

ROSICRUCIAN DIGEST

COVERS THE WORLD

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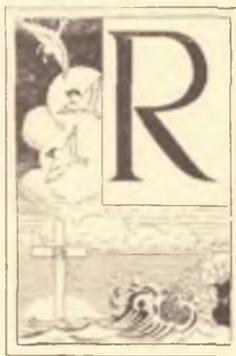
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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
60 MASTERS RULING AMERICA

By THE IMPERATOR



RECENTLY we have heard much over the radio and in newspapers about the famous speech made by President Roosevelt and some of his associates regarding the wealth and economic conditions in America being controlled

by sixty American families. In fact, a book has been published setting forth this argument, and trying to explain that in the hands of sixty American families lies not only the wealth of this United States, but its future power and its future growth and development. The argument is set forth that these sixty American families not only represent the largest individual fortunes in America through the sons and daughters, and sons and daughters-in-law, of the principal wealthy men, but that the members of these various sixty families are members of a multiplicity of boards of directors, thereby interlocking the fortunes and financial activities and capital power of this country.

If we would believe the arguments set forth in the book, which seem to be given considerable credence by our President and some of his associates at Washington, all of us who are not a part of those sixty families are more or less enslaved by them, and the power of wealth which they represent. It would seem that there would be no hope for

any of the millions of the rest of us in regard to better economic, political, social or financial conditions unless these sixty families condescend to permit the mass of Americans to have what is guaranteed to them by our big National Constitution. It would seem that these sixty American families can cause depressions or recessions, wars, strifes, contests, famines or abundance and good times, by just sitting around a huge directors' table and voting upon it one way or the other. It is a horrible thought to think that one hundred million or more American citizens are the victims of the dictatorship of sixty families, who not only exert an influence in regard to everything of a political or social nature, but so control or possess or direct the circulation of the wealth of this nation that they are even more powerful than any European dictator or group of dictators.

There is only one thing wrong with the argument presented by the author of the book and by those officials at Washington who believe him, and that is the lack of knowledge on the part of the author and the others about the sixty or more great masters in the United States who have even a greater influence than these sixty wealthy families. While it may be more or less true that sixty prominent families own, possess or control a large portion of the negotiable currency or wealth of the nation, it is also absolutely true that sixty or more individuals direct and control, to a very great extent, the public opinion of the hundred million citizens of this country who expect and de-

mand justice, security, liberty, and the right to pursue their affairs in a happy and contented manner.

In the first place, there is no greater influence or power in any nation or any country, and especially in America, than public opinion. It is not often that this power of public opinion exerts itself, for it is not often that the mass of human beings in the United States, for instance, come together in mental and intellectual agreement about something and express their opinions militantly, or politically, or definitely enough to constitute the power that exists in their minds and hearts. But once that public opinion and the power back of it and through it exerts itself, it takes more than the possession of the wealth of the United States, more than the vote of Congress or the veto of the President of the United States or a decision of an advisory board constituting the brain trust at Washington to set aside or ignore it or do anything contrary to it.

And when I speak of the sixty great masters who are ruling or directing and influencing the destiny of these United States, I am not speaking of masters of finance or masters of the business world or masters of statesmanship or politics, or even masters of social life. I am speaking of masters of human rights, of masters who are mystically and psychically trained, and who are leaders and directors of the psychological, spiritual and moral thinking of millions of human beings. Nearly all of these sixty great masters are heads of organizations, or advisors to organizations whose followers have absolute faith and confidence in the ideals and principles of such organizations, and who do not follow blindly what their leaders say but follow intelligently the advice and recommendations given to them because they have found their leaders to be sincere and honest, unbiased and unprejudiced, and adhering to the true principles of American idealism.

And when I speak of these many organizations, I mean organizations such as our own, for instance, where we have within the definite confines of actual membership, thousands of intelligent men and women in every walk of life, and engaged in every profession and science and art. And many of these

members not only have a wide and sympathetic following in their own families but among pupils, patients, clients, friends and acquaintances who have learned that these persons are safe to follow, and who are unbiased in their opinions and sincere in their constructive efforts.

We have often referred to our own membership in America as being "an invisible empire." We mean by this that while the membership and the constructive power it represents, and the creative force it can exert, are like the power of the people of a unified empire, the empire as a nation or race is invisible, inasmuch as our members politically are good American citizens and represent no physical empire separate and distinct from that of our Federal Government. On the other hand, it is not the geographical confines of an organization, it is not its number of cities, towns or communities or the population of them, or the wealth and treasures, assets and material things possessed by these persons in such a country that represent a powerful empire. It is the hearts and minds of the people; their faith and confidence in their statesmen and political leaders, their President or their King, their Queen or their ruler. It is the support which they give to their government; it is the cooperation which they exert in the carrying out of the laws and the defense of their country; it is the love and patriotism which they express when necessary; and it is the adherence to the ideals and principles of their country that constitutes these people an empire rather than all of the other material, political or geographical elements that are so often measured in measuring the size and strength of a country.

In that regard the Rosicrucian organization of AMORC does represent an invisible empire since its people are unified on many fundamental principles. They agree in regard to many very fundamental ideals and practices. Their tastes, likes and dislikes are so greatly in harmony, their love for justice, mercy and liberty is so well established, and their dislike or distrust for hypocrisy, destructive procedures, political schemes, judicial injustice, social preferment is so firmly based, that their minds and hearts



are fixed in regard to these things and are not swayed or influenced by wealth or any of the economic problems of life. We know that our thousands of members are so scattered and so distributed in communities, towns and cities and in institutions and in places of assembly, and in places where young people and older people meet for discussions and discourse, that it is easy for the correct patriotic, social, spiritual and human elements to be presented and made appealing.

And the AMORC is but one of a number of such organizations in America. AMORC may be very distinctive in regard to its courses of instruction, in regard to its mystical, scientific and other forms of knowledge and instruction regarding life and its purposes and its mysteries, but there are a number of other organizations in America which are just as patriotic, just as idealistic in regard to American principles and American fundamentals as AMORC. Some of these organizations have a very strong mystical and spiritual element in their ideals and activities, and quite a few of the leaders of these other organizations have Cosmic cooperation and Cosmic support in the right things they are attempting to do. When these organizations, therefore, promulgate or

promote a truly constructive and idealistic program or principle for this American country, it has greater power to fulfil itself than can be offset by the wealth of sixty American families or six hundred American families. It is this unseen and little known power of the human mind exerted by many, many thousands of true American patriots and Cosmically attuned individuals that represents the greater power in the affairs of this nation and has exerted itself on many occasions since the establishment of the Union of States. And the sixty or more leaders of these organizations really constitute a group of Masters far more powerful in their influence than the combined wealth of these sixty rich American families.

As long as the United States of America is under the protection, direction or influence of these many thousands of trained and qualified thinkers who are cooperating with the Cosmic in its desires, and have the Cosmic support in their conclusions and decisions, America will be safe for its millions of real citizens, and will be protected against any prolonged or serious destructive actions of those who hold only wealth in their hands as a power to wield in their own selfish interests and against public opinion.



The sole aristocracy today is the aristocracy of wealth; the sole aristocracy of tomorrow will be the eternal divine, beneficent aristocracy of intellect and virtue— at its highest, genius; But that, like everything that descends from God, will rise among the people and labor for the people.—*Mazzini*.

OUR NEW COVER

Our members and readers will probably notice that this issue of *The Rosicrucian Digest* has a new cover design and a new arrangement of the title. We have also rearranged the title page inside with the table of contents, and made a different arrangement for the design of the back cover. All of this should have been done with our February issue beginning the new volume, but we were delayed in making all of the preparations. The picture on the front cover is made from photographs and sketches of one of the oriental philosophers, such as we saw often in our trips to Egypt and Jerusalem, sitting quietly in the corner of a courtyard or old building and studying his sacred writings. It represents a face typical of the old scholars of the Near East, and the intensity of his thoughts and the serenity and kindness of his countenance should be an inspiration to all of us. We hope you will like the arrangement of the outside and inside of *The Rosicrucian Digest* for the coming year.

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“The Thing I Fear Most —”

By FRATER J. LEWIS BLASS, Ph. G., D. D. S., *Grand Councillor*



FEW months ago, a newspaper story related the incident of a professional bridge jumper, who fell into the water during his latest feat, fracturing a number of bones, including his skull. The story ended thus: “The man’s wife explained

that he had dived unharmed from the Brooklyn Bridge on two former occasions, but that this time, had expressed a fear that he would be unable to make the proper turn in the air. That is exactly what happened.”

Montaigne, a philosopher of the 16th century said in one of his famous essays, “The thing I fear most is fear.” Unfortunately, there are those who derive a certain sense of satisfaction and pleasure from a fear or worry as a topic of conversation. Psychologists tell us of serious mental cases in which fear, in the form of a compulsory neurosis, is the background. As a matter of fact, 90 per cent of all neuroses and insanities are based on fear alone.

When we are guided by our emotions, there are only two which influence us — love and fear. Hate, jealousy, scorn, antagonism, ill-will, envy, impatience, pessimism, vengeance, and other negative emotions, all originate in a fear feeling. Fear rears its head not

only in cowardice, but may appear as the result of an underlying disbelief in things previously proven good and true, or even at the contemplation of another’s discomfort. Then, too, it need not show itself in a form that “makes one’s blood run cold,” but can be just as painful and insidious when it takes the form of a criticism which seems as simple and harmless as a complaint against the weather. There are those who “just know that this weather will make me sick,” or “that something is going to happen,” and who, like the bridge jumper, figuratively break their necks and, in most cases, like the effect.

Such people deserve sympathy—except when they extend their activities to include others. Not to remove yourself from the environment of a person whose speech stimulates a sense of danger in you is unwise. He may seem friendly and solicitous when he says “You don’t look so well today,” or “This weather will give you a cold,” but he is actually your enemy. He might well be the man Shakespeare spoke of when he said, “Why does a man put an enemy in his mouth to steal away his brain?” Remember, though, that you are your own enemy when you allow yourself any expression relating to your ill-health, especially as a preliminary to its occurrence. A wise mother of my acquaintance made her children feel that it was almost sinful to talk of illness.

Fearful thoughts are a signal to us of some earlier wrong thinking. The law of cause and effect is relentless in its



operation. If we begin a mental or physical undertaking with the knowledge that "The Cosmic willing," we will gain our end, the result is certain and positive. Interfering with this law by hog-tying the cause of its functioning by a series of "ifs" must result in failure.

Let us suppose that a friend asked you to do some work in which you are especially proficient. I am confident you would gladly render the service. He might say, "You are a good typist, will you type a letter for me?" Now, suppose this same individual went on to say, "This is a most important letter, which means a great deal to me. I want you to be especially careful about having your type clean, seeing that the spacing is correct, and that you don't misspell any words." He might add insult to injury by suggesting that you get no fingermarks on the letter. After this lengthy discussion of his fears concerning things which are *your* business, would you still willingly and graciously consent to do the work for him?

I sincerely doubt it. Moreover, if you ignored his comments and attitude, and proceeded to type the letter, the likelihood is that enough of the errors he suggested would unconsciously find their way into it, to make the letter a poor one. In making our appeals to the Cosmic it is unnecessary for us to say, "I want or need this, but be sure to do so and such"—adding a series of modifications, concerns, worries and doubts to the supplication. It is not for us to order the *manner* in which what we deserve, and what we can unselfishly use, is brought about.

The basic manifestation of fear had its origin ages ago and remains man's heritage as long as his mental process is interpreted in terms of the body instead of the spirit. Nothing but knowledge of this fact (and I do not mean objective knowledge) can free us from fear. It would seem then that the problem rests entirely within ourselves, but for those who may be inclined to the belief that another's mind can influence them harmfully, let me quote from Dr. Lewis' recent book "Mental Poisoning" in which he says:

"It is also unbelievable that in recent years certain occult and supposedly

white-brotherhood organizations have written and produced in radio stations, for nationwide hearing in America, plays and dramas based upon the practice of this black magic, and giving to them all of the atmosphere, all of the dignity, and all of the seeming integrity of truthfulness and logical possibility.

"But to the mystic and to the student of Cosmic law and order the belief in such a process of destructive power controlled by any individual is inconsistent, impossible, and truly sacrilegious, and the true mystic and student of Cosmic law is alone capable of rendering judgment in such a case in such a manner.

"His knowledge and his experience with the divine Cosmic principles enables him to realize and to thoroughly understand that no such process of transmission of destructive energy or power in any thought form between one individual and another, or between one individual and a group of individuals, would be possible without the conscious approval, aid, and dependable assistance of the universal consciousness and divine spirit that pervades all space and acts as a medium for the transmission of thought waves, light waves, energy waves, or waves of any kind."

Let us consider some practical means toward overcoming fear. Experiments have shown that it is possible to influence emotions by diet. This law has come within the experience of all of us, but, for the sake of the present discussion, I will repeat that foods from the garden, the orchard, the barnyard and the dairy, eaten in moderate amounts, with the fruits and vegetables predominating, tone down the emotions and do not allow negative fear vibrations to enter. The principle underlying this fact is that fear and its allied negative thoughts and activities, are accompanied by a physical and mental tension. You have all proven to yourselves again and again that during tension, meditation or higher guidance is impossible.

One who avoids fruits, vegetables and dairy products is not only high strung and nervous, but his breathing rate, his blood pressure, his pulse—that is the rate of heart action—are quick-

ened and higher than normal, and in addition his temperature is also above normal. This has been worked out carefully by the Jarvis group of physicians in a series of tests with diet. We can gain from this knowledge a guide to correct eating, which will definitely lift us from the fear group of emotions to that headed by love.

Certain thoughts and mental activities can be used to overcome fear emotions. Tension which, as we mentioned, can be helped by diet must also be removed from our surroundings. The tempo of your work, the nervous activity of those about you, or the nervous speech and actions of your friends may be things from which you cannot withdraw. You must, however, recognize them as *tension threats* against you and *refuse* to let yourself be swept along by them. Do not accept the other fellow's rhythm of action if it does not fit yours.

Talk and act positively, learn all you can about that which you fear and be reasonably cautious in your activities. When you face a problem or situation which you must learn about by personal experience—*go ahead*. Laugh or whistle or sing or pray to keep up your courage, but *go ahead*, even if it kills you—you'll find it won't. New worlds and new growth will open before you this way, as Dr. Seabury says, "Every man has a hero buried in his nether depths, an urge to titanic conquests nor is he ever content with himself until he finds and releases his sleeping Hercules."

Knowledge is power, and it gains its power only because it eradicates fear. At the moment, while we travel along the path of knowledge and attainment, we can *feel safe in the embrace of our great Order*, the chief tenet of which is love. For, just as the sun blots out the shadows of night, so does love blot out fear.



● READ THE ROSICRUCIAN FORUM ●

ROSICRUCIAN RADIO SCHEDULE

City	Call Letters	Kilo-cycles	Day	Hour
ST. PAUL, MINN.	KSTP	1,460	Every Monday	9:45 P. M.
BALTIMORE, MD.	WBAL	1,060	Every Thursday	8:30 P. M.
OMAHA, NEB.	WOW	590	Every Thursday	10:15 P. M.
DETROIT, MICH.	WXYZ	1,240	Every Tuesday	10:15 P. M.
CLEVELAND, OHIO	WHK	1,390	Every Tuesday	10:00 P. M.

We invite our readers, members and friends to tune in to any of the stations listed above on the hour of the Rosicrucian broadcast.

We assure you that you will enjoy each program. Each broadcast is an interesting essay on one of *the mysteries of life*, concerning the problems which confront each of us in our daily existence. The broadcasts are not only instructive, but are accompanied by beautiful musical selections and, as a whole, will prove to be most entertaining.

So that we may encourage programs of this nature on the air, we ask that each listener try and have many others who are interested in the finer and cultural things of life listen in with him or her. Particularly do we desire Rosicrucians to have non-members listen with them. Have your friends respond to the requests of the Rosicrucian radio speaker.





Along Civilization's Trail

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

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

THE CITY OF THE ARABIAN NIGHTS



BEFORE us, stretching across this historical Tigris river and joined together at their ends, was a parallel line of pontoons, floating inflated metal tubes. Heavy planks were fastened across them horizontally. This was a pontoon bridge

which Americans or Europeans never see, except during military campaigns or in times of emergency. Across it, in both directions, flowed a stream of humanity. As our car entered upon the first unit of it, the bridge sank deeply into the water, but did not submerge and easily held the weight. As the car ran upon the next section, the preceding one we had left rose again. It caused a peculiar bobbing motion, which agitated the river's surface and sent out a backwash or current on either side. Looking down and up stream, we saw, at about quarter-mile intervals, three other similar bridges. These bridges, the only ones of any kind in existence there, were put down by the British during the World War for the movement of their troops and armament across the large river. In their campaign against the

Turks, Great Britain lost a great number of men within the vicinity of Baghdad, but was eventually successful. These pontoon bridges were very crude, and very old, but far superior to the ancient ferry methods, and were now maintained by the Iraquian government.

Ahead of us, on the East bank, lay Baghdad, a strange skyline indeed. The structures were of no particular design; they were not definitely Oriental, Byzantine, Moorish, or European, but a sort of abortion—as though they were going through a transition of Eastern architecture into Western. The hotels, so-called, had strange and crude balconies superimposed, which hung, so it seemed to us, precariously over the banks of the river. Most of the structures were very low, shanty-like, and sprawling, without any particular design, and even at this distance suggested neglect and perhaps filth. Originally, Baghdad lay entirely on the Eastern bank of the river, but for the past thousand years it has been partly on the East and partly on the West. A traveler who visited it in 1583, said of it, "A town not very great, but very populous, of great traffic between Persia, Turkey and Arabia." Time has not changed this. Baghdad is the gateway for caravans to Persia, the border of which is but a few miles distant. Southward lies Arabia and Northward Turkey. In the

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Eighth Century it was purely an Arab town; in the Ninth Century it had reached the height of its power under an enlightened Caliphate, and was a center of power and learning. It was rich in silks and tile buildings, and it was of the Baghdad of the Ninth Century that the glamorous tales of the Arabian Nights were written. Its downfall came about in 1258 when Hulaku and his Mongols swarmed over it and ruined the network of magnificent irrigation canals which had converted the parched land around it into a rich and fertile plain. In the Fifteenth Century it succumbed to Turkish invasion. The nearby little village, Hilla, preserves more of the original, truly Oriental nature of the ancient city than does Baghdad, which is a hodge-podge of influences, the result of numerous conquests and migrations.

Perhaps one of the most impressive things to see in Baghdad is what is known as a Caravanserai, which operates in the form of a bank, and in which money customs and trade are carried on in the same manner as they have been for centuries. To visit one of these places is to be transplanted backward, in point of time, for centuries. On the outside it is just another mud-brick building, substantial, somewhat resembling our large warehouses in America. When you enter it takes you a moment or two to get adjusted to the darkness inside, in contrast to the glaring light from which you entered. There before you is a great area — no partitions or rooms, just high posts, at intervals of a few feet around the wall, which support a mezzanine floor about half the height of the entire building. In this great area before you are piled bales, wrapped in skins of animals, or in what looks like coarse burlap. A pungent odor prevails, a mingling of pleasant spices and not-too-pleasant smells. Up above on the mezzanine floor are little dingy booths — we might term them "offices" — in which banking operations are carried on, using the same primitive methods of several centuries ago.

These men are financiers, and they loan money for the organization of caravans to go to distant lands — perhaps Persia or Arabia — there to purchase, as cheaply as possible, and bring

back such cargoes as they feel can be sold to the best advantage. When the cargo is returned, it is brought into this huge building and sold to the highest bidder. From the receipts, the banker or financier takes his principal and his interest, if there is sufficient to meet both; and the caravan organizer receives what is left, if any. If he is fortunate, he makes a substantial profit; if unfortunate, he not only makes no profit but finds himself still indebted to these financiers, most of whom are Persians. Here one sees trade and barter and business undisturbed by the modern methods of the Western world.

With the exception of Rashid Street, which is the main thoroughfare of Baghdad, the majority of the streets are very narrow, alley-like, dark, unclean, swarming with flies attracted by refuse which is permitted to lie until it becomes putrid. Again one is attracted by the great number of natives with infected eyes — men, women, and children. A clear, normal pair of eyes is an unusual sight, strange as it may seem. The lack of sanitation and hygiene causes this infection of the eyes in early childhood. Having a superstitious fear of medical treatment, they avoid physicians, of which there are only a few anyway. We noticed a number of these natives with a painted red circle around the infected eye. We were informed that some few who had received medical treatment had had applied to their eyes some medicine which colored the skin temporarily with a red hue, and because it gave them relief, they attributed to the red some efficiency; and thus they used a red ink of their own making to paint around the eyes, believing the color itself, rather than the ingredients, to be remedial.

No attempt was made in any of the native markets to keep the food clean or to protect it from filth. Hawksters sold their bread and cakes from curbs, stacking them on the walks and peddling them with their filthy hands.

The craftsmanship of these people, however, is remarkable and is extremely educational to watch; especially is this so in the copper bazaar. This bazaar is really like a street covered with an arched roof. It is divided into little pens. In each of these little pens, or booths, some craftsman sets up his shop



in which he manufactures his wares. All of the wares in this bazaar or street are made of copper. Here one finds magnificent copper samovars, copper tea-kettles, basins and bowls, ornaments and candlesticks. The copper work is rustic and very substantial. Walking down this alley-street, one can see copper being fashioned in every form and see it in different stages of manufacture. Back against the wall, in the darkness of the booth, at midday—which is ordinarily extremely hot even in the open—are little boys, not more than eight or nine years of age, who are earning their apprenticeship by pumping the bellows of charcoal fires to keep tools hot or to heat copper plate. One can hardly see them for the smoke and metal fumes which, even where we stand, cause us to turn our heads away so as not to inhale them and irritate our throats. We can understand when we see this why so many of these people die of consumption early in life. It is remarkable that anyone survives these conditions to reach manhood.

They are a jolly lot, good-natured, curious about Westerners. Very few tourists ever reach Baghdad; it has not quite the atmosphere for the one who likes his tennis courts, swimming pools, afternoon tea, drives, cocktail hours, and a few holes of golf. These things do not go with Baghdad; here is the East unvenered. If one accepts a drink, either water or a local concoction—sweet, brightly colored—he is taking his life in his hands, for the Westerner's system is not immune to the things which the natives survive. In the hotels—that is, the two where Westerners stop when they do visit Baghdad—the water is purified through a special process. To drink any other water is risking one's life in no uncertain way.

In Baghdad there is also one of the largest leprosy hospitals of the Near East; the contributing conditions we saw about us at every step. And yet there are some inspiring sights as well. To Miss Gertrude Bell must go credit for establishing in the Near East one of the first museums for the collection of the antiquities of this ancient land. An attractive building, unusually clean, houses her marvelous collection. The palace of the late king of Iraq is also an

unusual place to visit, as it is now a state museum, and is so simple in contrast to what one imagines the ancient caliphs had. Most of the exhibits, unfortunately, consist of just his own personal belongings—his riding habit, the costumes he wore on different state occasions, and little personal trinkets given to him as gifts by the Shah of Persia, Sultans of Turkey, and some of the Kings of Europe.

On the Western edge of Baghdad lies the great race track. Here, each year in the fall, are races in which the horses are entered by Bedouins, Chieftains, Khurds, and Persians. It is purely sport with them, and is not the commercial venture that racing is in the Western world. The finest blooded Arabian stock is entered, and buyers and breeders of horses from all over the world come to this annual series of races to bid for the winner for breeding purposes. As the racing was to begin about a week after we were to take our departure from Baghdad, several were already training their horses on the track, and we marveled at the speed, grace and beauty of these rather small horses.

After having taken a number of still photographs of unusual places and scenes in Baghdad, we entered a small doorway on Rashid Street and found in the dim interior the most magnificent display of Persian and Arabian rugs we had ever seen. There was no attempt at ostentation; the rugs were piled high over the floors and fastened on pegs around the walls. A brass, hand-hammered, ancient oil lamp was the only means of illumination. The rugs were covered with dust, yet were in excellent condition. Pricing a large rug of beautiful design, I was surprised to learn that all the rugs were thirty-five years and older. More surprising still were the unbelievably cheap prices. The large rug before me cost but \$20.00, and in America, England, or Canada it would have brought easily twenty-five times that price. Seeing that I was interested, the gracious proprietor drew the rug out from the others and bade us follow him, which we did. Going through a little passageway, we suddenly came out on another of the splendid little gardens which are in back of the home of each

fairly prosperous merchant in Baghdad. No matter how dark, how filthy, or how squalid his place of business or his living quarters, if he can at all afford it you will find in back of them a gem of a little Persian garden — mosaic tiling, running water, fountain, and an artistic array of green shrubbery, open to the blue sky above.

Clapping his hands in Eastern fashion, he summoned his assistants and ordered them in Arabic to clean the rug. This they did by filling their mouths with water from a pail, and then spraying it out on the rug. Then, taking their hands, they rubbed the nap vigorously, which brought back the brilliance of the colors. The rugs were all made from camel's hair, and in broken English he explained that most of these rugs are not made by factories or any place organized for the commercial production of rugs, but are a pastime and a family or tribal industry. The rugs are brought in by the Bedouins, or desert wanderers, two or three at a time, and for these they receive a paltry sum. This merchant exported his rugs to various parts of the world where they would sell at fabulous prices.

By this time we had visited a number of mosques, but no mosque was more splendid, more lavish, more like a jewel set in squalor, than the Gold Mosque of Kadhimain (see June 1937 issue of "The Rosicrucian Digest"). The towers and minarets, and the central dome itself, were all of pure gold and fascinated the impoverished natives—a symbol of wealth and riches surrounded by poverty, disease, and filth. It was something, however, to lift the thoughts of the people from their circumstances—to give them some appreciation of the beautiful and the sublime, something they could not bring into their own lives, something that could not exist in their homes. We stood and listened to the intriguing wail and prayer of the muezzin (the Mohammedan priest). It was with extreme difficulty that we were able to take cinematographic pictures of this mosque, as one must avoid offending the religious principles of these people.

At night the scene changes. Peaceful side streets have lurking assassins in them. A person who dares to venture

down them unarmed will be slain and robbed. The Iraquian police force, efficient in many ways, is incapable of policing the entire area. The people are mostly barbarians, and seem strangely attired even when they do wear Western clothes. The Bedouins who bring cargoes across the desert, or who came to trade with the city dwellers, enter the city nightly for entertainment, and they visit the native cabarets or cafes in which dancers go through sensuous gyrations which, in addition to the native liquor, help intoxicate their senses. The Bedouins are powerfully built men, all of six feet or more in height, large boned; typical of their racial characteristics they have large aquiline noses, big, bony hands and large feet. Ordinarily they are mild mannered and extremely generous, but temperamental and easily offended. Frater Brower and I visited a native eating place one noon and were the only Westerners present; had we known this, we would not have entered. All the rest were Bedouins attired in flowing robes, sandals, armed with dirks. Looking us over curiously, they immediately came forward, proffered us cigarettes and cups of Arabian coffee which one must acquire a habit for over a long period of time; and since I had not been in Baghdad that length of time, I could not become accustomed to the molasses-like substance and quinine-like taste.

Another scene is the river with its strange modes of transportation. Very few motor craft are seen—mostly barges that are moved by long skiffs or poles. The strangest boat of all seen anywhere in the world is the *gufah*. It is a sewing-basket-like boat, about six feet in diameter, and woven of a river reed; being perfectly circular it has neither bow nor stern. It is guided by a pole, and it is indeed an amusing sight to see these baskets floating downstream, loaded with cargo and with their one-man crew. These strange boats have navigated the Tigris River for centuries. Herodotus, ancient historian, in his accounts of his travels through Babylonia, mentions these *gufah* boats and explains how the natives far North of Baghdad make these boats, put on board their wares and a burro, and sail downstream with them for miles to market; there



they sell their wares, break up the boat, sell it as firewood, and ride home again on the burro.

Burros are not common in Baghdad, and neither are trucks. Human beings are the cargo bearers. Here we see coolies for the first time in the East—white men staggering along under unbelievable burdens, enormous timbers which must weigh at least 300 pounds or more. These men will carry anything that it is humanly possible to carry, and for a few cents a mile they carry coal, iron, or cans of petroleum. The muscles of their legs and backs are abnormally developed, and unless they cease their activities of carrying these tremendous weights day in and day out early in life, they soon die. Most of them become afflicted with varicose veins, the result of overdevelopment of the muscles and causing an exceptional flow of blood through the arteries.

It is pitiful to see a human being competing with animals as burden bearers. You can hire a human being to carry cargo—furniture, case goods, anything—cheaper than you could possibly hire either a camel or a burro for short hauls in and around the city. They live on rice and water—unclean water. Their income hardly exceeds 35c or 40c a week if they work steadily; and yet they seem much more intelligent than

peoples we had seen in other lands. They do not have the vacuous look in their eyes—that hopeless, despairing look. They are bright and cheerful. Their fathers and grandfathers before them have carried loads as they do. A steady stream of them cross pontoon bridges from one bank of the river to the other, like ants, carrying for a mile or more what an ordinary man could hardly lift.

But Baghdad was not our final destination in this country. We were to go Southeast to Babylon—the Babylon of Biblical times—the Babylon of history. It was with enthusiasm and expectancy that we prepared for our next adventure. We found it difficult to secure porters to accompany us. Always enthusiastic, hoping to earn some extra money, until they learned that our destination was Babylon; they offered then excuses that seemed strange to us—no, they did not wish to go to Babylon. We tried to draw out of them "why." We would pay them well; it was not a great journey; our equipment was not unusually heavy. They avoided making any explanation; they would merely suggest someone else who—*perhaps*—would go instead. We puzzled over this as we prepared for the highlight of our journey along civilization's trail.

(To be continued)



There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy if I may.

—Robert Louis Stevenson.

COLOR VIEWS OF ROSICRUCIAN PARK

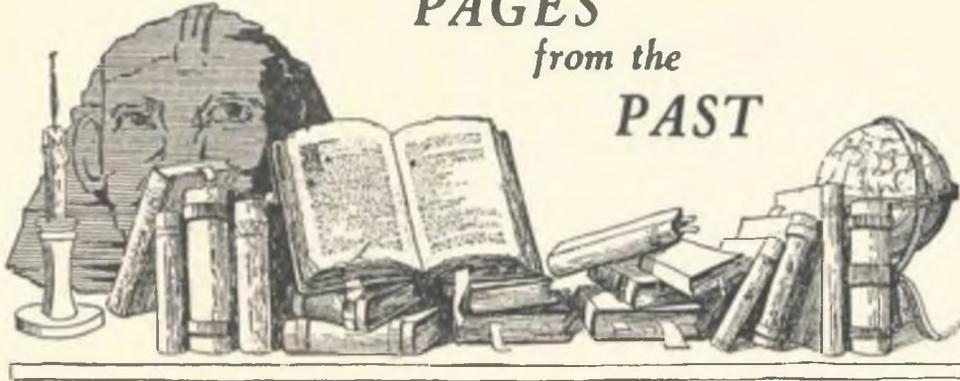
We have just prepared a new assortment of colored postcards of the beautiful grounds and buildings of Rosicrucian Park. These postcards can be used in corresponding with your friends and acquaintances, and at the same time they will call to their attention the magnitude and beauty of Rosicrucian Park and also spread the name of the Order throughout the world.

These views consist of the Amenhotep Shrine, a replica of the Egyptian pylon at Karnak; a view of the colonnaded Rose-Croix University science building; a view of the newly erected obelisk, in Rosicrucian Park, with surrounding grounds; and a view of the Rosicrucian Planetarium, a beautiful structure of Moorish design; also, a view of the interior of the beautiful Supreme Temple.

A set of these five postcards costs only twenty-five cents (25c), including delivery to you. *No order for less than five can be accepted.* Additional postcards can be had at five cents each. Send your order and your remittance to Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

**The
Rosicrucian
Digest
April
1938**

PAGES from the PAST

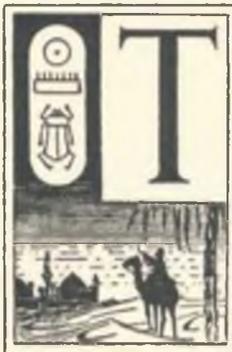


SADI

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present Sadi who, with Rumi, Jami and Omar Khayyam, represents the best in Persian mysticism as expressed through poetic prose and poetry.

In Sadi we have an outstanding illustration of one whose mission in life was not begun until after the age when most men have passed the peak of accomplishment. He was born about 1184 at Shiraz and died there about 1292. Among the stories and legends connected with him are a number which claim that he lived almost 120 years. During the first part of his life he studied, devoted himself to religious exercises and traveled—making fifteen pilgrimages to Mecca. During this period he mastered Latin as well as several Oriental languages. Later he fought against the Crusaders in Syria and was captured by them. When his marriage, to a daughter of the merchant who ransomed him, proved uncongenial he returned to Shiraz and retired to a hermitage where he composed his poems.

The first of these famous works, the BUSTAN or "Fruit-Orchard," was not begun until he was about seventy, and contains the "fruits" of the author's experiences. The others were written subsequently during his long and peaceful old age. His most famous work is the GULISTAN or "Rose-Garden" which contains philosophical truths in anecdotal form. The original style is prose narrative interspersed with poetry, but the translation by James Ross, from which we present excerpts, is largely in prose.



THEY have related that at a hunting-seat they were roasting some game for Nushirwan, and as there was no salt they were dispatching a servant to the village to fetch some. Nushirwan called to him, saying, "Take it at its fair price,

and not by force, lest a bad precedent be established and the village desolated." They asked, "What damage can ensue from this trifle?" He answered, "Originally, the basis of oppression in this world was small, and every newcomer added to it, till it reached to its present extent. — Let the monarch eat but one apple from a peas-

ant's orchard, and his guards, or slaves, will pull up the tree by its root. From the plunder of five eggs, that the king shall sanction, his troops will stick a thousand fowls on their spits."

A king ordered an innocent person to be put to death. The man said, "Seek not your own hurt by venting any anger you may entertain against me." The king asked, "How?" He replied, "The pain of this punishment will continue with me for a moment, but the sin of it will endure with you forever. — The period of this life passes by like the wind of the desert. Joy and sorrow, beauty and deformity, equally pass away. The tyrant vainly thought that he did me an injury, but round his neck it clung and passed over me."

The king profited by this advice, spared his life, and asked his forgiveness.



I saw an Arab, who was standing amidst a circle of jewelers at Busrah, and saying: "On one occasion I had missed my way in the desert, and having no road-provision left, I had given myself up for lost, when all at once I found a bag of pearls. Never shall I forget that relish and delight, so long as I mistook them for parched wheat; nor that bitterness and disappointment, when I discovered that they were real pearls." In the mouth of the thirsty traveler, amidst parched deserts and moving sands, pearl, or mother-of-pearl, were equally distasteful. To a man without provision, and exhausted in the desert, a piece of stone or of gold, in his scrip, is all one.

I had never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting on one occasion, that my feet were bare, and I had not wherewithal to shoe them. In this desponding state I entered the metropolitan mosque at Cufah, and there I beheld a man that had no feet. I offered up praise and thanksgiving for God's goodness to myself, and submitted with patience to my want of shoes. — In the eyes of one satiated with meat a roast fowl is less esteemed at his table than a salad; but to him who is stinted of food a boiled turnip will relish like a roast fowl.

I saw a dervish who had withdrawn into a cave. . . . He could so manage that, during his whole life, his ear should not indulge in the music of the tabor, cymbal, and pipe. He could restrain his eyes from enjoying the garden, and gratify his sense of smell without the rose or narcissus. Though he had not a pillow stuffed with down, he could compose himself to rest with a stone under his head; though he had no heart-solacer as the partner of his bed, he could hug himself to sleep with his arms across his breast. If he could not ride an ambling nag, he was content to take his walk on foot; only this grumbling and vile belly he could not keep under, without stuffing it with food.

I heard a certain learned senior observing to a disciple: "If the sons of Adam were as solicitous after Providence, or God, as they are after their means of sustenance, their places in Paradise would surpass those of the angels." God did not overlook thee in that state when thou wert a senseless embryo in thy mother's womb. He bestowed upon thee a soul, reason, temper, intellect, symmetry, speech, judgment, understanding, and reflection. He accommodated thy hands with ten fingers, and suspended two arms from thy shoulders. Canst thou now suppose, O good-for-nothing wretch, that he will forget to provide thy daily bread?

Two persons labored to a vain, and studied to an unprofitable end; he who hoarded wealth and did not spend it, and he who acquired science and did not practise it. — However much thou art read in theory, if thou hast no practise thou art ignorant. He is neither a sage philosopher nor an acute divine, but a beast of burden with a load of books. How can that brainless head know or comprehend whether he carries on his back a library or bundle of fagots?

Patience accomplishes its object, while hurry speeds to its ruin. — With my own eyes I saw in the desert that the deliberate man outstripped him that had hurried on. The wing-footed steed is broken down in his speed, whilst the camel-driver jogs on with his beast to the end of his journey.

The sinner who spends and gives away is better than the devotee who begs and lays by.

A scholar without diligence is a lover without money; a traveler without knowledge is a bird without wings; a theorist without practise is a tree without fruit; and a devotee without learning is a house without an entrance.

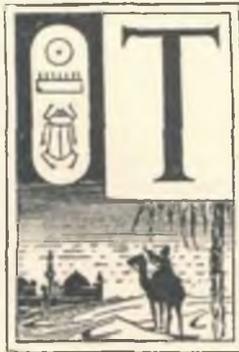
The object of sending the Koran down from heaven was that mankind might make it a manual of morals, and not that they should recite it by sections.



Is the Bible Infallible?

OR IS IT SUBJECT TO HUMAN INTERPRETATION AND
CHURCHLY APPLICATION?

By THE IMPERATOR

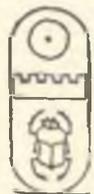


THROUGHOUT the past five years we have received hundreds of letters from sincere and devout Christians and Bible students commenting upon statements contained in some of our books which deal with the life of Jesus, the Christian doctrines, and the practices of the Christian churches of today. In nearly all of these critical letters the basic complaint has been that we have ignored or set aside the definite and positive statements contained in the Christian Bible, and that since the Bible is "the Word of God" and therefore infallible, no human being has the right or privilege to utter a statement or to offer a proposition that does not conform to the letter and the dot of the Christian Bible.

Nearly all of these critics have either ignored the fact, or were unaware of it, that the Christian Bible has passed through so many interpretations, translations, and different printings under different commands and with varying motives and intentions, that the most modern editions of the Bible do not conform literally to the earliest editions, and that when one speaks of strict ad-

herence to the wording of the Bible, one must qualify that statement by saying which edition or version of the Christian Bible is referred to.

Ever since the Christian era, eminent ecclesiastical and scriptural experts have been commissioned and assigned and commanded by church councils, by kings, queens and rulers of countries, to revise the Bible or to bring forth new editions, new versions, and new interpretations. In some cases the church councils have definitely limited these groups of experts in what they are to revise or accept or interpret in preparing their new versions of the Bible, and in some cases they have been commanded in advance to reject certain books that originally composed the scriptural writing from which the Bible was compiled, and to classify certain holy books and scriptures as unauthoritative, unacceptable, untrue, or unauthentic. An unbiased and careful study of the history of the Christian Bible as we have it today reveals that in its arrangement, interpretation and translation, emphasis and selection of text, the Bible is almost a human document rather than a divine book. But certainly one cannot believe, after analyzing the whole history of the Christian Bible, that the present-day versions, or the accepted King James version, is so exact and so precise, and so truly "the Word of God" or the word of the Disciples and Apostles who were quoted in it, that it is infallible.



And in regard to the application, interpretation, or understanding of the doctrines of Jesus the Christ and Apostles as accepted by and preached by the various Christian sects, we have to admit that most of the Christian doctrines, practices, principles, rules and regulations set forth by the larger of the Christian denominations are more human-made, more of human manufacture and churchly invention or creation, than spiritual and divine. For centuries the high councils or high commissions and Holy Fathers of the various Christian denominations have met and held secret sessions and long and very controversial arguments regarding the emphasis to be placed upon certain Christian doctrines, the rejection of other early Christian doctrines, the acceptance and understanding of fundamental Christian principles, and the convenient or harmonious adoption of certain Christian principles that would blend most easily and most satisfactorily with the standards of Churchianity regardless of the interpretation which any student of the life and teachings of Christ might place upon them.

And now we learn that once again a high commission has rendered its newest interpretation, understanding, and acceptance or rejection of important parts of the Bible and important doctrines of the Christian Church. In the year 1922 the Archbishops of Canterbury and York appointed what was called the "Commission of Christian Doctrine." Very eminent ecclesiastical authorities and scriptural experts were assigned to this commission, and for fifteen years the majority of them had been laboring individually and collectively not only in revising or reinterpreting all of the important passages of the Bible, but in revising the very nature and understanding of Christian doctrines and the doctrines of the Church of England, to conform to their newer interpretation or understanding of the Bible. A few months ago this Commission rendered its report in a 242-page book which it presented to the Church of England. In this report it made certain recommendations and presented its views in regard to many matters of doctrine and many matters of Bible interpretation. And so once more we have

a version of Christian doctrines and Christian scripture that is admittedly of human creation, human editorship, human understanding and human application.

Because of the many changes made by this high Christian Commission as rendered in its report, we have to admit once more that either the Bible is not infallible; or that "the Word of God" is subject to church authority and church interpretation, and to modernization and modern application in accordance with modern human evolution; or that the doctrines of Jesus and the divine principles which He taught were of only temporary usefulness and dependent for their efficiency upon the passing of time and the development of human nature.

This High Commission, for instance, admits that the church has been wrong in the past in taking the attitude that the scientific theories of the evolution of the earth and the people living upon it were heretical in nature and inconsistent with the Bible and the teachings of Jesus the Christ. The High Commission now claims that the scientific theories and explanations, postulations and propositions regarding the evolution of the earth, the evolution of plant and animal life, and even the evolution of man, may be absolutely correct, and that the stories of the creation of the earth and all life upon it as given in the few accounts in the Book of Genesis in the Christian Bible may be only allegorical and symbolical and not absolutely true in the spirit of every word and thought expressed therein.

Thus, the Commission admits that the story of the creation of the earth in seven days may be the story of the evolution of the earth in seven cycles, or seven centuries or seven periods of time, and not in seven days; and that God may have created the universe, and particularly all animal life, in stages of evolution as science claims, and that this would not be inconsistent with the fundamental fact that God created everything. In other words, this Commission takes the viewpoint that the important point about the whole story of creation is not how God created it, or what process He used, or what steps or stages of development may have been employed, nor how long a time it may

have taken, but the simple fact that God did decree it or that it was done under His command and control. This certainly is a new and unique position for the Christian Church to take, and it is a very marked victory for science and its findings and postulations.

But the Commission has gone even further than this, and has expressed itself in regard to a large number of Christian doctrines and Christian understandings. In the first place, the Commission claims that the sexual union of man and wife should not be looked upon as a sinful act and that "human generation" is not sinful in itself, nor is sin conveyed to the offspring of any sexual union because of any sinfulness in the sexual process. Even the Virgin Birth of Jesus the Christ and the general conditions of His Birth in earthly form are commented upon. And the Commission expresses its conviction that it is legitimate for a devout and true Christian either to suspend judgment regarding his belief in the existence of spiritual beings other than humans, or alternately to interpret the language of scripture regarding angels and demons "in a purely symbolical sense."

The Commission also expresses itself regarding the miracles of the Bible, and it seems that the Commission was divided in its opinion regarding the genuineness or authenticity of many of the Biblical miracles. In part, the report of the Commission says: "We ought to reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is laid in the tomb. It is to be affirmed, none the less, that, in the life of the world to come, the soul, or spirit, will still have its appropriate organ of earthly life — in the sense that it bears the same relation to the spiritual entity." In other words, the Commission admits that a devout Christian may question the literal interpretation of the church doctrines regarding the resurrection of the physical body from the grave. The Commission seems to admit that the soul or spirit of man, being the only immortal part and the only part of man worthy of existence in the spiritual kingdom, is the only part of man's expression here on earth that is required to have a place in a future spiritual kingdom, and that there is no

necessity in such a spiritual world for a physical body. This will certainly be a shock to a great many Christians who have argued against cremation on the basis that it would so disrupt and disintegrate the human form that it would be difficult for the human body to arise from the grave and ascend to Heaven when the great day comes for such world-wide ascension. It has always seemed to us ridiculous to think that God could reassemble the disintegrated parts of a human body that had been allowed to decay in the ground and to break down into its primary earthly elements, but could not assemble into human form again the ashes of a cremated body.

The British newspapers have published much regarding this report of the Commission, and the letter columns of the London newspapers have been filled with letters by eminent church members protesting against the attitude of the Commission, and in other cases applauding it. Even eminent ecclesiastical leaders of the Christian Protestant Churches of America have expressed themselves pro and con in regard to the Commission's report, and it appears quite evident that in the very near future the Church of England, and very likely the Episcopal Church in America and some other Protestant denominations, will modify their church doctrines and their interpretations of the Bible in accordance with the report of this Commission.

The important matter for our members and readers to keep in mind is the fact that what was looked upon as the "infallible Word of the Bible" and the infallible interpretation of the most high ecclesiastical authorities during the past few years is now to be modified, and what was unquestionably "true and beyond human doubt" yesterday is now legitimately and properly questionable, and in some instances unreliable. To the mystic who finds his truths in the laws of life and the laws of God as expressed in all things, there is never the embarrassment of finding that a so-called truth of yesterday is either an untruth today or a questionable fact. What the mystic learns from interior and spiritual experience is always an



immutable law, a fixed principle, and a universal truth.

Those of our members and friends who have read our book dealing with *The Secret Doctrines of Jesus* will realize now what is meant in some of the chapters of that book by the references to and illustrations of various interpretations, modifications, and misrepresentations of the original doctrines of Jesus. In the hands of human editors, human authorities and representatives of specialized creeds and sects, the

pristine doctrines taught by Jesus and the fundamental laws of spiritual life as expressed by Him have been mutilated and so modified and so misapplied and so misunderstood that there is little wonder that mystical students or students of the mystical life and the spiritual laws of God are ever seeking outside of sectarian doctrines the great truths which will reveal God in a divine manner rather than through a human interpretation.

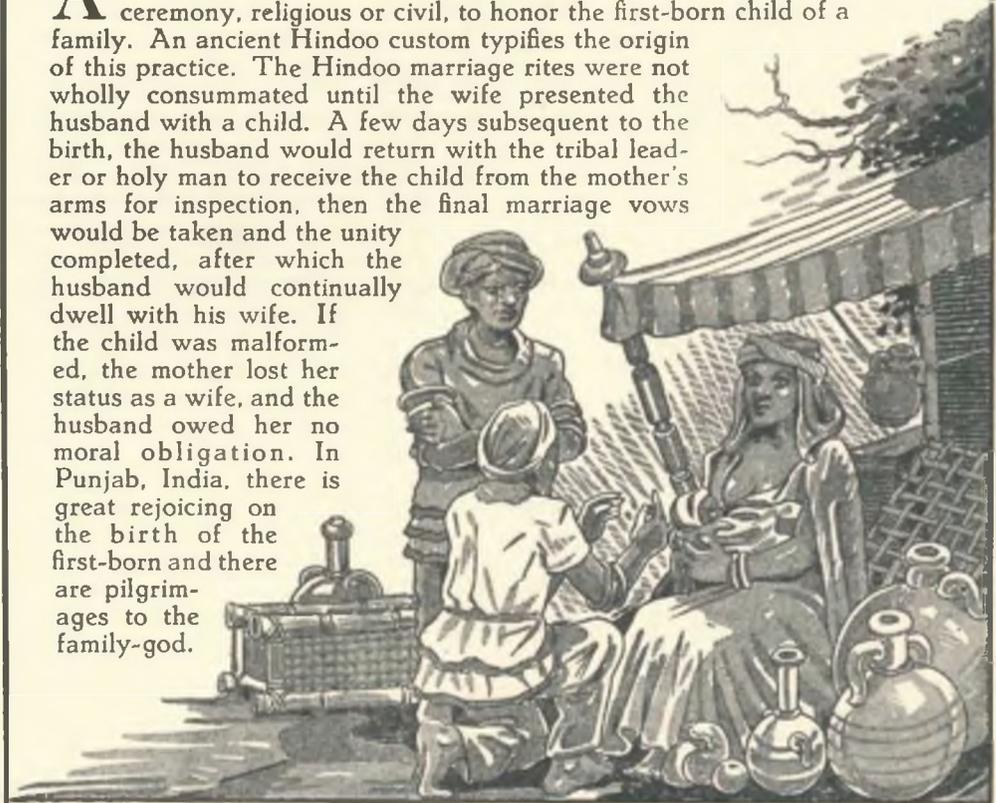


● READ THE ROSICRUCIAN FORUM ●

How It All Began . . .

HONORING THE FIRST-BORN

ALMOST every country and religion of the world has some ceremony, religious or civil, to honor the first-born child of a family. An ancient Hindoo custom typifies the origin of this practice. The Hindoo marriage rites were not wholly consummated until the wife presented the husband with a child. A few days subsequent to the birth, the husband would return with the tribal leader or holy man to receive the child from the mother's arms for inspection, then the final marriage vows would be taken and the unity completed, after which the husband would continually dwell with his wife. If the child was malformed, the mother lost her status as a wife, and the husband owed her no moral obligation. In Punjab, India, there is great rejoicing on the birth of the first-born and there are pilgrimages to the family-god.



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

SHOULD PUBLIC SCHOOLS TEACH RELIGION?

Miss Marie A. Piquion, B. A., school teacher of years' experience, and a member of several fraternal orders, expresses herself as follows:

ARE men with a "call" and special training, pledged to "preach the word of God," admitting their incompetence and failure by asking public schools to assume their duties?

If they wish to follow the children to school then I would suggest that they sit beside them and learn tolerance, love and fair play from the children themselves. Children live in amity till their religionists teach them that Jews are "Christ-killers," Protestants "renegades," Catholics "idolaters," free thinkers "atheists." When a child learns that *his* religion, only, is the true one and everyone else's false, then seeds of hatred are sown to sprout into war later.

If religion must be pounded in willy nilly, then it has lost its inspiration and should be discarded. Let us preserve the liberty of thinking handed down to our children in America. Do not chain their minds. America needs free men not form-followers.

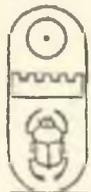
Reverend Benjamin R. Lawson, Theological Seminary graduate and clergyman of a Protestant church, is of the following opinion:

OUR English word "Religion" is composed of two Latin words; "RE", which means to repeat, or do again; and "LIGARE", which means to bind or tie. Hence "Religion" means to re-bind, or re-tie; and man's relationship to God is always implied. The "RE" implies that man at some time was in close fellowship with God, but somehow lost that fellowship. To become religious is to regain that fellowship, or to have reawakened in one's heart the consciousness of God.

With the foregoing in mind, I think that Religion should be taught in the Public Schools. Of course I do not mean that Denominationalism, or Sectarianism should be taught, decidedly not.

I feel that the Public Schools should teach Religion because the truly religious man is a better citizen than the non-religious man, and in every way a greater asset in the development of the nation and the world. Religion teaches men, races, and nations to live together cooperatively instead of competitively; thus promoting peace and goodwill among men and nations.

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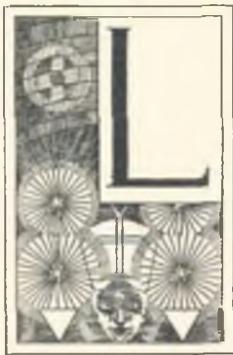




Life Values at the Close

"I SHALL KNOW, BEING OLD."

By SOROR MARGARET OTIS



Life is a puzzle and a mystery to some, to others it may seem but a dreary routine, while the pleasure seekers aim only, as they say, to get the most out of it. The vocational guidance expert thinks the solution is to "fit the square peg into the square hole." But why get into any hole at all? Life is Creation. It flows along in varied phases, is never stationary, and its meaning is revealed in myriad forms; for, as the poet says, "Each one in his turn plays many parts."

Only a few, however, recognize the value of the "Old Age period." Old Age should be the crowning glory of all. It is the culminating period and has a value all its own. Fortunately a few of us are finding this out and Old Age Clubs and Schools are being formed. We hear of "Salvaging Old Age" and other like efforts to help us live the last part of life as well as the first.

It is true, however, that we must recognize the fact that old age is different from youth and middle age. Changes are going on all the time in our physical system, in our family affairs, in our social contacts, and in our interests. We

are not the same and adjustments are continually before us. Any rejuvenation nostrum that loses sight of this fact will fail. It is only in the readjustment and in finding the right avenue for further progress that one can hope to appreciate the value and purpose of this time of life.

The problem of living this end period is being taken up by research workers in a number of fields. To be properly equipped for understanding all that is involved in it one should be expert in physiology, dietetics, bio-chemistry, psychology, economics, sociology and many other sciences. It is interesting to note that endowments are being made for the purpose of research in the direction of extending human life. Recently a grant of \$42,500 was made to Cornell University from the Rockefeller Foundation for the express purpose of Life Span Studies, wherein a six year program of experiments will be directed to the problem of diet in the last half of adult life.

The so-called infirmities of old age have always been and should be the problems for medical science to solve. The hope is that the solutions may be found so that sound bodies in advancing years may be possible for all. The dieticians have a fine field here and special menus for the aged give great promise and already are yielding remarkable results. Due regard should be paid to the building up of a strong physical body,

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and this effort eventually leads to *Right Living* which cannot be handled by Medicine alone.

The approach from Psychology has made great strides in the last twenty years. In this field there are many research workers, notably Walter R. Miles who conducted a series of experiments at Yale University on individuals from the age of ten to the age of eighty-nine. He found that the best performance can be expected from persons between the ages of eighteen and forty-nine. But even the scientist admits that age in itself does not bring about deterioration. Deterioration comes rather from faulty methods of living than from merely the passing of years.

Psychology is now doing more than the scientific research and is entering the field of constructive therapeutics. A definite technique is now offered to the old age problem for reconstruction of mental abilities. Dr. Lillian J. Martin in San Francisco initiated the movement which she called "Salvaging Old Age." With great success she brought renewed youth to hundreds of old people who had considered themselves as beyond the hope of redemption. Cases published by Dr. Martin make very interesting reading. For instance an employee in a dry goods store was threatened with loss of position. By complying with the regime prescribed he overcame his deficiencies and competed again on even terms with his fellow workers. Part of the regimen was to make out a daily program, put down exactly what he did every hour, every day of the week. That simple expedient works wonders just in itself. Try it out yourself. It sometimes doesn't look very well to see in black and white just what we are doing with our time.

Re-education is the term given to the process of remoulding a person's life according to scientific requirements. A proper amount of work is prescribed, and as well a proper amount of rest; recreation has its place, exercise, and, very important, the right kind of diet. Work is one of the most important items in any plan for improving life. Work in any period of life is essential. The kind of work varies according to the abilities and opportunities of the in-

dividual. As one grows older it would be wise to change the type of work, but not to leave it out of one's daily routine. It may be that the older people should not work for as long hours as the younger, but for all, old and young, work is essential for harmonious living. The inspiration that comes with the urge to work acts as a great blessing at any age, and we find that old people still need the feeling that they are of some use in the world.

Many examples may be cited of creative work from those who continued activity in the last part of life. There are illustrious men in all branches of learning who produced their greatest work when over seventy or even older. Just to mention a few we find Galileo, Le-Marck, Gladstone, Spencer, and Kant. Music gives us Verdi, Handel, Meyerbeer. In literature we find Goethe and many other master minds who continued active in old age. These names serve merely as a reminder that the period of so-called old age may be made a period of great achievement.

But, it is urged, there aren't enough jobs for the younger generation, how can the older ones expect to keep employed? In some places employees are turned off at the age of thirty-five. No matter what the training or achievement may be, the applicant must tell his age and that settles it. This condition should not discourage us, for there are many types of work that can be made available for the older ones and a change of work is good, but the general public needs to be re-educated on this subject. Work that the older people can do should be reserved especially for them. Indeed, in one place a Clipping Bureau was started where no one was employed unless *over* fifty. The type of work for the older employees necessarily should be different from that of their youth, and the hours of work should be shorter. Pay may be less, if necessary, but enough for daily bread. The feeling that one can earn a living is a good tonic for the system.

In the present day plans for the aged we rarely hear about the conditions that would be best for them, but mainly about their support. Old age security is the only topic in this connection that



obtains much of a hearing. But is it true that security is the best condition for happy living? We should pause to consider what will be the influence of such security upon human conduct and ultimately upon the race. If we could accurately measure the forces that have to do with human motives, we might discover the right urges that would guide to a nobler and better life for all. The study of motivation has become a distinct branch of scientific research.

Security, properly speaking, is not really an urge at all. It is complete absence of urge, while necessity is the working of *some* urge, not necessarily specified. It is surely better to have some urge than no urge at all. Only not for the old, we are told. But the old are no different from others, and require the inspiration that comes from the thought of going on with their life work. We must recognize the force of Necessity working in our lives, and there is no age limit to this force. It is a beneficent force and we find mention of it in literature from early times on. It is the Beautiful Necessity to which Emerson says we should build altars. Shelley too gives it recognition, "Spirit of Nature! All-sufficing Power! Necessity, thou mother of the world."

The last word on this subject, however, has not been spoken. In all the scientific study of the old age period of

life no mention has been made of the power of the soul force. In the scientific world if it is admitted at all that there is a soul, it is so shadowy and unproductive in nature that few assign it any power. At this point we may turn to the Rosicrucian doctrine for help. We learn of the very definite power that the soul has which may be developed by practice and can be used to make the end period of life that "for which the first was made."

Rosicrucians rely on their inner forces and can bring about in this way the achievement of progress and happiness so much desired. Also our old age period should be made the starting point for further progress in our future experiences, for the fact that this life is not the end is not held as an idle belief but as a very definite knowledge. This gives the strongest motive of all for us to forge ahead and make this life a preparation in all ways for the next. We should be ashamed to settle down idly and make old age the excuse for a negative and passive existence.

So, brothers and sisters, let us keep our ideals ever pointing the way onward, never accept failure as a reality, believe that our most complex problems can be solved, and try to learn thoroughly the lessons that are now before us. New courage, new hopes, new achievements are ours.



QUESTIONS OF THE TIMES

(Continued from Page 101)

Let the churches purge themselves of greed and self-aggrandizement and the clergy inspire by example. The public schools have a big job to give our children noble ideals and ethical standards.

If both clergy and public schools stick to their own lasts perhaps we can look forward to a day when man can meet man as brothers, not as religious labels, smooth on the surface and sticky underneath.

I feel that the Public Schools should teach Religion because that is the only possible way to bring all the people into a knowledge of God, and his will for us. The Church Schools reach only a small minority of the people, while the Public Schools reach almost all of them. A course in Religion could be easily added to the curriculum of the Public Schools without increasing the length of the school day. The Public School has the facilities and the equipment, and could easily secure competent teachers in this field.

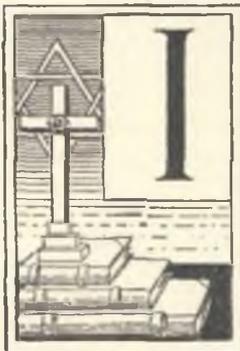
Yes I think that the Public Schools could do a fine job along this line if we are able to steer clear of Sectarianism.





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

MAN'S INVENTION OF GOD



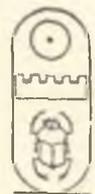
IT HAS been truly said by many ancient philosophers that if the God of the Universe had not revealed Himself through many miracles and many inspirations in the consciousness of man, and if God had not sent to earth various messengers at various times to explain His omnipotence and omnipresence and great works, man would have naturally invented a God that would have been much like the God that Holy Scriptures reveal to us.

From the earliest days of civilization we find phases of man's determined and

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persistent and logical attempts to discover and learn something about a God that he felt sure created the universe and still ruled it. The most primitive type of man in ancient times and in the modern times who has never heard or read anything of Holy Scripture, nor been taught any religious principles, has always felt that there was some ruler, some mind, some consciousness, guiding and directing everything in this universe, who was greater than himself.

Psychologically, we might say that there has always been a tendency on the part of man to worship some great hero, known or unknown, seen or unseen. We know that children at a very early age have a tendency to select either a father, mother, or older sister or brother as their hero, and they try to emulate that person and imitate his



ways of talking, acting, thinking and so forth. According to the education of the child does he adopt a character or personality or type of individual as his hero. There are children in the slum districts of every large country who see much quarrelling and fighting, and have to witness and take part in many street brawls and constantly be on the defensive, who gradually select some eminent prizefighter or war hero or strong-arm individual as their hero. They love to read about him, talk about him, see pictures of him and try to imitate his mannerisms and his personality. Little girls are given to worshipping their mothers as great ladies and try to imitate their ways in many things. This is so fundamentally true that it places a grave responsibility upon parents and makes it necessary for parents to be very careful of their conduct and language, and of their principles in their home life and social life, especially any conduct or language that can be observed or heard by their children. If their children once become convinced that their parents are just common persons whose feet are of earthly clay and whose characters are vacillating and unreliable or sordid and mean, they turn their hero worship toward others outside of the family, and sometimes they select persons who are outwardly brave and formidable or attractive, but who nevertheless have habits that are mean and sordid, unclear and unworthy.

But primitive man as well as modern man always sought to find some standard, some form of consciousness or intelligence, greater, better and larger, more pure, more clean, and more noble than himself, and has tried to emulate that invisible or visible character. Man was first impressed with the fact that he did not make himself, nor did other human beings like himself create him, and that other human beings like himself did not have the power to create man and woman or to create the universe or maintain and control it. The regular and systematic way in which the seasons come and go, and the way in which the planets move through their courses, and the intelligent manner in which seeds planted in the ground respond to some unknown law, yet obey that law and become fruitful, convinced

early man as it convinces many men today, that the universe was created and is directed, controlled and intelligently operated by a superior consciousness, a superior mind. This conviction, and the inborn tendency to worship, emulate or idolize something that is greater than himself, and to which he can turn for protection or help, for strength, for power, has always led the primitive type of mind to invent an imaginary God and to try and hold that God in reverence and deep respect.

It was because of this that primitive man — and many illiterate and uneducated men of foreign lands today—created stone and metal statues that represented their mental idols and which gave some concrete or definite form to the vague ideas they had regarding an unknown and invisible God. That this should have led gradually to idol worship and to reverence definitely expressed to these statues, or replicas of a mysterious character, is logical and reasonable. In fact, we would be surprised today if history did not reveal and show to us that primitive man had created such idols and worshipped them. And we would be surprised today if we went into primitive nations in the South Sea Islands and in parts of Africa and Asia if we did not find them still designing and constructing in stone, metal or wood, grotesque figures, startling figures, surprising figures that represented in some way the mysterious and unhuman qualities of their created God. And so we can understand why in foreign lands today and in parts of Europe, for instance, we see great Cathedrals or places of worship of modern construction which still decorate their chapels and roofs and porticoes with statues of ancient saints or with representative characters of holy power, in order that the worshippers may have something tangible, something definite, to which they can pin their faith.

It is only when we find modern minds still believing that these stone, wood, or metal statues have a potency or have a power resident within them or connected with them that we realize that with all of our advancement of civilization we have not progressed very far beyond the period of idol worship.

And it is surprising to think that despite all that the divine messengers of God have revealed to us in sacred writings, and despite what Jesus taught as a special messenger of God, millions still believe that the only place to commune with or pray to God is within the naves and alcoves of a huge material structure set apart from other buildings as a special place for divine worship. We can understand why the Jews in their ancient religious rites believed, and still believe, that in a certain place within their synagogues or within the Holy of Holies there was resident at times the presence of God. But even these Jews did not believe, nor do the orthodox Jews of today believe, that God is never resident in any other place but in that Holy of Holies. Yet there are Jews and Christians, Mohammedans, Buddhists and others, who still believe in these modern times that the only place God can be worshipped or thanked or praised or appealed to is in a definite and consecrated edifice at certain hours of the day or on certain days of the week.

The mystic knows that it is true that God resides within us and that the Kingdom of Heaven is as much within each of us as it is in any spiritual plane or place beyond this earth. And the mystic knows that he can stop in his daily tasks at home or in business, at any hour of the day or night, and lift his thoughts and consciousness to a higher mental and spiritual plane and contact God instantly through inner communion and outer expression and enjoy all the privileges of prayer and worship no matter where he may be, how he may be dressed, or what the occasion may be.

It is because of this belief that thousands of mystics and students of mysticism in America today are enjoying the privileges of the Cathedral of the Soul, and if you do not know what this means, or have not learned of this great and important spiritual privilege, write today for our free booklet, *Liber 777*, and join the multitudes who are deriving great good from such non-sectarian, non-creedal worship and communion.



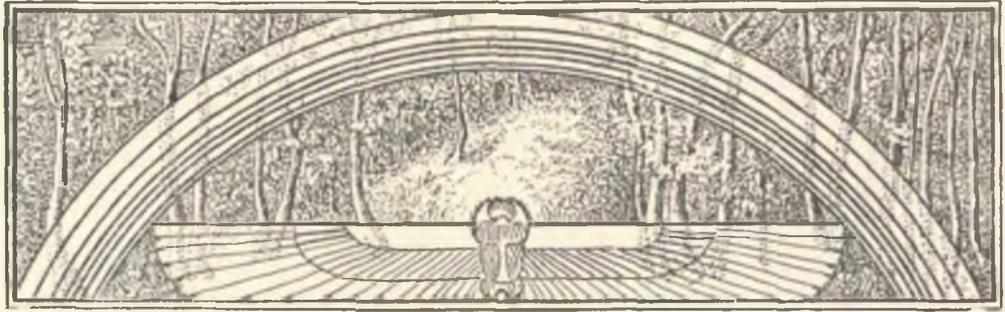
So to conduct one's life as to realize oneself—this seems to me the highest attainment possible to a human being. It is the task of one and all of us, but most of us bungle it.—*Ibsen*.



ARE YOU MISSING THIS VALUABLE HELP?

If you are a member of the National Lodge and studying at home, without attending personally any of the lodges or chapters of our Order, do you realize what you are really missing? Take, for instance, the chapter in New York City. It has comfortable reading rooms, reception rooms, temple and other facilities where National Lodge members can go to visit and attend meetings and discussions, and meet other members, and see demonstrations of the work and enjoy the social contact with persons of like mind, who can be very helpful in assisting one another with their studies. Then there are the officers, hostesses and others who are well qualified to give personal advice regarding the lessons, monographs and personal problems. The New York Chapter headquarters is in a very fine section of the city; and there you will be greeted by hostesses every evening of the week except Saturday. These rooms are located at 250 West 57th Street, and you will be received very cordially. You have no idea what you may be missing as a National Lodge member if you do not visit one of our National lodges or chapters. See the directory in the back of this magazine for a list of the principal chapters and lodges scattered throughout North America. All of these facilities are intended to be of help to you, and you should enjoy the privileges that are offered in this kindly way.





Friendship's Invisible Influence

By COLOMBE MADELEINE LEWIS



MERSON once wrote: "My friends have come to me unsought; God gave them to me."

Though we do not realize it, we are often drawn to someone as a friend because we subconsciously feel the need of acquiring certain definite attributes

of his which we ourselves do not at present possess. It may be understanding or tolerance; it may be that his ideals are so high in our conception that we subconsciously aspire to those ideals which we think more inspiring than our own; it may be recognition of certain of his accomplishments and the way in which he has or is accomplishing them; it may be admiration for certain qualities of his personality—reliability, magnetism, industry, sincerity. It may be one thing or it may be many things. It may be a big thing or it may be a little thing.

Later in the association we learn that we have evolved, grown—taken on that quality or those qualities which we hadn't been conscious of searching for—and we wonder where they came from. It is when we look back upon those friendships which used to be, that we discover the source. Yet, at the time we were gaining this inspiration, we not only may not have realized that we were growing in that particular as-

pect, we may have been totally unaware of that quality we gained.

Oftentimes we hear the expression, "I don't know what he ever saw in her!" Maybe he didn't either—until many years later. A very popular moving picture luminary, a young man, was recently asked by a pertinent magazine reporter which of the numerous young ladies he had for several years alternately escorted to Hollywood social functions he liked the best. The actor's answer, rather than the vague tactful one of surely liking them all equally, was quite unusual in its depth: "I think I could answer that question ten years from now, but now I do not know."

Not that I imply that we should seek only those friends who can contribute to us—far the opposite. Just as vaguely as we realize the essentials which attract us to our friends, do we realize the qualities of our own selves which attract *them*. Few are sufficiently well integrated to honestly feel that they are perhaps an even balance between the poorer qualities they possess and the finer ones: down deep most people really feel that they have far too many qualities which need improvement—or they egotistically feel that they are everything that is right, admirable, and to be sought. We are indeed as oftentimes unconscious of our own inspiring qualities as we are of those of our friend.

If years from now, or possibly even months from now, one who is presently our friend, or who has been our friend,

would tell us what he has learned and gained from his association with us, we might find that we have inspired him so greatly that his whole outlook, his whole mode of living has been changed. The friendship itself, that is, the association, may end, but the benefits derived from it have helped to make us what we are today and what we will be tomorrow. Indeed, God has given us our friends!

Sometimes we will find that the quality or qualities we are subconsciously seeking in our friend are the exact ones which he is seeking in us. Then a bond can be quickly established by uniting in search—and each sharing with the other every tiny bit of help he has received as we go along. The sharing might be done knowingly, then again it might be, as has already been mentioned, wholly unconscious of any effort or understanding by the two. It will be shared, transferred to each other, in any number of ways. *Perhaps the two foremost of these are conversation and example.*

Have you known the wonderful attunement of spending long hours talking alone with a friend? We open our hearts, our worlds—give the contents to each other's keeping, knowing that forever we will keep each other's trust.

Oftentimes mothers say to their grown daughters, who at fifteen had been very very much in "love" with some Johnny Jones, "Do you remember Johnny? Aren't you glad that you didn't marry him? Do you know now what you ever saw in him?" These daughters, who at fifteen might have been planning to elope with Johnny on his bicycle, might well answer, "Indeed I remember Johnny. And I know now what I saw in him—all of the qualities which I now

wouldn't want in the young man I choose to become my husband! I've learned!" Yes, every friendship, no matter how long ago it was or how recent, how long it lasted, or how sadly it ended, has had its value in shaping our lives, determining our futures. We are a composite of all of our friends in the past.

If friendships drift off slowly without apparent cause or reason, and we see them fading away, let us say to ourselves that God had given us to each other in the first place that we might transfer to each other some of the divine spark which is ours to give, and that now we must share that which we gained with new friends.

Sometimes after two close friends have parted and have met again a new spark awakens and they become closer, dearer friends than they had been before. Each has gone his separate way, had new vitalizing experiences, learned new things, advanced, grown, developed, evolved — and each is ready to share again with the other. These are the lasting friendships, the eternal ones—for when each knows of the love and loyalty of the other, when each knows the relationship is strong enough to go unmet and still retain its original essence—ah, that is indeed blessed by God.

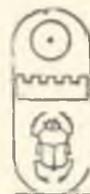
But if we two, who have been friends, part, and meet again, finding we have naught but a nod—and inside us a quick recollection of what used-to-be—let us not be sad. Let us thank God that we have had this friendship, and pass on to share a kindlier heart, a deeper understanding, and a more Cosmic beauty and inspiration with the new friends He bids us.

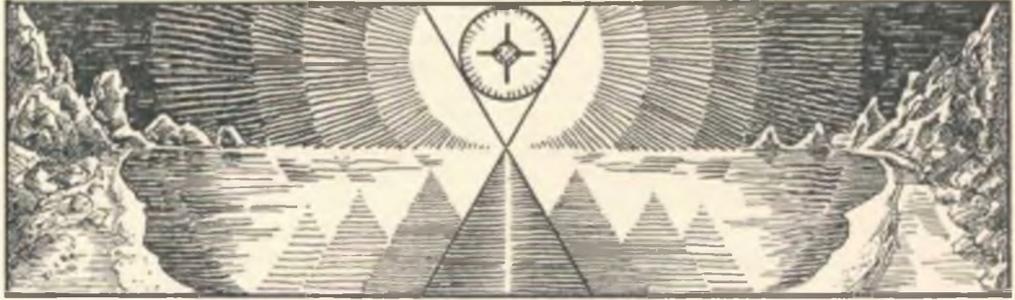
YOU OWE IT TO YOURSELF

As long as *you are*, consciousness is, and you have the ability to acquire knowledge. In knowledge there is strength—a power with which we can rebuild our lives and master the future. "One is never too old to learn," is an old adage. The Rose-Croix University particularly appeals to those who, even though they may have attended institutions of learning in their youth, feel now, with their years of experience that they should have specialized—that they should have devoted more time and attention to special subjects.

You will be surprised at how economical the enrollment fee and the expenses connected with your studies for the summer term at the Rose-Croix University will be.

Write for our interesting book of details. Ask for the "Story of Learning." Address your letter to the Rose-Croix University, Rosicrucian Park, San Jose, California.





Facets of Light

By FRATER HORACE I. HAMLETT, D. D. S., F. R. C.



JUST as in English there are rhetorical synonyms for various expressions, so is light a master synonym for the varied expressions scintillating from the five letters comprising the word. The more varied the expressions, the more beautiful becomes

the language; so with light, the more varied the glow the more attractive it becomes for analysis and study from a physical, and even more so from a metaphysical, point of view.

During any period of relaxation, when the mind is capable of analyzing some of nature's secrets, if we write the consonants and vowels of the word on paper, then pronounce the word softly, we may notice the glow that shines from each of the letters. This glow is continuous, without a break; there is perfect harmony in the electrical vibrations emanating from the letters comprising the word.

To the infant, light has an effect upon the eye, despite the fact that its presence physically is nonplused; for psychically the origin and source and attendant ramifications from the ordinary light to the dissections of its constituent parts are probably more thoroughly understood than to man, hence one of the reasons for the Aphorism, "A little child shall lead them."

Therefore we find most scientists, mystics, and men of outstanding abilities today are somewhat docile and quiet in their attitudes because of the fact that there must be a reversion to simplicity in order to study the light—be it of nature or its varied divisions of sciences, or the extension of man's psychic self to contact the true light of cosmic consciousness.

As the infant grows into an adult, the true significance of some of light's deepest expressions occasionally dawns upon his consciousness. When intense darkness is felt heavily, as in a pea soup fog, or as the cold winds of the winter penetrate and sometimes sere his body with a numbness approaching death, there comes a keen realization of its potent qualities on being warmed by heat—another form of light, but differing in vibrations.

If the unevolved can, therefore, sense some of its uses, as Rosicrucians we should keenly analyze the word with greater and deeper emphasis. Should sufficient time be taken for the purpose of sensing the vibrations emanating from the five letters, how can we do otherwise than reflect upon the hidden mystery which seems to first glimmer and then gradually glow until there is a realization of the tremendous power and cosmic essence diffusing from the combined letters.

Light, that affable fulminating essence, gradually throws its scintillating aura into the surrounding atmosphere, the depth, quality and extent being de-

pendent upon the action individually realized from the ensconsed original source, psychically or physically, as a result of accumulative vibrational energy of the thing from which the light emanates. Then our imagination again senses obscure vowel sounds enwrapped within those vibrations awaiting the perception and acknowledgment of man.

Who can tell—since love is light and since light is of God — whether the sounds, taken apart and intoned, might not affect suffering humanity in such a manner as to psychically relieve individuals from diseases which are as yet a puzzle to medical science; as well as those which are not? For light is of the Supreme Consciousness and all things are possible under and through that consciousness; be it the relief of pain, disease, or assistance in wresting from nature some of its further and deepest secrets. The position and afferent and efferent action of the spinal nervous system being understood, together with its connections with the sympathetic nervous system, the feasibility of this principle seems highly laudable.

In the case of cancer, the varied sounds used would be intoned to the affected circumscribed area at certain stipulated intervals with the imaging of strangulating the circulation of that diseased area, with a view of stunting the growth of the tissues involved and their consequent death; since tissues can only thrive through nutrition by means of the circulatory system.

Rosicrucians should possess a laboratory to wrest from nature some of its

secrets, but in this day and time the will to live crushes the idea from all but those who possess the time. Here is a magnificent field for psychical research. Should this be possible—and who could prove that it is not feasible — there would be a minimized usage of surgery and a blessing to the suffering world through the Rosicrucian principles which would have aided again, as in the past, the psychical medicinal and surgical evolvement of Man.

Light, when exemplified in the material manifestation of man, is only a synthetic prototype of its pure original source, for man through gradual development can demonstrate only the manifestation of that light. Again it demonstrates through the eyes of man its varied propensities. It shines as love at one time, at another as tolerance, again as pity, next as despair, inversely as hatred or vexation. And so, through the erroneous human emotions, that same thing which was meant for good can also be desecrated.

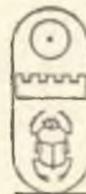
Light is subtle in its radiance; it is seen only as light by the unevolved, but as one progresses along the path, and so endeavors to dissect and examine its true essence, one becomes enthralled. It seems to radiate the vibrations of cosmic consciousness, for light in its true essence emanates from the great source for the purpose of leading man—whether through the light of day, the light of education, or the light of psychical development — towards a state wherein man eventually becomes enthralled by and then endowed with the power of the great Supreme Consciousness.



LOAN YOUR ROSICRUCIAN DIGEST

Let's not be selfish! If you enjoy an article in The Rosicrucian Digest—if you find it interesting, instructive, stimulating—undoubtedly some of your friends and acquaintances would also. Have them read those articles which you particularly point out and which you feel will interest them. The subjects of The Rosicrucian Digest are diversified. They include academic articles on science as well as those on philosophy, metaphysics, self-help and related subjects. The articles embrace such a large field of thought that every intelligent, serious-minded person will find within the pages of this magazine something of interest and of value to him.

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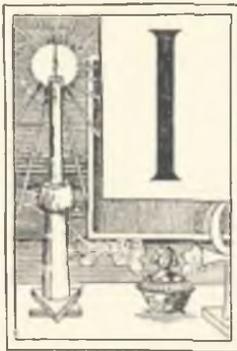




SANCTUM MUSINGS

MODERN PSYCHOLOGY AND THE ROSICRUCIAN CONCEPTS

By SOROR RUTH FARRAN, F. R. C.



IT IS my desire in this article to show how closely many of the present-day psychological investigations through scientific efforts in research are approaching a knowledge of esoteric principles such as taught for centuries by the Rosicrucians. In giving some of the more modern conclusions I shall attempt only to mention the development of two or three principles, but these principles appear to be fundamental and are doing much to change the leading concepts previously held by psychologists. An interesting feature in connection with the subject is that much of this material has been developed within the past five years, or so, to a high degree of consistency with our experiences.

One of the most outstanding psychological problems has been to discover the manner in which problem-solving takes place. It was an earlier belief that all problem-solving was achieved through what was termed learning by *trial and error*. Essentially, this meant that the discovery of a cor-

rect method of procedure results from an infinite number of trials, each trial culminating in an error, or a failure to achieve the goal that was being sought. But in some unknown way, after a large number of trials, all resulting in error and disappointment, the seeker hit on the right response and his efforts at solving the problem were successful.

It was held that it was necessary to try all kinds of unsuccessful methods of seeking a solution to a problem in order to discover the wrong methods and eliminate them. This explanation was considered satisfactory for some time, but eventually the question arose as to why the learner could respond to a similar situation in the correct way whenever it came up again without having to go through all the wrong moves that had preceded it. By one of the laws of learning it was held that one learned what one practiced. In the solving of a problem many errors were practiced, some of them over and over, before the problem-solver hit on the right method. The question thus raised was why the learner did not respond with errors, even after achieving a correct solution, as a result of the practice-effect of the errors that had preceded the satisfactory response.

At first the attempt was made to explain the result by what is called the

One hundred twelve

pleasure-pain principle. Wrong responses were said to give the individual pain, while right responses gave him pleasure. Because the learner would rather be happy than sorry, when he found a solution that pleased him, he would keep responding in the right way in order to avoid the pain that he remembered resulted from his responding in the wrong way. But it was soon recognized that this was only a partial explanation. This was especially obvious where the learner did not find the right solution to his problem, but reacted instead on the basis of continued errors. Although he may have been seeking pleasure, the ultimate result was pain.

It was further discovered that a particular response gave one individual pleasure and the same response gave another pain, or what resulted in pain to one, gave still another pleasure. According to the stimulus-response theory an identical stimulus should give an identical response, and here was evidence that this was not the case. In the inanimate world, or in the world of physics, it was possible to prove that the application of a certain amount of force produced a certain result; and this was true everywhere, at any time, for the same amount of force. But with living beings the evidence showed this was not true. No dependence could be placed upon securing a certain response as the result of a certain stimulus. In other words, the stimulus could be measured, but the response could not be measured. It could only be guessed at from a knowledge of the individual in question, and even then the guessing might not be very reliable. This discovery brought about what came to be called the *Doctrine of Individual Differences*, or the proposition that each individual differed to some degree from all the rest of his fellows.

As a result of this doctrine the testing movement was developed. Under the direction of the psychologists various kinds of tests were given to each individual and records kept of the results. One can scarcely pick up any present-day educational literature without reading of intelligence tests, aptitude tests, vocational guidance tests, mechanical ability tests, language tests, non-langu-

age tests; subject matter tests such as reading tests, writing tests, history tests, geography tests, and so on and on. This is the result of the belief that if a person is given a large enough variety of tests, enough will be learned about him to make it possible to predict how he will react along any line of activity about which one might wish to know. And the end of this procedure is not yet. Each year new tests are being devised to try to get a clearer insight into the individual personality.

An early effect of all this was that, too often, the individual came to be looked upon as a series of numbers, the numbers representing the scores on the various tests that had been given to him. This was especially true of school children and vocational employees of many sorts. In many instances the individual himself may have been completely overlooked or forgotten, and all that was known of him, or about him, was the list of numbers kept somewhere in an office file.

The difficulty is that there does not seem to be anything seriously wrong in the testing movement in itself. The error has been rather in the assumption back of the method. Until very recently the human nervous system was thought to be made up of discrete units, or atoms, each of these atoms being likened to a small, hard ball that throughout its lifetime retained its shape and nature in its entirety, without being modified by the effects of its surroundings. Whenever anything happened to the cells in the body to cause the sense organs to react it was thought that these little balls, or atoms, were pushed from one position to another. Each time the sense-organ responded to a sensation it was believed the position of the little balls making up that particular organ was changed. But the nature of the balls themselves, it was held, never changed.

So the purpose of the testing movement was to discover, if possible, the result of these balls being pushed into their new positions. In this way it was thought it could be determined how the individual would react to definite stimuli just as surely and just as accurately



as could be determined in the physical world how much water could be pumped a certain distance with a certain amount of Horse Power. This main problem, it was thought, was to discover what constituted the balls, and what was the effect upon the nervous system of moving them about.

Now here is where the teachings of the present-day psychologists differ. The modernists contend that *the whole is greater than the sum of its parts*. In the old psychology the elements, or atoms, of the body consisted of a total that could be secured by adding all the parts together. Mathematically this was the same as saying the sum of 1 plus 1 equals 2, or the sum of 5 plus 5 equals 10. The new psychologist says this is not true. When two, or more, things are added together the result, says the psychologist, is more than the mere sum; and the nature of the new product may be quite different from the nature of the original elements. The classic illustration of this is *water*. Water consists of hydrogen and oxygen. By itself, each of these elements is a gas, but in the correct combination with each other the result is water. Now water is not a gas, but a liquid, the nature of which could not have been predicted until the two elements were put together and the result observed.

In applying this theory to the nervous system, instead of looking at the nervous system as being composed of little balls, each one separated from all the others (but somehow all of them acting together as a totality), the present concept is that each time an element is stimulated its nature is changed, and all the other elements associated with it are also changed, or modified, in order to harmonize themselves with each other and produce a coordinated response. The result of this change is a new whole which is made up of the various elements, or parts, in their new arrangement. From this time on the organism will react differently because **the** entire arrangement of the elements is different. And the new combinations **are not the** mere total of the old combinations, because in being recombined, something has been added that was not there before. The nature of the entire

organism has been changed as a result of experience, and 1 plus 1 no longer equals 2, but 2 plus.

Perhaps this doctrine will be more readily recognized if it is stated in our own words. This is the law of the triangle. The law of the triangle says that when we have one point, and add to it a second point, we get a third point, or point of manifestation, which partakes of the nature of both the points in question: but the nature of which is above and beyond the nature of the two points taken separately. It is this plus element that causes the difficulty in trying to measure the result of a stimulus. This is why the testing movement has not come up to the early expectations held for it. A method has not been devised to measure the plus element that has emerged. A new *pattern* (or Gestalt) has resulted that has in it the elements of the old, but in itself may be quite different, as water differs from hydrogen or oxygen, yet contains them both.

Now to come back to the *Laws of Learning*. According to the new psychologists the reason one does not continue practicing the errors after the correct response has been developed is because the entire nervous system has been changed. The nature of the elements is not the same, and the entire organism has been raised to a higher level as the result of the plus element being added. This new combination will react in a way different from the old ways. And it will continue to react at this new level because the old level has disappeared in the process of being re-integrated to form the new. This re-organization is called *evolution*, and the additional plus element is called an *emergent*. The final process where the organism takes on the new activities and leaves off reacting according to the old is called *insight*. Through an infinite number of trials, or experiences, the individual is said to have gained new insight, or understanding.

When we look at this theory we see how much it is in harmony with the Rosicrucian concepts. We look upon the cells and organs of the body as individuals in a community, all interacting with each other for the mutual benefit of the whole. Through this mutual in-

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teraction the nature of the cells is changed in such a way that a greater degree of harmony, or insight, is secured and the entire organism reacts at a higher level of understanding and achievement.

It is not likely that the psychologists would want to follow this concept as far as we do, and reach the conclusions to which we come. For we say that through the achievement of greater and greater insights, as the result of our experiences (or trials), that eventually we reach the greatest of all insights, *Illumination*, where all the elements of our organism are working at their highest degree of efficiency and harmony with each other. And when this state is reached we say the organism becomes permanently changed so that the trials and disappointments of life will no longer have any particular effect upon us. Further than this, we say when this has happened that we will have reached a new level of understanding and usefulness.

We say that death is no actual thing because what has taken place is an emergent, or a transformation into a new state of being, that contains all the elements of the old; but is above and beyond the old state of existence, where the soul is freed to function in new and more exalted ways. In some cases death may free us from our material bodies, if we have outgrown the usefulness of the body, but in many cases "death" means instead, the freeing of our minds through the processes of evolution and subsequent *Illumination*; whereby outworn thoughts and ideas disappear and new ones come in to take their places. But the new ideas are made up of the ones we possessed before; they have become regenerated through continued experience, and have emerged into configurations of a plus nature with additional meanings.

The more modern trend of thinking in psychology is aptly illustrated by Dr. Wm. A. White of St. Elizabeth's Hospital, Washington, D. C., who, in his recent book "Twentieth Century Psychiatry," describes man through the advances of science as having had repeatedly to give up cherished ideas of his individual importance and significance

in the universe. But upon giving up these notions he is gradually finding that instead of being merely an inhabitant of the universe, and apart from its operations, except as he learns how to control small bits of it in his immediate environment, he is a part of a stupendous whole, "infinite in time and space, and a medium through which it is focused, and in accordance with the laws of which he has his being and finds his ways of self-expression." Thus, says Dr. White, while man has become smaller on the one hand, he is becoming increasingly larger on the other, and instead of losing his importance as he had thought, he is discovering that he is the central figure of the universe, and it is through him that the cosmos is to be interpreted and find its meanings.

It was said a moment ago that the difficulty with the earlier testing movement was that the testers were seeking only a partial thing. They were trying to take the individual's characteristics *apart* and discover the minute composition of each trait. But according to the newer psychological concepts the investigations should lead in quite a different direction. In addition to an analysis of the individual's characteristics, an endeavor should be made to learn how well individuals can utilize new experiences, and through the synthesis of their experiences evolve into higher and more integrated beings. This would mean discovering to what extent each individual is capable of understanding his experiences through putting them together and utilizing them as a whole. And it is likely that this will constitute the next phase of the testing movement.

Another line of investigation that has only recently been taken up by the psychologists is that of telepathy. Among many scientists telepathy is still very much of a mooted question, but a discussion of the subject is found in Sigmund Freud's book, "New Introductory Lectures of Psycho-Analysis," published in 1933. Throughout the entire discussion Dr. Freud is extremely cautious in his statements. And this caution is never mitigated during the course of his explanations of mental phenomena, but there are many illustrations of what



he considers may be examples of the telepathic ability. One such citation follows:

Upon coming to him one afternoon one of Dr. Freud's patients told him that someone had mistakenly called him (the patient), Mr. Foresight, shortly before his visit to the doctor's office. The fact of interest was that just before the arrival of this patient a man by the name of Dr. Forsyth from England had actually visited the psychoanalyst's office, and Dr. Freud was still thinking of this man when the patient of whom we speak arrived. Of all the subjects the later visitor could have mentioned, he selected the one thing that was on the mind of Dr. Freud and told him of his having been called Dr. Foresight. There is a difference in spelling of these two names. The word is spelled F-o-r-e-s-i-g-h-t, in English, or V-o-r-s-i-c-h-t in German. The name of the English visitor, Dr. Forsyth, was spelled differently, but in pronouncing the two they sound practically the same, and Dr. Freud considers the occurrence as a very probable transfer of thought.

Numerous examples of similar occurrences are given, but I shall not take the time to describe any more of them. The chief objection on the part of the critics to the belief in telepathy is that the thoughts connected with the alleged transference are often not identical. This is the same difficulty to which I referred earlier, the problem of identical stimuli producing identical responses. Thus in the case of the word *Foresight*, it would be held that the transfer, to be accepted as valid, would have had to carry over the English spelling of the word Forsyth in its entirety, instead of being picked up under the German spelling of *Vorsicht*.

The insistence upon an identical transfer on the part of the earlier psychologists is an interesting contention. For in the world of physics, where the idea of identical reaction originated, the concept has been definitely abandoned, and the mathematical proposition of the *Law of Probability* has taken its place. This law says, for instance, that in throwing a coin the chances of the face coming up are two to one. Out of 100

throws, by chance, 50 of these throws would fall with the face upward. Anything above this would have a strong probability of no longer being due to the element of chance, but to some special factor coming in to change the number of times the coin would fall in this position. Practically all the conclusions in present-day physics and allied sciences are based on the interpretation of this law of averages, or the Law of Probability, as it is called.

This fact has been used to good effect by an American investigator of telepathy, Prof. J. B. Rhine, of Duke University. Through a method of calling a series of cards and making allowance for the factor of chance, Prof. Rhine has demonstrated beyond reasonable doubt in thousands of instances the presence of thought transference, both where the subjects are present in the same room, and when they are several hundred or even thousands of miles apart. And, so far, his results have not been subject to attack on the part of other scientists, because if his case falls down, it would mean the entire structure as built up by the mathematicians would appear to be without foundation. So this is a case where scientific postulations are being used to demonstrate the presence of mental phenomena in as accurate a manner as the demonstrations produced in the world of the physical sciences.

It is probable that the experiments of Dr. Rhine will have the most far-reaching effects of any experiments so far undertaken along this line. This sort of investigation will do much to prepare the thinking people of the world for revelations that are shortly to come through individuals who have had our training and who will be able to demonstrate, even further, a knowledge of the mental and psychic worlds.

The illustrations given indicate only a few instances of the modern trends in psychology, but those interested in the Rosicrucian methods of thinking will readily recognize the definite movement in the direction of our concepts in the interpretations of mental phenomena by the present-day psychologists and clinicians.



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Coming as a valuable addition to the Rosicrucian collection, three Egyptian mummies and their ornamented sarcophagi (coffins) are to find repose in the new rooms of the Rosicrucian Oriental Museum. Two of the mummies, adults, are of the Saite period referred to by historians as the period of Egypt's restoration, approximately three thousand years ago. The third mummy, the one on the extreme right above, is of a child about twelve years of age, and is quite valuable because mummies of children are rare. The head of the child is encased in a cartonnage, a mask of linen sheets covered with stucco and finely painted and gilded. These exhibits will be part of the exceptional Egyptian collection to be displayed in the large new galleries of the Rosicrucian Museum now being rushed to completion.

(Courtesy of The Rosicrucian Digest.)

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(Courtesy of The Rosicrucian Digest.)



The Spark of Genius

... HOW TO KINDLE IT

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