the simplest and most concise statements in our Bible is, "Thou shalt not kill," yet we kill the animals indiscriminately, kill tens of thousands of humans in legalized warfare, and even our states, almost all of them, enact laws exacting the life, deliberately and intentionally of one who deliberately and intentionally has taken a life. Can two wrongs make a right?

17. We claim that we deplore the criminal tendencies of the present age; yet we begin the day and end it, by absorbing from the newspapers, descriptions of the latest crime, with lurid and revolting details displayed in large type. Our reading influences our thinking and our thoughts soon manifest in our acts so it is not difficult to realize the result of this influence.

Many more irregularities, to which we as human beings are indulgent, might be enumerated.

You and I can examine each his own life, his habits, and his thoughts, and can discover more of them.

Let each be his own detective, deriving sport from this new exercise: the ferreting out of inconsistencies. And having found them, how will we dispose of them? We can either keep them because they are comfortable, fit nicely into our plans and others agree with them, or through the glorious Power of the Spirit of God within us, we can clean house and cast them out.

Your physique and mentality, like my own, may have wandered far, doing things in its own ways and getting into difficulties, paying many forfeits and penalties.

Let us elevate spirit to its rightful place; it has seniority as well as capability, so place it in charge and re-

joice in the new found joy; of realizing how willingly and perfectly all thoughts and functions respond.

We are quite like the lady, who, when inquiry was made as to the state of her health, replied, "I enjoy poor health most of the time." We accept, too often, the adverse condition which we find developing in our lives, resigning ourselves to such, making little or no effort to elevate our minds and bodies into a state of attunement and of higher vibration which would surely correct any inharmony.

In closing, may I repeat this little story to arouse us from passivity into action. An elderly lady hastened into her pew at the church on Sunday morning, half an hour late. "Is the sermon done?" she whispered earnestly to a neighbor. The neighbor frankly and very truly replied, "It is about all said, but not done yet."



Building Happiness

By THE SUPREME SECRETARY



IT IS a peculiarity of man to seek beyond the realm of his own immediate being that which he most needs. Of the vast enterprises attributed to man as they have become recorded in the annals of the past, we find that regardless of varied motives and actuating impulses, there was one ultimate aim back of all — THE ACHIEVEMENT OF HAPPINESS. In the continued clamor for happiness, whether by a race, a nation, or an individual, the end most sought for seemed to justify the means. The annihilation of moral sense, the utter disregard of

Divinity, the degeneration of the standards of society, cowardice, perjury, treason, murder, deceit—all of these were entertained if they but led the way to — HAPPINESS.

Happiness, it has become evident, is that famed but elusive reward at the end of the rainbow. The difficulty in obtaining happiness in the instance of the average seeker for the same, lies in his inability to clearly define in his own mind just what happiness really is. It is commonly difficult for the one who would move Heaven and earth to acquire that thing or state he terms "happiness," to logically explain how it would result in happiness after it was obtained.



Without the attempt to become pedagogical, let us first frankly and impartially analyze happiness, shelving, so to speak, our personal conception for the moment. Has the human being a right to demand happiness; that is, command it as an attribute of life itself, something which should be a psychic part of his being like unto his instincts, emotions, and desires? Is happiness but the blessings of the god of fortune and circumstance? Is it but a mathematically conferred honor upon a percentage of every thousand according to some mysterious law of Nature unknown to mankind? Ponder upon these three questions, for in the final analysis of them we take our first forward step toward REAL and lasting happiness.

Man, as far as his birth here on this plane is concerned, is not the direct result of his own thinking or doing, but rather the fulfillment of well-established and decreed natural laws. Man is a living manifestation of the immutability and perfection of Cosmic principles. Any existent imperfection in man at birth, mentally or physically, is not an indication of irregularity or exception in the Divine laws of life, but rather a wilful disobedience of, or interference with them on the part of man.

Therefore, if we are to assume any standard as a basis to work upon, we accept the Divine principles of creation as the acme of perfection. We agree, then, that if ignorance or wilful abuse on the part of mankind did not disturb the natural harmony and balance of the laws of life, man would be as perfect, physically and mentally, as the directing intelligence of which he is the result.

Reasoning deductively, it would, therefore, appear that the normal state of man should be one of perfection; that physically, he should be such that the blood, tissue, bone, muscles, organs, and members that compose his physical self should be working in such perfect relation and should perform their special purposes so adequately that there would be no resulting discord or ill health.

Mentally, therefore, man should be alert, keen, intelligent, and quite capable of co-ordinating all of his faculties so as to be able to direct his body properly for his own well-being and preservation. If you and I could constantly maintain such a condition in ourselves as long as we were granted the privilege of life on this plane, would that not constitute a form of happiness? To the point, aside from the superfluities of life, if we could maintain perfect health with its natural advantages and have the use of a well-developed intelligence with its resulting advantages, that would be a prime factor, at least, toward happiness, would it not?

What is the result of this reasoning? It is just this: That happiness is not a favored condition. It is not a special blessing, nor is it a condition that should only be endowed on a certain percentage according to the law of averages. But happiness should be a normal condition, like unto health and sanity. It is a condition that should be the result of normalcy in mind and body; it is an attribute of life, therefore, and man has a right to demand it. Not only that, but when it does not exist, it is because of the lack of some fundamental, either within the physical, mental, or psychic selves of man.

Let us rest at this point with two laws established in our analysis:

First: Happiness is the result of normalcy in man, physically, mentally, and psychically.

Second: As happiness is an attribute of life itself, it is man's bounden right, and he may demand it.

Proceeding further, let us analyze the nature of this condition termed "happiness." Working on the premise that one is in the state of normalcy mentioned above and is quite capable of maintaining it, and is therefore a possessor of happiness, just what is this happiness? Popularly, it is conceived to be a pleasurable or joyous state. But true happiness continues without the effort on the part of man to obtain it. Happiness is not a condition in and by itself which we must seek, but rather the pleasurable influence of not doing certain things.

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Keep always in mind our first law: Happiness is the result of normalcy in man. It is the harmonious sensation of the perfect balance of man himself. If we add to ourselves, something that is needed that we haven't the materials for, we will follow the path in this erroneous thinking that millions have tramped toward the end of the rainbow, which always keeps just ahead of them. Unhappiness is the indication, not of the lack of something that must be sought for, but rather the adjustment of something that we already have inherently, but have failed to build rightly.

We are often disillusioned by the belief that at last we have found happiness, as if it were something to be sought, by the fact that we do receive through impressions of our senses a gratification of what we desired. Such pleasure, such a state of enjoyment, is not happiness in the true sense; it is merely the gratifying of the demands of the physical or mental self. Such happiness is transitory, relative, and leaves us groping, searching again when it deserts us.

To the starving or thirst-crazed man the sublimity of the momentary satisfaction when fed or given drink is the pinnacle of human happiness. The warmth of fire to the cold, the fantasies of the poisoned brain of a drug-addict—these are mere gratifications which, when regularly followed, lose their enthralling sense of elevation and pleasure and compel one to seek elsewhere or indulge in excesses which are ruinous, in the attempt to attain false happiness. True happiness neither changes in its appeal or its nature. True happiness is not out beyond, something to be hunted and ferreted out of life and the world we are in.

We now have two more laws for the building of happiness. They are:

First: Happiness is not the gratification of the senses but a rhythmic harmony among the outer, mental, and psychic selves.

Second: Happiness, therefore, must constitute the adjustment of man himself, and in him, not to be sought elsewhere.

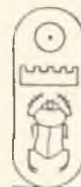
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In conclusion, let us consider the building of happiness, now that we have some laws or materials to work with. Is it not reasonable to say that man himself must do his own building of happiness? We have found that the characteristics necessary for happiness and the continuance of it are inherent in man as a being, taking into consideration all phases of man; the physical, the mental, and the psychic. Permanent happiness cannot be brought to you by others. It is true, others can contribute to our relative happiness: companionship, the study of art, music, the sciences, sports, literature. Whatever our desires may be, the fulfillment of them gives momentary pleasure, but when finally gratified, fades away and fails to satisfy.

If you long for happiness, long not for others to give it to you or create it for you. Such happiness without the knowledge by you of how it was accomplished would be useless to you because when the one who is creating it for you ceases, the false happiness ceases also. The most that others can do for you is to show you **HOW TO BUILD HAPPINESS INTO YOUR OWN LIFE.**

The law of self-dependence and preservation applies to happiness also. Stop caring for your outer, physical body, neglect it, abuse it, and what are the results? Disease, suffering, and pain—even death. These consequences instinctively compel us to be cautious, always mindful of the best interests of the body. So it is with happiness. Stop doing that which is necessary to build your own happiness and the result is sorrow and grief.

No matter where you seek or whom you ask to give you happiness, if you do not **BUILD IT YOURSELF**, or neglect what you have built in the way of happiness in your life, it will desert you. Since according to the laws brought out in this analysis happiness depends upon normalcy of body, mind, and psychic self, make the best of what you actually are. Improve your body; regard sane and rational instructions for the perfecting of health; heed the dictates of your conscience and inner



self; and attempt to make up the deficiencies that might exist in your own physical self.

Make the physical self **NORMAL**; then develop the mind; purge it of destructive thoughts, as those kind of thoughts leave their effect on the mind. Use your mental powers for constructive, creative work; be broad, tolerant; cast out biases and intolerance. Give your mental self a chance to expand, to broaden out, to at least function **NORMALLY** in every way. Follow the direction of the so-called urges, hunches, or intuition. Allow the Cosmic and Divine Intelligence, the soul force in you, an opportunity to help—do not be an egotist and attempt to stifle the words of God as they ring in your consciousness.

The second law we have found is: You have the right to happiness; demand it; prevent interference in the perfection of yourself. Permit no other to persuade you to disregard your rightful heritage of happiness. Enter into no relationship of any sort that

will bind you or prevent you from acting and thinking for your own interest or unselfish happiness.

And our third law: We must constantly see that the balance and rhythm of our physical, mental, and psychic selves is not upset. We must not, in the pursuits of our daily lives, neglect one at the sacrifice of the other. In attainment of health, for an example, if we neglect the mental or psychic side, we merely build one wall of the structure of happiness and leave the others in ruin. To have balance, we must have equality; common sense and proper thinking will assist us in maintaining the rhythm necessary among the three.

Finally, our fourth law: Seek not happiness elsewhere, but in man. Since happiness is of man, it is in him. The world of happiness lies within man. The further man projects his thoughts from himself in search of happiness, the farther away he gets from happiness. The world at large may be for man, but the source of happiness is always of and within man.



Cathedral Notes

The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiates vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at this time will receive the benefit of the vibrations. Those who are not members of the organization may share in this unusual benefit as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request for this book to librarian S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps.

Reports coming from members in every locality show that a great work is being carried on in the name of the Cathedral Welfare League. Thousands of members are tithing themselves for every direct benefit they receive from the Cathedral and using this money unselfishly to help others. In many cases the tithe money is sent to the Cathedral Welfare Headquarters at San Jose

to be used in prison and hospital work, and to help individuals who are in need, but a great many of the members are using this money in direct work in their own localities, and the reports coming to us from such helpfulness are very pleasing indeed. We hope that every member receiving any benefit from the Cathedral will bear in mind that for each blessing re-

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ceived, some good deed must be performed for others in order to carry out the mystic law.

There will be no special periods during the coming two months except those announced in last month's issue of the Digest, except during the last daily period for Sunday evening, March 22. This being the time for the celebration of the Rosicrucian New Year and sacred feast throughout the North American jurisdiction, it will be an appropriate time for those who are isolated or separated from groups or lodges to make contacts with the officers in a special assembly at the Supreme Temple and at the Cathedral.

Healing Treatments for Non-Members

In the February issue of the Digest an announcement was made to the effect that the demand for healing treatments for non-members was becoming so great that a change in the plans of the work of the Welfare Department would be necessary. The hearty agreement on the part of our members with the plan announced in that issue has been very gratifying, indeed, and because of this instantaneous and whole-hearted expression of cooperation with us in these plans, we have decided to slightly modify our decision and have worked out a method whereby we can continue to help non-members through using the help of the Cathedral of the Soul.

Therefore, our members should note the following instructions. If there is anyone outside of your immediate family who is ill or in need of the help which our Welfare Department can give so efficiently and the person is not a member of the Order, please have this person write a letter to our Welfare Department, making his own (or her own) request for help, stating exactly what help is required. If the person is too ill to write, then someone connected with that person's family or closest friends should write to our Welfare Department. In such cases, these persons will receive help and will receive instructions and an acknowledgement of their letters. In other words, we cannot attempt to carry out the healing principles and help those who are not interested enough in what we are doing to write their own request or to make their own plea. We have found that when our members write to us in behalf of strangers, asking us to give them help, these strangers often resent this and do not cooperate with us in any way. Hereafter, we will be glad to help non-members in every possible way, providing they, or someone of their family, write to the Welfare Department, care of AMORC, San Jose, California, asking specifically for such help and agreeing to cooperate with us in what to do. Please keep this in mind and explain this method to every non-member who may desire such help.

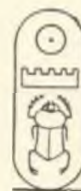
TUNE IN ON AMORC RADIO PROGRAM

Every Wednesday a radio program by the AMORC will be broadcast over station KNX, between 7:30 and 8:00 p. m., Pacific Coast time. You will enjoy the high quality musical program, as well as the interesting talk. Invite your friends to listen with you, or those who might be interested. The wave length is 285.5 meters, and the station itself is located at Hollywood, California.



WE WELCOME YOUR ARTICLE

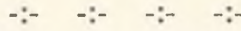
We welcome articles for the "Rosicrucian Digest" from members and readers of this magazine. Some are under the impression that they cannot contribute articles for this publication, but anyone who has a theme along occult, metaphysical, Rosicrucian, or psychological lines may prepare such an article, and submit it, and if it is acceptable it will be published with full credit to the author. If you would like to know more details about contributing articles to this magazine, address a letter to Editor of the "Rosicrucian Digest," care of Rosicrucian Brotherhood, AMORC, San Jose, California.



Mystics at Prayer

With Their Key to Infinite Power!

Surprising, Inspiring, Instructive



The first complete compilation of the famous prayers of the renowned mystics and adepts of all the ages.

By MANY CIHLAR, F. R. C.,
Austrian Philosopher and Mystic

The book "Mystics at Prayer" explains in simple language the reason of prayer, how to pray, and the Cosmic laws involved. You come to learn the real efficacy of prayer and its full beauty dawns upon you. Whatever your religious beliefs, this book makes your prayers the application not of words, but of helpful, divine principles. You will learn the infinite power of prayer. Prayer is man's rightful heritage. It is the direct means of man's communion with the infinite force of divinity.

"Mystics at Prayer" is well bound, embossed in gold, printed on \$1
art paper in two colors, with deckled edge and tipped pages, sent anywhere, postpaid.....

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PRIVATE INSTRUCTIONS AT HOME

The Rosicrucians Offer You Their Personal Service

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Those who are interested in studying the complete instructions contained in the entire Rosicrucian system and who cannot find it convenient to attend a lodge or study group of the organization in their own district, or who live where there is no established branch of the organization, may have the benefit of these instructions and all of the personal service of the organization in the privacy of their own homes.

After many years of development of a special system for home study and after the organization of many departments of special personal help, thousands of men and women in every walk of life in all parts of the world, are finding peace and happiness, fulfillment of their desires and powers, through the special private help offered by the organization to every sincere seeker. If you would like to know more about this personal service and its benefits and the wonderful instruction that is offered to those who are seeking for it, write a letter addressed to: "Librarian S. P. C., care of AMORC Temple, San Jose, California," and an interesting free book and other literature will be gladly sent to you by mail.

(Those who are Rosicrucian students are now receiving these instructions)

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1931*

Four hundred seventy-eight

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

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