

ROSICRUCIAN DIGEST



July, 1942
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Dr. H. Spencer Lewis, late Imperator of AMORC, is seen above in the sanctum and office in which he formulated the plans for and put into effect the reestablishment of the Rosicrucian Order in America. This photograph was taken a quarter of a century ago. The world was then gripped in the throes of a great war, adding to the magnitude of his task. The success of his efforts is seen today, when humanity again is in a life-and-death struggle. There are thousands of men and women who find the courage and inspiration to carry on under the present extreme adversity, only because of the Rosicrucian philosophy, the acquisition of which he made possible for them. August 2nd is the anniversary of his transition and the completion of his mission.

(Courtesy of the Rosicrucian Digest.)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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No. 6

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SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WHAT OF TOMORROW?

By THE EMPEROR

The following is the second in a brief series of articles by Ralph M. Lewis, F. R. C., on the changes today's international involvement will produce in the world in the near future. He will project an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he is using nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.

EDITOR.



HERE will Japan fit into the post-war jigsaw puzzle of nations which will confront the conferee powers at the series of peace conferences? The disposal of her status as a nation will compel the greatest diplomatic discretion. It

will be a discretion which will not at first be understood by those who are not in the *inner circles* of diplomatic relations. Such punitive actions as will be taken against her, such as restrictions and exacting demands will need to be very cautiously exercised. It will need to be made very apparent to the other Oriental powers, especially those who are victorious allies, that the impositions are in consideration of Japan's war conduct, and not with the intention of reflecting any racial superiority upon the part of the victorious white race powers.

Especially will the United States and Great Britain be extremely conscious of the need for this caution. In fact, the public of both of these powers, at the time of the conferences, will reproach their representatives, through their respective presses, because of their attitude toward Japan. In the restricted

opinion of such laymen, it will seem that their governments will be unjustifiably free of severity in dealing with Japan as an aggressor nation. The statesmen will be placed in a very awkward position. They will not be able to disclose publicly why they will need to conduct themselves in such a manner in their relations with Japan; however, the reasons will be made apparent in this article.

Intense hatred for the Japanese has been smouldering in Korea since the Korean Emperor was compelled in the year 1910, to surrender the sovereignty of that nation to the Japanese. The hatred was increased when a Japanese military head was placed as governor, and in authority over Korea. His duty, at all costs, was to disrupt and then Japanize Korean customs and ways of living. The Koreans, therefore, will think that they see in Japan's post-war plight an opportunity to have their previous independence restored. In this, they will be disappointed, for it will not be.

Outwardly, the conferee powers, comprising the United Nations, especially Great Britain, the United States, Canada, and the nations of the Archipelago, namely, Australia and New Zealand, will adopt the policy of relieving Japan of only that territory which she has acquired through aggression since the beginning of her current war with China. She will, however, as mentioned in a

previous episode of this series, be deprived of those islands over which she was given mandate after World War No. 1, because of her violation of such mandates by establishing naval and air bases upon them, and fortifying them in general.

The United Nations, in their decisions about Japan, will not be more retroactive than this. Because of their disinclination, the citizens of the United Nations will accuse their respective governments of being extremely lenient toward Japan. However, there will be a wise statesmanship behind such a course of action. It will also signify much forethought. The representatives of the United States and England will realize that the population of Japan proper is nearly Eighty Millions, and the population of the Japanese Empire at the time of the conclusion of the war exceeded One Hundred Millions of people.

The Japanese are known for their fecundity. Their population has been expanding annually at an alarming rate, without any inclination on the part of the Japanese Government to discourage it. In fact, the opposite propaganda has prevailed. Consequently, the conferees—the United States and England in particular—will be aware that to further compress Japan into a smaller territorial area, by repartitioning the lands they previously acquired through the decades of their aggression, would be to engender more quickly an undesirable condition. Such compression would, in the future, develop the desire in the average Japanese to expand his Nation, not for reasons of National or racial pride, or for ambition, but for measures of *self-preservation*, which would be an incentive hard to control.

The first act of the conference, with respect to Japan, will be to reduce it to a minimum, or a third-rate military power. This will consist in the reduction of her navy to ineffectual strength. Such fleets as she will be permitted to maintain by a strictly enforced treaty, will be *but* sufficient for her to patrol her immediate waters, such as the Sea of Japan, the Yellow Sea, and her Pacific shores. Such limitations will also include the prohibition of the construction of long-range bombers and aircraft

carriers capable of transporting medium-sized bombers and fast pursuit planes.

A powerful United States Pacific fleet will dominate the Pacific area, including all of the strategic islands therein. Consequently, an absolute control of the Pacific will shift from England and Japan, to the United States. Japan will see in this disposition of her status eventual economic and racial suicide, unless she makes immediate preparations to mitigate the situation. She will display no inclinations to force, in the years immediately following the Peace Conference. In fact, she will not even resort to surreptitious preparations for a future war by the secret construction of armaments. She will be aware that foreign espionage will reveal such moves on her part, and it would result in such retaliatory measures being taken, as would more seriously encumber her. Likewise, her statesmen, and even her extreme militarists will know that she would be incapable of waging a war singlehanded against the coalition of powers aligned against her.

Japan, instead, will therefore resort to an intense campaign of winning the friendship of her Asiatic sister nations—China, Burma, Malaya, and the Indonesian peoples in general. This campaign will consist in attempting to support and cooperate with every Asiatic custom, tradition, and practice which is contrary to or opposed to the beliefs and standards of the white races. Her basis of appeal will be the common sympathy and understanding the peoples of similar racial origin or evolution have, and the impossibility for all peoples to see eye to eye, and that, therefore, peoples and nations must group themselves according to their instinctive inclinations. In other words, this campaign will consist of segregating peoples according to their racial psychology.

The form which this campaign will take in action will be that Japan will establish propaganda agents in each of the countries which she wishes to influence with this doctrine. These agents will be natives of the country in which they reside. Some of them may know the end in view. Others, in all sincerity, may believe in Japan's doctrine. The propaganda will be entirely different from that which Japan has heretofore



expounded. It will not advocate an Asiatic union of the nations of the East, with Japan as the motivating nucleus or the *protective element*. Rather, it will advocate the need to preserve the *soul* of Asiatic culture against the inroads being made by Western civilization.

Her agents in those countries which she will attempt to indoctrinate with this philosophy will be instructed to emphasize, that is, to give publicity to every act and word emanating from the nations of the white races, which can be interpreted as disparaging the Oriental as an individual, or his conceptions. This will be easily accomplished, for the ignorance of the average Western mind as to the basic reasons and causes of Oriental concepts and customs has caused the peoples of the Western World to write many critical, unfounded, and offensive works about the Oriental peoples.

When such statements are given publicity through her agents in her sister nations, Japan then, through her own press, will express sympathy to the people of that nation, whom she will indicate as having been slandered. Her press will adopt the attitude of, "we, the misunderstood and maligned people." The "we" will not be confined to Japan, but will be made *all-inclusive*, that is, to mean the other Asiatic peoples as well.

To further strengthen this campaign, Japan will deliberately discard some of her *minor* Western standards and practices, as a gesture of a return to the purity of her Oriental customs. She will display her shrewdness in racial psychology by even adopting as her own some of the customs and arts of her sister Asiatic nations, to suggest their common interests and their need for unity.

Japan will be quite conscious of the fact that the National Government of China represents a minority of the millions of the population of that country. In principle, the National Party or Government of China will be of its populace, but in fact there will be millions who will not be in sympathy with it, and, further, will even attempt, as previously, to overthrow it by open revolution. Japan will try to compel the Na-

tional Party of China, or the Government, in other words, to give her sympathetic ear by *coercion*, namely, by causing the opposition in China to support her propaganda plan, in other words, a common bond of all Asiatics to resist the encroachment of undesired white race culture.

Japan will do this because she cannot gain prominence in the future without access to the centers of the badly needed raw materials. She will not be able to afford to buy them, that is, at a price that would constitute a profit to the *exporting nation*. Japan must sell her commodities *cheap* to compete in the world market. This cannot be done if all of the basic materials which she uses necessarily have to be bought. The only solution, from the Japanese point of view, the only means to survive economically is to *completely control* the sources of her needed raw materials.

Japan will have sufficient astuteness to know that the other Eastern powers—China and India, for example—will, with the passing of time, command more and more power in world affairs. These nations, Japan will further know, will have more and more of their demands acceded to, in time. Therefore, by ostensibly attempting an amalgamation of her customs with theirs, by establishing a racial sympathy and fraternization, she will hope to cause these other Eastern nations to compel land and economic concessions for her, which she could not acquire by force or by singly-made demands. Simply put, Japan will think that the threat of a United Asia against the Western powers will accomplish what she would not be able to risk through *independent action*.

But a short period of time will elapse, after the peace conferences, before this insidious campaign will become known to the Intelligence Departments of the United States and England. These nations, however, will find it extremely difficult to mitigate its effects. Direct representations to the other Eastern powers, by the white race powers, in the nature of objections, obviously might be misunderstood. They might be interpreted as intervention in Asiatic affairs, and would inadvertently give confirmation to Japanese claims of such intervention.

The next big problem which will face the conferees at the Peace Conferences will be *the standards of living* of the respective nations of the world, particularly those which participated in the war. It will be clearly realized, for perhaps the first time in modern history, that such standards have a profound influence upon world trade relations. The question will be: How can such standards be equalized so that the present existing extremes in the living of peoples of the various nations will not continue?

The standards of living which will be considered at the conferences will not be those religious or moral precepts by which a people govern their social relationships; neither will they consider those standards of health and hygiene as enforced or neglected by nations. Neither will they weigh as part of the standards of living, the subjects of the hours of labor or working conditions in general of the peoples of a nation. They will adjudge such matters as a nation's internal affairs, not directly affecting its relations with other sovereign powers. This problem of the standard of living will, therefore, eventually resolve down to the question of how much luxury shall the individual enjoy, or rather have easy access to.

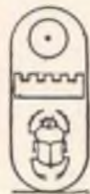
Radios, telephones, refrigerators, air cooling systems, even the automobile, which are commercially considered and advertised as necessities in America are held to be *luxuries* elsewhere. Almost all people of all nations, because of the motion picture and modern methods of communication and transportation, have been made aware of the existence of these things — *and they want them*. However, very few nations of the world are so internally wealthy in resources as to provide their own materials for the manufacture of these things. In other words, they cannot produce any or enough of these luxuries for their own consumption, and consequently must either import the ingredients or the finished product.

It is quite comprehensible that before they can import commodities, they must have raw materials or finished products of their own to export, and from which a credit balance can be set up in their favor, against which their purchases

can be charged. Almost all nations have one or more materials or manufactured commodities, amounting to a domestic surplus. This excess can be put upon the world market. The difficulty which the conferees will perceive is that several of the nations may *and do have* an overabundance of the same commodities. If they would trade with each other, such nations must exclude such surpluses by constructing high tariff walls.

Nations with a surplus in several commodities can export just the commodity which is not in competition with their neighbor states with whom they trade, and obtain the necessary trade credits, making it possible for them to import what they need. What of the nations that have but *one commodity to export*, and that in competition with similar exports throughout the world? Such nations are not only put in intensive competition, but those nations having the same export will bar them from selling to their consumers, by a tariff wall. If a nation cannot sell sufficient quantities of something and with a fair profit, she is economically restricted in her power of purchase, or ability to import what she needs. Obviously, then, such nations are deprived of the luxuries which have become the standards of living to other powers, and of which their own citizens are aware. Such a condition causes international dissension and envy. It eventually results in retaliatory intrigues, pacts, and agreements to undermine the *luxury nations*, by war if necessary.

The conferee nations' committees sitting in contemplation on these matters will at first see two extreme alternatives for the solution of the problem. One would be to definitely prohibit certain luxuries among the peoples of the world; in other words, suppress certain expensive standards of living until such a time as they could be internationally equalized, namely, until all of the peoples of the world would be so economically situated that they could enjoy them alike. This would result in barring to certain peoples those opportunities which are the geographical advantages of their birth, in other words, by virtue of being born in a country of



plenty. Such an action would not be tolerated.

The next apparent alternative would be to adjust, to the complete satisfaction of all nations, their trade relations with each other. This latter course is not immediately possible, and delays would only result in the development of those circumstances which the conference seeks to avoid. After much dialectics and cogitation by the committees, it will be apparent that it is essential that an *intermediate course of action* be taken. In part, this will consist in keeping the price level of luxuries up by taxation in those nations where they have been comparatively easy to procure. This will not make it impossible

for individuals in the luxury nations to obtain such commodities, but it will make them conscious of their luxury content.

Effort will likewise be made to cut down the cost of production of such articles, so that they may be sold in foreign markets for appreciably less than they are obtainable in the domestic markets. Since the buying power of most of the foreign markets for such items will be less, the number of peoples throughout the world being able to acquire such luxuries will be proportional, namely, *equalizing* the standard of living.

(To be continued)



Mental Focusing

By FRATER OLIVER C. ROGERS



TOOTHACHE, headache or some other bodily ache may seem to be the most important thing in the world at the time that we are experiencing the pain. War, calamity or financial reverses seem to depend upon the relief which we desire. The same may be said of mental suffering. A child may be suffering mentally as much over the loss of a penny or a doll as a grown person who has lost a fortune or a dear friend. In analyzing this condition we come to the conclusion that it is not the condition about us but the condition which we create within our minds which seems important.

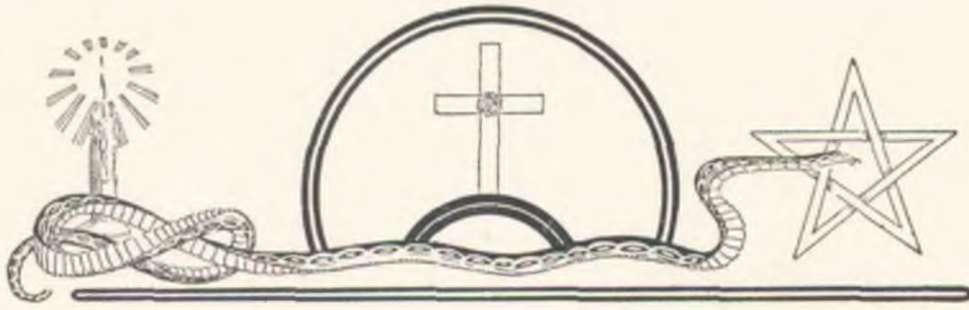
If we were asleep or objectively unconscious, tragic events might happen about us and if we were not made aware of them upon awakening we would not be affected mentally by what had taken place. That which we are objectively conscious of, and the interpretation of what we see and hear, is what we accept as being real.

We often see a person going through a period of mental depression over something which to us may seem silly. We may forget that we also have gone through conditions which to others seemed silly, but to us—at the particular time—seemed to be of utmost importance.

Harmony and tolerance cannot manifest without until we have created it within ourselves. Our understanding must be clear in order that what we see may not be distorted. For analogy; let us take the binoculars or field glasses: We will find upon them a focusing attachment. In order to see clearly it is necessary that we adjust the attachment to the proper point to obtain perfect focus and we then have a clear picture.

We need more than ever before at this time to acquire and retain the proper focus upon the problems and experiences of our daily lives. Eyes and minds should not be blurred by improper focusing. Our focusing apparatus is within us and when we have acquired the proper focus, all that is outside or about us will appear in the proper light and not distorted. Idle words were not spoken when it was said that "The Kingdom of God is within."

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A Key To Symbolism

By PENSATOR



GENERALLY speaking, most thought on the subject of Symbolism is one-sided. By this I mean that we are usually inclined to think that Symbolism refers only to graphic representation as found in the field of Art.

But to thus limit it, is extremely naive, and by so doing we limit *ourselves* horribly in our attempts to enlarge our consciousness and our knowledge of the Universe.

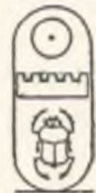
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Mystical philosophy affirms that Space and Time, defining everything that we know by means of sensuous perception, are in themselves just forms of our receptivity, the lens or prism through which we see the world — or in other words, Space and Time do not represent properties of the Universe, but just properties of our knowledge of the Universe, gained through our sensuous organism. From this it follows that the Universe, apart from our knowledge of it, has neither extension in space nor existence in time; these are properties which we add to it in order to objectively "know" it. The sense of space (dimensionality) is the power of representation by means of form.

Objective realization (i. e., the sense of Space-Time, three-dimensionality,

etc.) is to be regarded as only *one* aspect of the Universe, a cross-section only; not existing actually, but being realized (hence actual to our objective senses only) by means of the five objective senses. The world of actuality (i. e., higher dimensionality and consciousness, the world of causes), rather than our realization of things by their cross-sectional three-dimensional and time aspects in our objective world, comprises the other phase of *one and the same Universe*. The two are not separate, but merely different aspects of one and the same. *The World Is One*. This apparent division exists only in our consciousness because of our incorrect perception of the world. It is important to remember that each phenomenon (in our three-dimensional world) is the finite expression, in the sphere of our knowledge through the objective senses, of something infinite. Our objective mind and consciousness has knowledge only of a cross-section of a multi-dimensional infinite (Cosmic) world. To know the Infinite, we must broaden and deepen the scope of our consciousness. This is the aim of Mysticism.

In speaking of matter, it is always necessary to remember that Matter is not that which it objectively appears to be to our senses, but rather a *condition*. Suppose, for example, that a man is born blind. It is impossible to regard this blindness as a substance; it is a condition of the existence (receptivity, or knowledge) of a given man. Matter



in its three-dimensional aspects of Space-Time, is some sort of blindness. We sense it not completely, but only partially, only conditionally, as if through a narrow slit. Our objective knowledge does not study facts, but only the *perception* of facts. In order for our knowledge to transcend the limits of the objective three-dimensional sphere it is necessary that the conditions of perception shall change. Objective perception is nothing else than our incomplete (hence, incorrect) perception of the world, and exists in our consciousness only. The relations of the Cosmic world only are correct and true.

Occidental materialistic science has narrowed our understanding of the world. Denying the existence of all else than our own particular cross-section of the Universe, the doors to a higher knowledge and perception of the world remained closed, and we even denied that there was anything whatever behind them; or, suspecting the existence of "another" world, we imagined it *similar* to ours, and tried to penetrate there unconscious of the fact that the division of the world into *this* world and *that* world constituted our chief obstacle. *The World Is One*, only the ways of knowing it are different. With imperfect methods of knowledge it is impossible to penetrate into that which is accessible to perfect methods only. *That* world and *our* world are not two different worlds. That which we call *our* world is merely our *incorrect perception* of the world. *That* world begins to be apprehended by us as the wondrous, as something opposed to the reality of this world, and at the same time our objective world begins to seem unreal. This sense of the wondrous is the key to *that* (i. e. Cosmic) world.

The growth of Consciousness in man consists in the growth of the intellect and the accompanying growth of the higher emotions—religious, esthetic, etc.—which according to their growth become more and more intellectualized; and with this proceeds the assimilation by the intellect of emotional qualities which give it increasing warmth, and it thus ceases to be "cold." This fusion of the intellect with the higher emotions gives Spiritual growth.

Man comprehends many things by means of his logical mind (i. e., intellect) and also much by means of his emotions. In no case, however, are emotions merely organs of feeling for feeling's sake—they are all *organs of knowledge*. In every emotion we "know" something that we could not know without its aid, something we could know by no *other* emotion, and by no effort of the logical mind. If we consider the emotional nature of man as self-contained, not serving *knowledge*, we shall never understand its true significance. There is much that can only be known emotionally, and only through given emotions.

We may call the emotions the stained-glass windows of the Soul. They are colored windows or prisms through which the Soul looks out upon the world. As each such glass aids in finding the same or *similar* colors in a contemplated object, so it likewise prevents the finding of opposite colors. A one-sided emotional nature, therefore, cannot give a correct perception and knowledge of an object. Emotional understanding makes clear much that was before indistinct or clouded to our consciousness, yet nothing so easily deludes us. Every emotion has its own particular meaning for existence, although its value from the standpoint of knowledge may vary. Certain emotions are important and necessary for knowledge and the increase of consciousness, while other emotions are detrimental and do much to hinder.

The indication of the growth of the emotions is the liberation of them from the purely *personal* elements, and their sublimation on the higher planes. This liberation from the strictly personal element, augments the knowledge received through the emotions, since the more of personal elements in the emotion the greater the possible delusions. Personal emotions are always *partial* and *unjust*, since they always oppose *themselves* to all the rest.

Just as it is incorrect to evaluate everything in relation to oneself from the standpoint of one emotion, contrasting it with all the rest, so is it also incorrect to evaluate everything in relation to the world from the standpoint of one's own accidental "I" of a given

moment. The problem of correct emotional knowledge then, consists in the fact that one shall *feel* in relation to the world and men from *some other standpoint than the personal*. And in just the proportion that we de-personalize our emotions, we thereby deepen and broaden the scope and calibre of the knowledge which it is possible to receive through the emotions. Not all emotions are of equal value, however, in liberating from the self-elements, as certain emotions by their very nature are disruptive. Such are hatred, fear, envy, pride, jealousy, smugness and complacency. All these are materialistic and confine knowledge to a narrow individualized plane. There are also unifying, harmonizing emotions which make men feel themselves part of some vast whole. Such are love, compassion, sympathy, friendship, etc. These are the emotions which provide the key to lead man out of the finite, objective world and lead him along the path into the Cosmic world.

One of the major obstacles toward a proper understanding of the functions of the emotions is an understanding of the true division of *pure* and *impure* emotions. An *impure* emotion is one that is *not* pure, i. e., is mixed with or disturbed by other emotions, giving mixed or disturbed knowledge, just as impure mirrors give distorted images. Pure emotion gives a clear image, hence pure knowledge, for which it is intended. This division prevents us from making the mistake of Sacerdotalism and dogmatic moralists who arbitrarily divide all emotions into "moral" and "immoral." If we separate emotions, however, from such moral classifications, we greatly simplify matters and we see that there can be no *in their nature* pure or impure emotions, but that each emotion is pure or impure according to its inclusion or exclusion of other emotions.

Only complete victory over the personal elements leads Man to a true understanding of the world and himself. All emotions colored by self-elements are like unto curved or distorted mirrors which reflect images imperfectly, and distort our knowledge of the world. It is seen, therefore, that it is extremely important that we prepare and train our emotions to serve as proper organs of

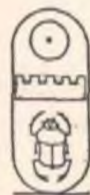
knowledge. This purification and elevation of the emotions is clearly demanded of all who would follow the mystic way to higher knowledge. It is mentioned expressly in the teachings of the Master Jesus, Gautama the Buddha, Zoroaster, and all who have left wisdom and revelations unto mankind for his guidance and succor.

"Become as little children . . . and Blessed are the pure in heart."

Until man undertakes the purification and elevation of his emotions he cannot hope to reach a correct understanding of the world and himself.

The organized forms of intellectual knowledge are Science and Philosophy — the one founded upon calculation, observation and experience, the other upon the purely speculative or analogical method of reasoning. The organized forms of emotional knowledge are Religion and Art. All religious teachings are based upon the emotional nature of man, although they take on the nature of sects and cults to the extent that they depart from the original revelations, under institutionalized and dogmatic churchly forms. The magnificence of temples, the rituals of worship, the vestments of priests and clergy, the music, processions, sacrificial ceremonies, etc. all have as their primary aim the attunement of man in a certain way. Religious myths, prophecies and legends also serve in this manner and for this purpose, and even when they fail to serve their original purpose, (i. e., to give knowledge) through their emotional reactions they carry on that which in turn can lead man to knowledge and enlightenment. Religion may at times deviate from its true aim to give knowledge of God and the Universe to man, and may serve merely *earthly* interests and purposes, but its foundation is the *search for truth, and for God*.

Art seeks beauty and discovers beauty in everything and compels man to feel it, therefore to "know" emotionally. Herein is a powerful instrument for knowledge into the mysterious depths of higher worlds (i. e., into the Cosmic world), open to the man who wields this magical key. But let him only think that this mystery is not for knowledge but only for the pleasure in it, and all the beauty and strength of this "key"



disappears at once. Just as soon as Art begins to take pleasure in that beauty which it thinks it has already *found*, instead of the *search for new mysteries and beauty*, an arrestment occurs and the result is a thin and superfluous estheticism, blocking man's vision like a wall. The aim of Art is the *search* for that beauty which cannot be expressed

in logical terms, just as the aim of Religion is the search for God and Truth. And exactly as Art stops, so also does Religion stop as soon as it ceases to *search* for God and Truth, thinking it has already found them. This is concisely stated in the Gospels . . . "Seek the kingdom of God." It does not say, "find," but merely, "seek."

(Concluded next month)



IN MEMORIAM

That Dr. H. Spencer Lewis was conscious of his mission in life and aware as well of the approach of the end of the period assigned him in which to accomplish his Cosmically ordained work, is seen in the statement made by him, appearing below. These remarks are an excerpt from a monograph of one of the higher degrees of the Rosicrucian Order, dictated by him but a comparatively short time before his transition:

"I, too, must sooner or later pay the price of having been your leader and some day these very lessons, carefully prepared by me for members who enter this degree, will be read by them after my voice is silent and my activities ended. I have tried to make each one of the lessons a monument to my sincerity and my honest convictions and understandings. The only pleasure and happiness I have received through the preparation of these monographs has been the joy of watching the members advance and benefit by them and in knowing that long after my transition other members following along the same carefully prepared path will reach the same point that you have reached and go on higher with the work and become members of the great inner circle of conservators."

After the time when the above was written, he no longer spared himself, and assumed increasingly greater responsibilities, and gave more and more of his mental and physical energies. He seemed to realize the need in the very immediate future for a discerning humanity to have a "carefully prepared path," as he states, by which it could attain a sorely needed stability of living.

His transition from this earthly plane occurred at 3:15 P. M. Pacific Standard time, on Wednesday, August 2, 1959. In accordance with custom, on the anniversary of this event, the offices of the Order are closed, and all activities at the Supreme and Grand Lodges are suspended, as a simple tribute to his memory. It is requested that all of the fratres and sorores throughout the world who can do so sit in meditation for one minute in memory of his life and accomplishments, on August 2nd, at a time which at their location is equivalent to 3:15 P. M. Pacific Standard time (not War Time).

Officers of AMORC will be in meditation in the Egyptian Shrine in Rosicrucian Park, where Dr. Lewis' earthly remains are interred, likewise offering silent tribute.

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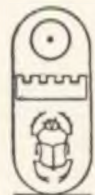
The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner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

FELLOWSHIP



FELLOWSHIP is most desired when we experience its opposite—loneliness—but as has been frequently pointed out by many writers, loneliness is not always the result of being isolated from other human beings. One can be lonely in a crowd because of the failure to contact those with like interests or sympathetic attitudes. True fellowship adds to the richness of our experience. It causes us to be able to share our ideals and abilities and gain through having shared with us the inspiration and knowledge of others.

Life in man is a segment of the whole. Man is basically a gregarious creature, because he is most satisfied when at least partially contributing to the completion of the whole of which he is a part. True fellowship is cooperative, as the benefits that come from fellowship are also given by the individual enjoying the association. The fact that there must be an association of minds to cause fellowship to exist indicates that its benefits are dependent upon association. When you are lonely, whether it be because of isolation or because of failure to gain sympathetic understanding, remember that attunement with the source of which you are a part is always ready and waiting. Enjoy the fellowship of like minds by participating in the activities of the Cathedral of the Soul, as outlined in the explanatory box above.





Vulcan Vanquished

By S. L. LEVELL, F. R. C.



DRAMATIC little episodes are constantly occurring out where Nature has escaped the abortive interference of man. Drama Divinely conceived and Divinely executed. They re-enact all the vicious strife and destructive wars so familiar to human society. They dramatize Life contesting the forces which would snuff out its existence. In striking contrast to our social wars, Life seems to cower meekly before the attacking forces. There is no apparent self-defense. Yet these drama represent Life as always being the aggressor—and the victor. A box seat at one of these performances will give you more thrilling entertainment than the most gripping spectacle you ever saw.

Statesmen and soldiers with ambition for conquest should attend these performances. They would learn tactics and stratagems never yet employed by martial armies. It would teach them to plan their campaigns so that no possible combination of forces could withstand them. They would learn the demoralizing trick of seeming to succumb to the attack of the enemy and after this apparently triumphant force has swept by they would rise up in the rear and rush forward to capture their objective.

I shall never forget how amazed and awe-stricken I was the first time I ever

saw one of these awesome spectacles. It happened—oh, I'm not sure now just how long ago it was. Probably about ten or fifteen million years ago. But wait! I must explain! I'm not a candidate for the liars' club, and since this is the strict truth I shall have to make myself clear to those who recall that our normal span is three score and ten.

Naturally I haven't taken my physical body with me on these excursions. It could have survived neither the time nor the conditions. Furthermore, it would have been too cumbersome. But psychically I can range back and forth through the centuries at will. It may seem like an inconvenience to be without your senses, such as eyes, ears, etc., but in their stead you can substitute your imagination. And it is really a better medium to observe with than physical senses. It is more discerning and can scan a much greater area. Traveling about thus, one is immune to all the catastrophes which would destroy a physical body and can get right into the midst of the fiercest battle without danger.

This practice of traveling thus on the Magic Carpet of the Mind has always been recommended by all our greatest and most successful men. It has been the vehicle which carried them to their fame and success. There are many who will testify, in all seriousness, that these mental excursions are more refreshing and exhilarating than an actual physical voyage. They are, at the same time, more profitable and less expensive.

But to get back to the incident which I started to describe. This happened in

our western mountain range. The Rockies were still quite young and manifested all the exuberance and restlessness of youth. Every now and then one of them would fling off his cap, let out a stupendous roar and scatter an avalanche of fire and brimstone for miles around. They were quite formidable and any endeavor to tame and subdue them would require the most hardy and daring courage.

What arrested my attention was a slight movement upon the slopes of one of these bellicose young giants. Peering closer I saw a host of pine trees advancing cautiously up those slopes and I immediately divined that these were the soldiers of Life coming with the obvious intent of occupying and colonizing that barren and hostile stronghold. They crept forward steadily, encountering no sign of resistance for some time. But suddenly I heard a low, deep-voiced growl. The more advanced ranks of pines shuddered, but held their ground. The growl ascended to a high-pitched, savage snarl, followed immediately by a prodigious, earth-shaking roar. Mighty rocks went hurtling through the air and descended with crushing destructiveness into the massed array of advancing pines. After them came an overwhelming downpour of molten ore and flaming lava, igniting the brave attackers and quickly transforming the entire host into a blazing inferno. The numerous animals and fowl which always accompanied the army on its campaigns, took panic and fled in bewildered terror. To hem them in and cut off their escape, the volcano's fast moving ally, the Wind, was sent into action. Seizing blazing brands, the Wind hurled them with hurricane force, far down into the valley, well into the rearmost ranks of the invaders. New conflagrations broke out at many strategic points, dooming the luckless animals to destruction and hastening the complete demoralization of the whole invading horde.

Here and there, in sheltered niches, little groups of green soldiers took refuge, but suffered mightily from the intense heat. The holocaust destroyed the main body of the army and then proceeded to mop up the surviving remnants with leisurely, but methodical

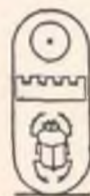
thoroughness. It seemed that nothing now could save the helpless groups which had sought refuge in those sheltered niches. But Life too, had an ally. Often slow and lumbering, generally late in arriving, but extremely effective in action. Distant rumbling now heralded his approach and, far beyond the still smoking crater of the irate volcano, the hosts of Rain could be seen rolling forward in dark, billowing clouds.

Presently they arrived, cascading heavy torrents of water down those smoldering slopes, over the charred remains of that once proud army, and bringing indescribable relief to the scorched and withered survivors. Even into the savage, threatening mouth of the volcano itself, they poured their cool torrents, effectively extinguishing his fiery fury.

The battle was over; but the remaining signs of carnage were frightful. It looked to me like a total victory for the volcano and I thought that now, surely, old General Life would abandon his ambition for conquest. But the old boy wasn't even perturbed. Moving cheerily among the tattered remnants of his army he exhorted them to revive their courage, refill their broken ranks and renew the advance. To a few of his most maimed veterans, those who had survived the most intense fire, he whispered some confidential secret. In response to his whispered instructions they cast a few scorched cones upon the ground.

The cones quickly sprang up and grew with unusual vigor, and within less than five years, to my amazement, they began producing cones on their own account. I became more and more puzzled when they persistently clung to these cones even after they had ripened. The usual practice of pines is to drop their ripened cones, then if these cones do not germinate soon after, they die. But these new pines were not dropping their cones! They clung to the mother branch year after year, and often became imbedded into the tree as the new wood fiber grew around and over them.

I sensed that old General Life was adopting some new strategy for the conquest of that mountain, but the real import of that strategy did not dawn upon me until after the next furious on-



slaught of the volcano. I had observed that the advance of this new army would go forward in spurts after small local fires, such as were started by lightning bolts or spontaneous combustion, but it took another devastating demonstration of battle to reveal the trick fully.

The new invading host had formed slowly, and they crept forward very quietly. They had practically regained all their lost territory before the sleeping giant awoke. The ensuing battle reenacted the previous conflict in all essential details, even to the culminating deluge of rain. Then was when the trick was exposed! Over that entire burned and blackened area countless millions of young pines sprang up as thick as grass, immediately reoccupying all the yielded territory and gaining much more in addition.

Ah, now I understood! The intensity of the heat from that early conflagration had disturbed the hereditary genetic constitution of those pines, investing them with a new quality which toughened the stem and ovule-bearing scales of the cones until they were re-

sistant to everything except fire. Not until *after* they were burned would they open and release the precious life germs within them.

It is doubtful that I would ever have related this imaginary adventure but for an interesting coincidence. Recently I was reading Luther Burbank's "Partner of Nature" and there, on pages 29 and 30, he tells of those very same pines and their remarkable adaptation. Naturally this delighted me, a simple layman, having my fanciful reveries verified and substantiated by one of the world's foremost scientists. It also gave me a reassuring slant on the state of world affairs today. Today's condition is just another holocaust seemingly bent upon the destruction of life and progress, but as these pines have so dramatically demonstrated, Life adapts these forces to aid and accelerate its progress. Life itself is not destroyed! Only the faulty and inferior forms in which it manifests. New forms shall be constructed, retaining and improving what was good, but omitting the faults and weaknesses of the old.



Fragments For Meditation—II

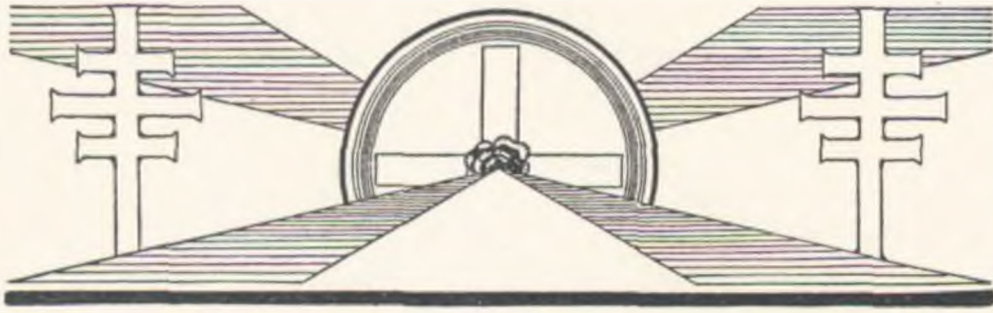
By LESTER KNORR, F. R. C.

1. Pleasure and pain are not of the spirit.
2. Matter, like passion, is a grosser manifestation of a spiritual countenance: when that countenance returns to its home, it will rise to more etheric expression, and the material universe, have exhausted its utility.
3. Truth is but a degree of attainment.
4. He speaks in many forms.
5. The only rest we can know is the perfection of constant change.
6. Thy face to him is like another.
7. All is illusion but beyond thyself.

ROSICRUCIAN ORCHESTRA

Hermes Lodge of AMORC, Los Angeles, California, has organized an orchestra composed of Rosicrucian members. All musicians — professional or amateur — whether members of the Hermes Lodge or members of the Grand Lodge, are invited to join in the musical activities of Hermes Lodge. This Lodge is located at: 148 North Gramercy Place. If you like music, if you enjoy good fellowship, and if you like *working* and *playing* with others having similar interests, communicate with Hermes Lodge at once, and the frater in charge of arrangements will provide you with full particulars.

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The Habit of Meditation

By SOROR BERTHA MILES, F. R. C.



HOW is your habit of meditation? It is a good thing to make a habit of because, once formed, a habit is laborless effort of expression. Since the greatest good from meditation — or rather the easiest form of thorough contact — comes from lack of conscious effort, there is but one way to get the fullest benefit from a daily period of meditation. Form the habit of it. Take certain periods each day in which you can relax if but for a few seconds, and consciously form the habit of relaxing and meditating. Take 11 a. m. and 3 p. m. for instance, or take five minutes before you start the day's work, and ten minutes or so at lunch time. Your quick answer will probably be, that you just can't find time to do so, and yet it is in itself the greatest time saver of all. A complete relaxation puts one on the borderline between here and the Infinite.

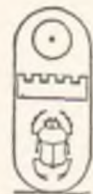
Complete relaxation is best done at home in the quiet of one's own room following the regular exercises given in our Rosicrucian lectures. Through this one learns to reach that source of all power, and one split second of contact is more reviving than hours of sleep. But one can form the habit of meditation with his inner consciousness almost anywhere, and when once

formed this practice of meditating without great effort is indeed a rare trait and a priceless heritage.

This habit of meditating isn't easily formed. In the beginning it calls for persistent and constant practice, until it actually becomes a second nature to us. When carried over from a few weeks to a few months we ourselves begin to realize how easy it is then and wonder why we hadn't formed the habit years ago. When it is carried over a few months into a few years, one stands in awe, and respect to the wonderful man within. A giant of power, knowledge, accomplishment, colossal in his love, patience and understanding. Ever ready, constantly attentive, this giant servant of yours and all mankind, stands waiting — waiting for man to lay his pitiable little conscious mind aside, just for a few moments each day, and give him a chance to break through. Give him a chance to work for you. Listen to him first. Then after a daily period of habitually listening to him, you will find that nothing in the world is so big, so important, so mighty, as this self within, who is a humble servant.

The secret of inner contact lies in having formed the habit of perfect relaxation almost instantly. Once the habit of contact is formed at a certain time each day, even though you are in a crowd watching a parade, a sudden clear inner intuitional knowledge, picture or voice makes itself heard, and contact is made in only a few seconds.

(Concluded on Page 224)





Some Considerations of the Problem of Evil

By THE SUPREME SECRETARY



THE problem of evil, while having been a leading problem of philosophy through the ages of man's thinking, is more popularly associated with religious concepts, and by those religious conceptions of evil its extent and meaning have

been restricted to those standards established by a particular religious creed. A broader interpretation of evil brings to our attention the fact that evil means anything that interferes with our plans, that may cause us to abandon our hopes and aspirations, that destroys what we have worked to create, or causes us to suffer bodily or mentally. Any influence that comes into our lives or our environment which, as a result of its existence, creates these conditions in and about us can definitely be considered an evil from our standpoint, whether or not any moral or religious implication of the process is involved.

Speaking broadly we can state there are two classes of evil. There are evils which are due to the forces of nature and which are, consequently, completely beyond the control of any human being. Illustrations of this type of evil are, for example, earthquakes, floods, droughts or any other apparently natural action that in any way interferes with our plans or purposes. Another

classification of evils are those which are caused wholly or partially by conditions within man's power to control. Classified under this division are disease and all types of moral ills which affect both the individual and society. Broadly speaking, we can, therefore, conclude—in attempting to reach an understanding of the meaning of evil—that the entire meaning is based upon man's viewpoint. In other words, it is from the standpoint of our likes and dislikes, our aspirations and aims that we determine or point out those factors which in any way impede the realization of our purpose or desires and point to them as evils.

While under the two general classifications that exist, as already suggested, the particular evils will be accepted by every individual as amounting to an evil or a thwarting of our own purposes and desires, there are also those evils which apply to individuals or to particular times. If something would happen that would cause me to have to abandon a plan or an activity in which I was interested that, as already pointed out, would constitute an evil to me, but if you had neither interest in the plan nor sympathy for my purpose, the evil would not exist for you. So, also, evil exists in point of time. There was a time when it was considered an honor to be illiterate, and even kings and queens boasted of their inability to read. It is hard for us to conceive that literacy could ever have been considered an evil. On the other hand, there was a time when unhygienic methods

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of living were not considered an evil, because man knew nothing of the fundamental laws of hygiene and cleanliness. Today the failure to recognize these laws can only be considered as evil.

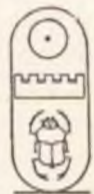
Ever since man has attempted to think, he has sought solutions to the problem of evil. However, the problem of evil has, to a certain extent, evaded solution because of man's inability to define clearly what he meant by evil. As has already been pointed out, what is evil to you may not be evil to me, and consequently, throughout the history of the development of religious concepts religion has taken an important interest in putting its approval or disapproval on certain activities of man. In this manner religious doctrine is able to define an evil and to claim in its particular creed or doctrine that its particular deity would mete out reward or punishment based upon the human's conformance with that religious conception of its definition of evil. Religion has upon this premise resorted to all kinds of both constructive and absurd conclusions. It has used its approval or disapproval of acts to define evils in such a manner as to carry out what was most desirable at the particular time.

Attack and murder have been committed in the name of religion. Innocent activities have been branded evil. We look with amusement upon stories which are told of religious condemnation of the use of articles which in no way interfere with man's moral life. For example, I have read that sermons have actually been preached against the use of many conveniences which we now enjoy. There was a time when even the automobile was looked upon with suspicion from certain religious viewpoints. I can remember as a boy that it was considered a sin even to laugh or play on Sunday.

The question of Epicurus as to whether God *could not* or *would not* keep evil out of the world has seldom been satisfactorily answered from the standpoint of reason. In other words, if God is infinite, all powerful, merciful and loving, then how can we conceive of Him permitting evil to exist in the world that He purposely established? The decision of Epicurus was that since

God is looked to as an all-loving Creator and since evil actually exists in the world, then the only possible conclusion at which we could arrive was that God was not infinite but limited in His power. Otherwise He would refuse to permit the existence of evil, an opposing force to His Nature. Some have found satisfaction in this theory, but most men cannot fullheartedly worship or adore a God whom they have to acknowledge has limited powers. The object of adoration in itself calls forth an implicit belief and faith upon the part of the worshiper in the fact that that to which he turns is all powerful, all good, and in fact, the beginning and the end of all things.

It has been pointed out by many who have examined this problem that what we conceive as evil is only a finite conception of the whole design of the Creator. To the individual examining a masterpiece of art who knows nothing of the technique or purpose of the artist or who might have no appreciation of the intent to portray a scene, there might appear on the canvas what to him were imperfections. This would be especially true if the work of art were examined from a point very close to the canvas itself, whereas we all know that if we step away from a painting and view it as a whole we then begin to glimpse the intent of its creator. So it is with the world in which we live. We are so close to it, we are so close to all the phases of our environment, that we find each apparent imperfection constituting an evil for us. If it were possible for us to view all the acting and reacting forces in the universe from a distance, we might be able to perceive each integral part as fitting into the whole and no longer being points of imperfection, but rather component parts of a total perfection. St. Augustine contributed the view that what man considers as evil is only his misunderstanding of the whole, and that the purpose in life is to come to so understand the intent of God that we see that imperfection and evil are only errors in our understanding. This interpretation for the reason of the existence of evil again does not satisfy the individual who looks for relief from the evils of his existence or hopes to attain a better



understanding of life and a resultant more complete happiness.

It is only in the doctrine of Karma that a satisfactory solution to the age-old problem of evil can be found to fit the needs and reason of man. This doctrine is not new, but it is new in the experience of every individual who comes to know it as a part of his own experience. It sheds light in darkness. It clarifies a somewhat jumbled concept of life when it is completely known. It is based upon a premise that is a foundation of all religious, moral and philosophical thought: Simply, "As ye sow so shall ye reap." To a certain degree man is given a choice in how he will adapt himself and his potentialities to the environment in which he is placed, and in this choice he is bound to err, and in erring he builds up a debt for which he must compensate. In that compensation he will experience what he

ordinarily conceives as evil, because at a time when his aims are in the process of fulfillment will come the demand and necessity for the fulfillment of a debt previously created. Only knowledge and the experience of that knowledge can save man from indefinitely existing as an individual still removed from perfection, and, from the demands of Karma, Chaos throughout the world is the composite Karma of many individuals and many nations. As we each make mistakes, we contribute to the whole of the Karma which is being created. Thus it comes to a head in the manifestation of evil in a very forceful manner. Man's choice is to adapt himself to the Cosmic laws, to the laws of his Creator, or to attempt to work against them. Experiences of trial and error gradually bring him to the realization of the fact that he is not only a segment, but a part of the whole.



Man's Relation To the Universe

By SOROR DOROTHEA FRICKE WHITCRAFT



Y MEANS of positive thought, the personality of an individual evolves. This positive thought acts as a magnet and attracts to him that which corresponds to the state of his own mind. Negative thought on the other hand, re-

tards the evolution of the personality and brings undesirable manifestations into his mental and physical worlds, but the pain of such undesirable manifestations acts, in time, as a means of uprooting negative thought.

Everywhere about us are the vibrations of the material, mental and spir-

itual worlds. What we get from each, depends upon the state of our receiving stations.

The universe is a thought-inspired, constantly changing, vibrating pattern; the macrocosm of our physical, mental and spiritual planes of thought. In the universe, man, the microcosm, with a mind capable of responding to vibrations on the three planes, evolves his personality by means of his thought. At first this thought is concerned entirely with things of the material plane, then it merges in turn with the vibrations on the mental and spiritual planes.

"The final perfection of the human self is absorption in the Infinite." This results when the thought world of the individual is entirely on the spiritual plane and is thus attuned with the pure divine thought of God.



Symphony

By WILLIAM POPPER, F. R. C.



HERE are dozens of catch phrases, sayings and analogies which we constantly run across in conversation and in reading, which, because of their familiarity, we are prone just to read and use without giving much consideration to the possible depth of meaning behind them.

It is interesting to take one of these frequently read analogies or sayings and "mull it over" in one's mind with the idea of extracting from it the full meaning with which its originator endowed it.

One such analogy which is excellent food for thought, and the digestion of which is especially worth while, is that comparing life with a symphony.

To most of us the word, "Symphony," means either a certain type of musical composition or the large group of instruments used to play such a composition. But in a larger sense it means much more than that.

It has been written that happiness is living a full life. Living a full life can be interpreted to mean for each individual developing and using *all* of his latent attributes and capabilities. Thus an individual whose interests and activities are less diversified than his latent capacities is not living a full life.

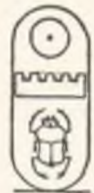
We can let each field of interest in life be represented by a section of a symphony orchestra. The percussion section we can say is the daily work—the earning of a living and all activities directly related to one's work. The piano will be the physical side of life—keeping the physical body in good health through exercise, proper diet, etc. The brass section will become the social aspect of life, with the trumpets for dancing and partying, the trombones for cards and other social games, the French horns for evenings of conversation and each of the other brasses for another phase of social life.

The string section we will let represent musical interests, subdivided into the first violins for interest in playing an instrument, second violins for enjoyment of listening to music, the cellos for history of music and so on. The wood winds, with the exception of the oboes, we will let stand for the other fields of art: the clarinets for painting, the flutes for sculpture, the bassoons for literature, the piccolos for drama, etc. etc.

The oboes will represent the spiritual side of life—the rest of the instruments must tune to them for the production of music free from discords.

The conductor of this orchestra is then the individual himself. He has at his command within the various instruments and musicians of the great orchestra the most gorgeous music imaginable, awaiting only his direction to bring it into being.

(Concluded on Page 224)





A Cosmic Blessing

By H. SPENCER LEWIS, F. R. C.

(From "Rosicrucian Digest," May, 1932)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, we are going to adopt the editorial policy of publishing in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



EVERY year during the past twelve years or more I have taken the opportunity to point out to our members a path that leads to great joy and happiness and brings to them a Cosmic blessing and benediction that assures them of greater prosperity in the fulfillment of their heart's desires than any other path that they may select.

I refer to the plan of adopting a little child. Thousands of our members have good homes which may be modest, may be small and may be operated upon a very economical basis; or may be very elaborate and with a large sized budget available to meet all emergencies, but in all cases where there is a child absent the home is incomplete and one of the greatest of Cosmic benedictions is lacking. It does not matter whether the man and wife are of middle age or past or whether they are young. It often does

not matter whether they have had a child or have one who has grown to adulthood or whether they have never had a child. It does not matter whether the number of rooms is small or large or whether the home is wonderfully furnished or just comfortably so. It does not matter whether the home is in the country or in the city. If the man and wife are well and can meet just a little sacrifice of a few dollars a month at the start they can turn this sacrifice into the most profitable investment that can be made by anyone, for the investment in a child and in child life brings a reward that is beyond any personal consideration that might be given to the matter.

Everywhere in America today can be found some little tot, some little baby from a day old to a year old whose parents cannot keep it, or who is homeless and in need of a home. These little children need not only a home but they need love, they need tenderness, affection, care and above everything else sympathetic understanding and guidance. No institution in which such children may be kept can be as wonderfully regulated and of such high influence upon the children as a home main-

tained by a man and wife who have brought into their lives the joy of a child of their own even though that child be an adopted one.

I am happy to say that in the past years thousands of children have been adopted by our members as a result of my annual plea in this regard. Some of those little children are now old enough to participate in some of the junior activities of our organization in cities where the junior work is being tried out. A few of the little girls are now old enough to be Vestal Virgins or Colombes in some of our branch lodges. The majority, however, are just normal, natural boys and girls, healthy and strong, living in good homes where they have seen a gradual improvement in material welfare as a result of their coming to that home. Letters from our members are constantly filled with praise and appreciation. The parents are thankful that they listened to the plea and adopted a child, and whereas a month before had they read the plea they would have given little or no thought to child life or to the possession of a child, today nothing could take that child out of their lives except the will of God; and they have had less illness and less trouble with these children and fewer problems to solve than are experienced with children in other homes.

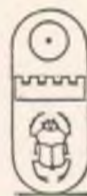
It is not an expensive matter to take a young child, especially one just past its sixth or eighth month, or about one year old, and install it in your home. The cost of clothing for a young child and the cost for food is very small and a loving mother will find it very possible to make many things for such a child while the loving father will find it possible to give things to such a child without any great sacrifice on the part of either one. But I want to call attention to the fact that for each penny sacrificed and for each hour of service sacrificed for such a child the Cosmic piles up in the records a rich reward. Letters from our members who have adopted children verify this fact. Many of them show that shortly after the child entered the home there was sufficient increase in income or in business interests and financial returns to more than compensate for the extra cost of

caring for the child. Both man and wife have found that the bringing of the child into their home was the turning point in their lives, for from that moment on the Cosmic seemed to smile on them and to show its benedictions and blessings so frequently that there was a rapid increase in all of the worldly blessings so that the parents could provide all the necessities and even some luxuries for the little one they had brought into their lives.

On the other hand, the Cosmic looks with disdain upon a man and woman who have sufficient means and a home for one of these homeless children and yet refuse to do the great good that the Cosmic hopes will be done for children of the homeless class. From a Cosmic point of view such a childless life is a selfish life. When such persons seek Cosmic help and benediction the Cosmic is reluctant to grant all that it might grant and do all that it might do, knowing that the man and woman could cooperate with the Cosmic in its problem of caring for homeless children and yet refuse to do it. I know from personal experience with hundreds of those who have asked our help that the seeming indifference on the part of the Cosmic to their prayers and pleas, and the unwillingness of the universal consciousness to answer their prayers is but a reflection of the selfish attitude manifested by the couples in hesitating to share what they now have with some unfortunate waif.

At this spring time of the year when all of nature seems to be rejoicing in the blessings and benedictions of life I hope that any brother or sister of our organization who has a home or a fairly comfortable place of dwelling and who has no child's smile, no child's glances of appreciation, no child's pat of loving tenderness to add a benediction to the home will at once make plans to find a homeless one and legally adopt it.

There are organizations in every community where information regarding homeless children can be secured. Advertisements can be placed in the personal columns of the larger newspapers asking for information regarding children to be adopted. An occasional inquiry of the nurses and doctors of institutions where children are kept



will tell you about their general tendencies and habits and whether such a child inherits good health, good points of character and good possibilities or not. To give a little child who is homeless the opportunity of developing its personal abilities and to have a name that will mean something and a home that will give it a social standing, and to give it an education that will permit it to carry out its mission in life means co-operating with the Cosmic and is sure to result in a Cosmic blessing to all concerned. Do not let another week go by without bringing this great joy into your life.

May we suggest that in securing a child you not only take the proper legal

steps to do so, which is not a costly process at all, but that you make every effort to secure the child's exact birthday and even the approximate hour of birth if you can. Likewise securing some details regarding the nationality and characteristics of some of the child's ancestors, tabulating all of this information upon a sheet to be preserved in the family Bible or family vault where it will be helpful at some time in the future when analyzing the child and aiding it to get started in its own career.

Remember what Jesus said when He was speaking as a representative of the Cosmic laws: "What ye do unto the least of these, ye do unto Me."



THE HABIT OF MEDITATION

(Continued from Page 217)

Then too, in any crisis, emergency, or unexpected development of circumstances, once one has learned to let this giant work for him, immediate information is available, and guidance forthcoming. Once your conscious mind learns to be a servant to the master within all life may not be a smooth thing but it will be powerful far beyond expectations. Its breadth of understanding will surpass even your wildest dreams, its depths of love will light an inner shrine whose vibrant force transcends all time and space.

Form the habit of inner meditation with a diligent persistency. Start out with Cathedral Contacts — if you haven't already done so — take at least one Contact each day and tune in. Soon, too, you will be arranging a period of time suitable to your own working schedule. Never say you haven't time for meditation. Might as well say that you haven't time to live, you prefer just to exist. Living is much easier than mere existing — and far more beautiful.



SYMPHONY

(Continued from Page 221)

Yet how very many of us, with all this at our command, elect to conduct only a piano solo, an oboe solo, a trombone solo or perhaps a bass drum solo.

Beautiful as some of these solos are, how much more satisfying and rich is a Beethoven Symphony, with every instrument contributing its part toward

the completion of the successive passages of transcendental beauty. True, some passages are solos, but each one is so placed in its relation to the other passages as to produce the utmost fullness and sublimity in the complete musical picture of life—a great symphony.



"The only value of tradition to society is that it affords a platform to stand upon while reaching for something higher. If it becomes a weight which prevents the individual from rising, it has outlived its usefulness." — *Validivar*.

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The Directing Force

By SOROR ELSA F. ANGLE



WE ALL express life, activity, development. But we all do it in very different ways and so give, individually, evidence of our motives and aims, of our convictions and aspirations. Indeed we expose our innermost thoughts through our daily

deeds and through our attitude toward everything and everybody.

When Soul-force directs a life it will be full of noble and constructive efforts; but when Soul-force is suppressed and not applied a lack of anything worth while becomes evident. The realization that man's Soul substance is his true identity and designates him as a vital part of the Creative Force, establishes his right to the possession of all good.

The difference in individuals rests on the fact that one expresses more or less of his Soul-identity. Human birth, education and environment act as a cover under which the true identity strives for recognition. One either is or is not acting under the wise guidance of Soul-force and the results are the undeniable proof.

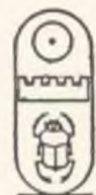
We call the utilization of Soul-force spiritual understanding, and it is entirely separate from material knowledge gained through the education of the five

physical senses. All such knowledge acquired becomes a great asset when under the guidance of spiritual understanding which alone knows how to apply all knowledge constructively and how to make it truly advantageous.

Soul-force must be Master of the household and all other qualities and possessions become obedient servants in order to get the most out of life and to become of greatest assistance to all mankind. There is only one way of claiming an understanding of anything and that is by expressing and demonstrating it, and such proof is conclusive.

Of tests and doubts, one will encounter many in proving the above statements, but only so can one qualify and reach the final proof of the wisdom and justice of such procedure. Under soul government one may not reach ease and comfort of the worldly type, but, what is far more comforting, one reaches the poise and serenity which bring mental peace and well being in spite of fleshly trials and tribulations.

One knows how to relegate such trials to their proper place and proportion and recognize their value in the ascent. They never are and never can be a part of the Soul Life, and so remain behind when a certain height is attained where the pure atmosphere of spirit is All. Let us never get weary in pursuing The Way which has been blazed for us by all the Wise and Faithful. It leads to power and to Peace Profound.





Oxidation—The Secret of Health

By MAYO LOUIS HOTTEN, D. O., F. R. C.



THE letters C-H-O-N are symbols representing the chief chemical elements found in all body cells. Although certain cell groups contain additional elements, carbon, hydrogen, oxygen and nitrogen form the basic com-

pounds of organic molecules which are concerned in the oxygen absorption and hydrogen loss, or more simply, the oxidation-reduction phenomena peculiar to the maintenance of cell life. We simplify to establish a working basis, but need not detract from the realization that the process itself is extremely intricate, delicately balanced and profound in ramification.

Some sort of oxidation system is maintained by all organic life, and when that system functions according to pattern, and the air, water and food supply is complete, then we find manifested that which we call health. In health a certain cycle of physiologic activity is seen to prevail, characteristic of the organism, and essentially similar in most respects throughout nature. From this follows the deduction that organic activity is governed by *Law* inherent in the cell itself.

If health manifests according to law, then does it not follow that disease also follows a certain pattern?

Can we find a clew as to how nature deviates from health by closer observation of the factors that maintain health? We have emphasized the importance of an adequate supply of the three essentials (air, water and carbon compounds) and it might be presumed that if some of the initial symptoms of disease, such as aches and tiredness or indigestion occur; that by merely increasing the amount of one of the essentials, it should be possible to restore the cycle of health. Theoretically this is sound, but the time element must be considered. That is, if over a long period of time a deficiency has been present, so that tissue changes have occurred, then if we increase the oxygen supply for instance, we may still have the problem of impaired ability of the diseased tissues to use the potential energy of the oxygen. In connection with this thought it would be pertinent to emphasize the value of regular deep-breathing practices so that the body develops an ability to utilize an increased amount of oxygen *before* disease changes alter the absorbing qualities of the various cells. This is equally true of the other vital forces and substances obtained from external sources. We have indicated so far in our discussion that some effect on preventing disease as well as cure in the beginning stages of disease may be achieved, first by increasing the ability of the body to absorb larger amounts of the important substances necessary to health, and second by stimulating the speed of utiliza-

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tion of these through the usual physiological channels.

The next important point for consideration is the discussion of certain factors and substances, which we may conveniently group under the term "catalysts." Now a catalyst is a substance whose presence in a chemical reaction causes an increased rate of interchange of ions or molecules, but it in itself does not enter into the products formed. Thus in inorganic reactions, we may speed up a reaction by adding platinum in a finely divided form, but at the completion of the reaction, the platinum is unchanged. The only marked difference in using organic catalysts is to be found in the nature and stability of the catalytic substance. Vitamins, enzymes and coenzymes are the best known organic catalysts. They are very important in the oxidation process and essential to energy metabolism.

In addition to the catalysts obtained from exogenous or external sources we find small amounts of organic compounds in the nerve tissue and the heart muscle that are produced apparently by the body itself.

If we think of the molecules of food as being packed in cans, then we may easily visualize the catalyst as serving the purpose of a can-opener. Thus it becomes apparent that a large supply of building material is only potential energy, if catalysts are lacking to convert potential energy into actual energy and body proteins.

The third phase of our discussion will deal with the nature of conditions that affect the physiological harmony causing failure in the oxidation mechanism so that disease changes take place.

The body composing any organic unit operates on as economical a basis as possible. This is a fact substantiated throughout nature. If an organ, a part, or a tissue is not used it atrophies, shrinks, or in some manner loses its capacity from a quantitative standpoint. Of course nature always provides for reserve demands, but even the reserve is depleted if over a long period of time, no demand is made upon it. Excluding direct injuries to an organism and contagious diseases, the chief sources of additional burdens on the oxidation system are exogenous and endogenous tox-

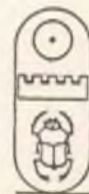
ins. *Exogenous* toxins may enter the system through food, water or air. All hay fever sufferers have experienced the effects of undenatured substances penetrating the membranes of the nasal passages. Metallic substances in improperly prepared foods place an additional load on the digestive tract. Even relatively non-toxic materials may enter the body through substances used on the skin. These are but a few examples of hundreds.

Endogenous toxins originate within the organism. Such may arise from incompletely eliminated intestinal wastes, from chronic infections harbored in various parts of the body, or from an overloading of the system with certain types of foods which are oxidized with difficulty and cause an accumulation of organic derivatives in the cellular system to the point where they deposit in the tissues and interfere with normal cellular activity.

The only method by which the system can remove offending compounds is by oxidation. Bear in mind that we refer to substances that are not removed through the usual excretory channels.

With this picture in mind we logically assume that the demand is to promote a more vigorous oxidation and so we will try to outline the defense mechanism and how it is interfered with when toxic materials are in contact with the cells over any period of time. To describe the picture from a graphic view let us think of any organism as consisting of one large cell. The parts of the cell important to our discussion are the enveloping membrane, the enclosed jelly-like cytoplasm in the state of colloidal suspension, and the condition of ionic equilibrium or polarity.

We have already mentioned the increased demand and work that calls for greater oxidation when toxic materials invade the cellular system. There are various ways that the activity of the cell is impaired when the cell can not completely oxidize and hence eliminate metallic or organic toxins. In the first place, if metallic ions are absorbed into cellular structures over a long period of time, the initial effect will be a change in the polarity so that the cell is unable to attract the proper amount of positive or negative ions for optimum activity.



A second and more irreversible reaction is that of fixation of the colloid of the cytoplasm. This is a change from a fluid and unstable condition to a relatively stable or "fixed" condition. Think of the viscid gelatinous nature of egg white, and then the appearance of cooked egg. This is an illustration of a colloid before and after. Thus do the colloid materials of cells become changed from a sol state toward the gel or fixed state due to continued absorption of toxic materials together with sub-oxidation.

Interest is added to the subject of organic catalysis because preparations are available which consist of highly concentrated organic catalysts that may be injected directly into the blood stream, and experiments over a considerable number of years indicate the therapeutic value of such agents. Such substances promote the use of all available oxygen and cause thereby a rapid oxidation of toxic materials so that the end-products may be easily eliminated through the usual excretory channels.

Theoretical consideration of the physiological action of the essence of metals such as the "Philosopher's Stone" ties in very closely with our discussion of the action and value of catalysis in general, and unquestionably the growing

interest in the preparation and use of the old Alchemical preparations—herbal and metallic extracts—will lead to greater understanding and convergence of ideas in the near future.

There is a common thread that runs through all of life, and objective sight is not enough. A powerful and constant effort of the spiritual will is absolutely necessary if we are to grasp the hidden significance of nature's *Law*, and become conscious of the nature of the *Force* that manifests uniformly throughout the universe.

From a practical standpoint we have a long way to go, and there is much opposition, not only from those who are apathetic, but large vested groups who have wide-spread political and commercial connections are not interested in research of this type. So until public demand becomes forceful enough, the only progress will be made by small groups, or individuals, who have the capacity and sense of responsibility necessary for work that offers no reward in the ordinary sense.

The final goal is, first, an insight into the pattern of disease processes; second, a simplifying of our conceptions of treatment, and lastly, becoming more aware of the factors that stand in the way of progress.

A SOLDIER ON CONSCIENTIOUS OBJECTIONS

"I am a conscientious objector to warfare, to fighting. Fighting is probably the most detestable of the barbaric traits which have continued to be prevalent through all stages of civilization. Fighting serves no good purpose and is an act in defiance of Divine will for it is an attempt to incapacitate either wholly or partially, the human body; the temple of the soul which should be protected and revered as an organ for Divine service.

"We find that these objections must at times be relegated to a place of secondary importance for reasons. Since fighting is still common there are times when one must fight in order to defend his honor. One of these times is when security of one's country is imperiled. If we have so lived as to bring about conditions making a war inevitable, then we must accept the consequences without regard to individual ideals.

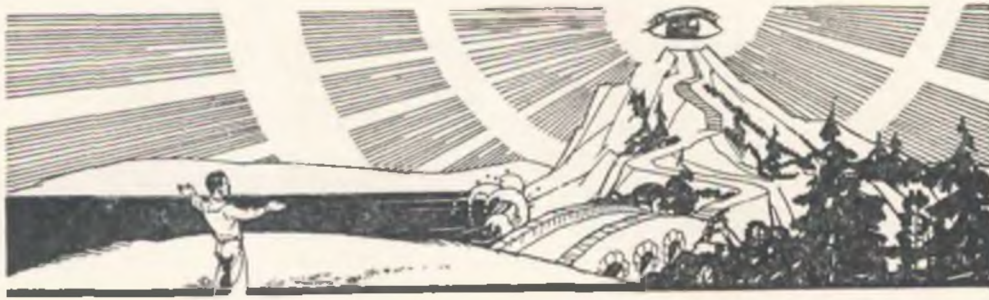
"One may judge a war to be unjustified or unnecessary but the opinion of an individual must necessarily be ignored and the decision of those in authority respected. It is to be assumed that the nation's leaders have acted according to their best judgment. Each person is obligated to assume his position in defense of his country and to be ready to do all within his capacity to prosecute the war effort to a successful finish.

"So I am a Soldier."

J. Clifford Carr (A Rosicrucian)

(The above appeared in the member news bulletin issued by the Denver Chapter of AMORC. We are advised that the writer of the above, Frater Carr, is now located in Camp Bowie, Texas.)

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Ambition Versus Mastership

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



AS Rosicrucians, we are practical persons; to a great extent, realists. We see no harm in ambition, for ambition in itself is a desire for achievement. The thing which must concern us is what the end of our ambition should be, that is, whether

or not it is worthy of attainment.

I have known men who have considered themselves failures in life, who have been discouraged and despondent because they measured personal success by just one thing—the content of their ambition, which they had not yet realized. Yet those same men were admired, in fact envied by others, because they had things in their lives which these others had not succeeded in acquiring, but which they considered of

no importance. Sometimes those men overlooked their rugged health; they overlooked their domestic felicity, the fact that they had normal, healthy, intelligent children; they overlooked the fact that they had had a multitude of experiences and a broad outlook on life, because these things were not of their ideals.

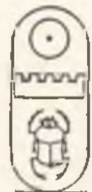
Consequently you may be very much a master in your life, but it may so happen that the things you master are not sufficiently evaluated by you. One should continue to strive for success in business. That is a proper thing to do, especially if what it brings will be used in the right way. But also look about you. See how many things you now have that others do not. You may find that you are far more a master of the vicissitudes of life than you thought.

Sing the praises of what you have, as well as bewailing the lack of what you think you should have. Reach for a star, but while doing so don't trample the gems of the earth beneath your feet.



In learning there should be a humble mind and the maintenance of a constant earnestness. In such a case of the student's improvement will surely come. He who sincerely cherishes these things will find all truth accumulating in his person. Teaching is the half of learning. When a man's thoughts from first to last are constantly fixed on learning, his virtuous cultivation comes unperceived.

The Shu King, SBE III





SANCTUM MUSINGS

THE SPIRITUAL OUTLOOK

By THOR KIIMALEHTO, *Sovereign Grand Master*



AS WE look back over the centuries of human existence, we cannot help but feel the futility that overwhelms us.

Brotherhood, justice, love, and service have been taught to men for over two thousand years, and all around us we see

only expressions of greed, selfishness and intolerance. Many people are under the impression that to accept a spiritual outlook upon life, to believe that the heart of man must be regenerated before there can be peace on earth and good will among men, is to try to escape from reality, to be "unrealistic," and to play into the hands of despots and exploiters. Such people are wholly mistaken. They fail to realize the power of an ideal, the far reaching effect of thought, and the enormous power concealed in a word or in a sound.

People ask where God is in difficult days such as these. They point out that millions are starving and have been uprooted and are suffering the agonies of war. God does not rule as a tyrant outside of His creation, but rules by established laws in nature. Man, being the highest development of nature, therefore, expresses God's will according to

his understanding of the God-consciousness within him. God has, therefore, no direct responsibility for the miseries and wrongs man constantly brings upon himself. If man cannot learn to realize God and live by the good impulses he feels within, and if his development can be accomplished only through suffering and pain, it is profitable that such should come.

The root of those evils inherent in our present economic and political structure is not entirely economic or political but also spiritual. The cause is a materialistic education and understanding founded upon the physical senses only. The cause is a soulless society based on mechanistic principles. The cause is selfishness, greed, and love of power. The cause is a hard heart, the resurgence of animal passions, the survival of the fittest. There are some wonderful laws in the law books of the world, inscribed from hundreds of years' evolutionary development. Of what benefit are they if people do not want to obey them or make them effective? For example, despite the amendment to the constitution giving negroes the franchise, there are Jim Crow cars and schools in the South, and the negro is prevented from exercising his legal rights.

The great Pharaoh Ikhnaton tried to build an ideal city and formulate a wholly spiritual religion, but of what avail was it when the people refused to

rise to the height of his ideal? History is replete with instances where the leaders endeavored to institute improvements for the masses before they were ready for it. Moses in the code that he drew up for his people tried to make the oppression of a ruling class impossible. He planned a theocracy. God was to be the ruler. No king was ever to command and have the power to tax and to exploit. But the people were not ready for such self-government. The result was the anarchy during the period of Judges. To prevent exploitation and poverty for all time, he instituted the Jubilee. The people were not ready for such a far-sighted economic concept. Consequently the institution of the Jubilee became a dead letter. It was never observed.

What has happened to International law? It has ceased to exist. Treaties have become mere scraps of paper. What has happened to Religion? The Bibles of the world are rejected. They have become mere "literature." God Himself is denied. The most beautiful laws that man can conceive will not help the situation today. The urgent need is not for more laws but the observance of those already on the statute books.

When a majority of people desire peace and demand peace, there will be peace. When a majority of people insist that the Constitution and the Bill of Rights be respected, democracy will function, and intolerance and discrimination will disappear. When the majority of people indignantly repudiate exploitation and a social order based on profits rather than human needs, there will be peace between employer and employee, and the consumer will not be crushed between the upper and the lower millstone.

Where shall we find people who are willing to live their lives in accordance with high ideals, who are willing to put the needs of the human first, and the laws second, who are willing to live co-operatively and not competitively? The education of the heart is needed, more than the education of the head. Soul development is needed, not more legislation. An expansion of consciousness is needed, not a stronger penal system.

When men are willing to accept the spiritual principles of the fatherhood of

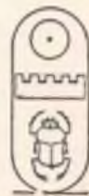
God and the brotherhood of man, when they are willing to conform to the implications of these two sublime principles in their daily lives, in their relationships with all that lives, then exploitation in every one of its forms will cease. Emotional development strengthens the love-life in a man's heart. Expansion of consciousness and development of intuition enable a man to feel another's needs, to sympathize with another's nature, and to understand the limitations and the handicaps of another human being.

A merciful employer will be content to earn less provided that his working people do not suffer. He will want his employees to be happy in his employ. He will want their respect and affection. He will shrink from earning money at the expense of their health and happiness.

A merciful man will scorn to take advantage of women and play with their hearts. A woman with a sense of honor will scorn to be a gold-digger. Where affection is genuine, parents do *not have to be compelled by law* to take care of their children; children do not have to be forced to provide for aged parents. A government composed of upright men will honor treaties, accepted codes of law, and err on the side of generosity.

There is not one single problem that would not disappear if the people concerned approached its solution in a spirit of love and cooperation and willingness to sacrifice. Any relationship becomes sanctified when cemented by sacrifice. How beautiful when husband and wife remain faithful despite illness and poverty. How beautiful when children are devoted to old or suffering or unfortunate parents. How beautiful when brothers and sisters make sacrifices for one another. How beautiful when the community cooperate to rescue some unfortunate family. How beautiful when one nation comes to the rescue of another weaker nation.

The world honors Ruth, the Moabitess, because she gave up everything for her mother-in-law, Naomi. The friendship of David and Jonathan has been immortalized. We love the tales of the brave knight who goes forth to rescue the distressed damsel. We all love the



story of Romeo and Juliet even though it is a tale with a tragic ending. We love Robert Browning doubly that his love for his frail, invalid wife was so perfect. We love the maiden whom Tennyson loved because she was faithful for twenty years before they were united in marriage. When Pierre Curie first proposed to Marie, she declined. However, he was undaunted. In the face of such ardor and determination, Marie capitulated.

People smile superciliously at romance and at fairy tales. There is no reason in the world why a fairy tale should be only that and nothing more. You can make it come true. Every man is playing the part of a hero in the story of his life; every woman is playing the part of a heroine in the story of her life. Even the humblest part on the stage of life can be played with dignity, with beauty, and with loving perfection. Even a tragic part can assume an epic tone when played in a spirit of humility and perfect trust in divine love and wisdom as well as power.

Perhaps you remember the lovely, sunlit village of Shangri-La in the heart of the magnificent Himalayan Mountains in Tibet. "How unrealistic," some unimaginative people exclaimed. The clever newspaper writers knowingly shook their heads and deplored the delightful phantasy as an escape from reality. There is nothing unrealistic about the vision at all. It is a model of what life can be if you so will it, and I so will it, and we all so will it. These poor, deluded, hard-headed, practical men of sound common sense, they think they are right, but Father Time laughs in his sleeve as the film rolls on, and they usually find themselves absolutely wrong.

We honor and love the heroes of history, the men and women who gave all for love, the men and women with compassionate hearts, the men and women who dedicated their lives to a great ideal, to a noble cause. When Moses saw the Egyptians oppressing the Hebrews, his heart gave him no peace until he could strike a blow in defense

of his persecuted people. When Guatama, the Buddha, saw the sorrow, the pain, and the distress in the world, he said, "I will not rest until I find the way out for all mankind." Jesus washed the feet of His disciples to inspire them to act humbly and graciously with each other.

Kindness calls for kindness, heart calls to heart, and love calls forth love. When a vision of great love dawns before our gaze barriers melt, new worlds float into our ken, our hearts contain the world. We transcend our little selves. Our souls roam upon the heights. Our minds reach to the fiery stars, and our feet touch the center of the earth. We become one with every blade of grass, every bird that sings upon the leafy twig, every perfumed flower that sways like a butterfly on its graceful stem. We become one with every mother that smiles prayerfully at the babe in her arms, every father that rejoices in the son at his side. We are one with all friends and humanity. The tear in every eye is ours. The smile on every face is a reflection of our own.

O, impatient man, why do you chafe at these ties that bind you to your tasks? Were your soul burning with love, you would rejoice at every opportunity to pour your love into another's life; the chains that seem to gall would caress; the manacles that seem dark and heavy as lead would gleam with gold and seem light as gossamer threads; the triple gates would spring open at a touch. The gray sky would turn into opalescent pearl. The raindrops would turn into handfuls of blossoms. Every day would become a glorious adventure. Death would become a transcendent experience. As the poet Masfield says, "Death opens unknown doors. It is most grand to die."

Love is still the world's great need—the love the mystic teaches—love of God, love of man, and love of all creation. Then strife will cease. All conflicts will be reconciled. The pairs of opposites are then transcended. The dualism merges into unity. Peace profound prevaieth.

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BUY U. S. DEFENSE SAVINGS BONDS AND STAMPS



Those Interfering Moods!

By SOROR MELANIE M. LIND



HOW to deal with this devastating handicap to success and every day happiness is a question asked pretty often by the more temperamental human being. Probably the extreme type—shall we say the gifted prima donna as an example?—does not consider the matter at all. Such people are often curiously child-like, even primitive, in their mentality. A great talent or genius, such as the world needs, can "get away" with a good deal, but the keen observer will have noticed that these gifted men and women, however moody they may seem, however fantastically variable, have some quality not possessed by the more ordinary mortal. *They do not allow their moods to interfere with the great object, aim or mission of their lives.* The moods of these people may reduce their fellow-beings almost to lunacy, but they themselves have some strength of mind, some faculty, which prevents the mood from destroying their capacity and will to duty or success.

Children vary enormously on this, as on most points of character. Frequently it is the more intelligent and gifted member of a family who shows signs of moodiness. "I don't feel inclined—why should I do it?" The sooner this tendency is—wisely—handled the better.

The writer has seen enough of its sad and destroying consequences to pity the child who is indulged in this way. The "mood" in this sense is a very serious defect of character. No one, in the long run, will suffer so much as the unhappy creature who gives way to moods. The victim of "I don't feel inclined" may be a dreadful nuisance to others; may be disliked as are most selfish people, but it is himself or herself who will reap the real trouble in every day life, *not* the other person. Basically, it is, of course, pure selfishness, and so anti-social, but often a real and grim struggle is required to overcome the tendency.

There was once a man, extremely intelligent, high-minded and affectionate, and a most interesting person when he chose to talk. He had been excessively spoiled by his mother. All his life he had been "moody." It was impossible for his family as they grew up to have any real pleasure in his society, because no one could possibly predict the "mood" of the head of the family on any given occasion! For days—even weeks—he never spoke to any one except such phrases as the sheerest courtesy demanded—he was a gentleman as to conventions. It is depressing to a lively family of clever children, thirsting for knowledge, companionship and guidance from a really attractive parent, to live in this strange state of aloofness. Yet he was a good man and would have been horrified at the idea of any failure of duty towards his family. The result was for him a quite unnecessary loneliness in old age. By the irony of Fate he



seemed to desire the society and conversation of his family—when circumstances of his making rendered it difficult.

Another type of moody person will never fall in with the plans of others, or be so variable as to incommode everyone because he or she "isn't in the mood."

Many persons do not realize how much they are dominated by passing moods. A business man said condescendingly to the writer that men such as he didn't have "moods" — couldn't afford it. His partner, in private, differed bitterly. "'Can't afford to' is true, but he is the moodiest chap alive. His work suffers severely, as anyone associated with him knows."

There is one type which excuses itself on the ground of genius or some other superiority, but the real genius keeps a very wary eye on the main factor in his or her life, as we have said. The artist or the musician may despair; may celebrate; quarrel with his friends; be a general nuisance; be everything, feel everything in one short day, but— if he is the great man—the moods will not deflect him from his instrument, whatever it may be. No—it is ordinary,

but often quite intelligent, humanity which may make a mess of life through submission to many moods.

If you have wise parents, who took you in hand young, you are fortunate. If you were clever enough still fairly early in life to diagnose your own disease and overcome it you were remarkable—if you are still a victim, take hold of yourself at *any* age and look the grisly crowd squarely in the face! The taciturn mood, which depresses the family life; the lethargic mood which refuses to budge to please anyone; the sulky mood which hates everyone (even if it may only last an hour); the irresponsible mood which forgets to post vital letters or send important messages; the quarrelsome mood—etc. etc. It *may* be too much adrenalin or thyroid, or a pituitary gone wrong, but a little of that old-fashioned virtue called "a sense of duty" does help a lot! Take the gland extracts by all means, if the doctor says so, but do remember that Man is a Dual Being. He has a Mind-Soul as well as a complicated physical body, and one of the great objects of the Rosicrucian life is to make the Soul true Overlord of the Body.

YOUR MOST VALUED ASSET

You may be overlooking the most valuable asset which you have with which to adapt yourself to the demands made upon you in the busy world of today. The ability to use your mind power constructively will help you meet every situation that enters your environment. The two faculties of mind power most needed are the ability to remember and to draw your attention to the needs of the moment for constructive and creative work. Memorizing and concentration should be acquired abilities of all. If you acknowledge that your ability to memorize and concentrate could be improved, then avail yourself of the practical help that can be obtained in the two booklets entitled "The Key to the Art of Concentration and Memorizing," both of which will be sent to you postpaid for the small sum of sixty cents. Order from the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

ROSICRUCIAN READING ROOM IN ST. LOUIS

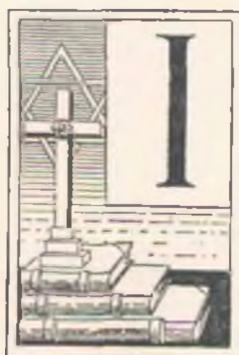
The St. Louis Chapter of AMORC cordially invites members and friends of the Order in the vicinity of St. Louis to avail themselves of the use of the Chapter Reading Room. Here you may have access to books and literature on Rosicrucianism and related subjects. Interesting free literature will be gladly given and explained to those who wish further information concerning the activities of this organization. The Reading Room is open Monday through Friday from 2:00 to 4:00 p. m. and Monday and Thursday evenings from 7:30 to 9:30 p. m. It is located at 3008 South Grand Avenue, and the telephone number is LAclede 5261.

*The
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1942*



Truth

By FRATER AND SOROR J. DUANE FREEMAN



IF YOUR child, or for that matter, if any child, were to ask you what "truth" is, could you tell him? Could you give to another adult an understandable, workable definition?

The philosophers of old and the people of to-

day are asking, "What is truth?" Have you ever been asked to tell the "truth" and have you related what to you was the exact circumstance, without equivocation or mental reservation, and found that this circumstance had changed? Can the ever changing condition of this material world of ours contain "truth," or is "truth" unchangeable, unalterable, fixed like unto the three elements?

Most misunderstandings of this world are caused by lack of agreement on terminology, therefore, let us hasten to consult an authority on the meaning of words. My Webster's Dictionary shows that truth is derived from two sources, Middle English and Anglo-Saxon. The Middle English "trewthe" or "trouthe" have the same meaning as our truth and the Anglo-Saxon "trowthu" meaning faith, truth. For our modern day use we are told that truth means

- a fact,
- a reality,
- a verity,
- the opposite to falsehood.

Now, let us test these definitions and see if we have arrived at a solution of our problem.

Truth is a fact

Truth is a reality

Truth is a verity

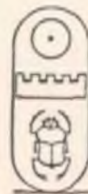
Truth is the opposite of falsehood.

If, fact, reality, verity, opposite to falsehood have pertinent meanings to you, then you have an understanding of modern day truth, if not, these tautologies leave us in a blind alley, and we must, if we are to reach an understanding start again.

Let us for a few minutes, return to the days of our childhood, when we believed that God sat on his golden throne in the far-off heavens, with a big book always open before him, in which he noted the good deeds on the credit side and the bad deeds on the debit side, and the neither good or bad deeds in the middle, never missing any action or thought of any of the millions of peoples on this earth.

Then came adolescence and we questioned how any one having the form of a man, even though he was God, could possibly do all the things, simultaneously, it was necessary for this God of ours to do, in keeping track of all living things on this earth, for was it not written that, "even the hairs of a man's head were numbered."

Our understanding was keeping pace with our physical growth and we were told that the Kingdom of God could be likened to the administrative functioning of a large manufacturing plant, with its President, Vice-President, General



Manager, Supervisors, Foremen and workers, and that we as workers, never contacted the President except through the steps of routine, and then only when we had performed some meritorious deed, or its negative equivalent. That before we started our employment, all laws to govern our actions were laid down for us.

Years passed, and, with their passing, came greater understanding and the necessity for an even greater God became part of our being; then and only then, did we understand the God in all things, animate and inanimate, *our God*, an essence, in and about everything at all times everywhere. Thus was born in our consciousness the realization that the life principle maintaining and animating the material manifestation, man, contained a segment of God. (For convenience, this segment was arbitrarily called Soul, and the grand aggregation of all souls was named the Oversoul or the Soul of God.)

Back in the early days when the world came into being, all things were created, all things that now exist, and among these creations were laws to act as safety valves, laws to control, laws to be reciprocal, immutable laws, all. Laws made by an Omnipresent, Omnipotent, Omniscient Intelligence for the good of mankind.

There can be no doubt that the truth we seek is in a special category, name-

ly, a fundamental part or principle, indecomposable, and not of the earthly, mundane, always becoming, corruptible, exactness which is this today and that tomorrow.

Truth is unchangeable. God's laws are unchangeable. Therefore, we find that truth, real truth, is in the immutable laws of God, and as truth must be fundamental, truth is God.

We have already concluded that man has within him a soul or a segment of God, and as truth is God, it is only natural that man should have within him, truth: Truth as expressed through the immutable laws of God.

Let us stop here for just a moment, lest we permit the thought to remain in our minds that because truth is God, and truth has to do with the Soul of man, it is, therefore, something of an esoteric nature alone, for use during man's periods of meditation only. Truth is expressed through the immutable laws of God among which are reciprocity, the law of opposites, supply and demand, inertia, *all used in our everyday life*, a life wrapped up in this mundane world of ours, yet a life which is true or false, just as we choose to make it. And, with our choosing, is demonstrated the truth which is in the immutable laws of God, demonstrated in such a way, that man may evolve and learn to use the truth for the good of himself and his neighbor.

IMPORTANT ANNOUNCEMENT

Our University and Convention

As this issue of the "Rosicrucian Digest" goes to press it is our pleasure to announce that the 1942 term of the Rose-Croix University which is now in session opened with the largest attendance in its history. Students from all parts of North America are enjoying and being benefited by the personal instruction received in the classes now being held all day. These sessions will continue throughout its entire term, concluding the day previous to the opening of the 1942 Rosicrucian Grand Lodge Convention here in Rosicrucian Park. In these times a constructive vacation can do more to assist us in being better able to do our daily work and meet our obligations than any other plans for recreation that we could make under the present circumstances. Therefore, if you have not yet completed your plans to attend the Rosicrucian Convention, do so immediately. From almost any point in North America our members will still have time to complete their plans for attendance at the Convention after reading this notice. The opening session of the Convention will begin at 7:30 p. m. Sunday, July 12. Registration for the Convention can be made at any time during the day Sunday, beginning at 10:00 a. m. A varied program with many interesting new features both for instruction and entertainment has already been planned, and we are confident that all members should avail themselves of the opportunity to participate in this interesting week's activity at Rosicrucian Park.

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INVESTING IN THE FUTURE

In accordance with its obligations to secure the resources of the Rosicrucian Order, and its desire to support the Government of the nation under which it functions, the Board of Directors of the Supreme Grand Lodge recently authorized its officers to purchase United States Defense bonds. Above, the Emperor at right, and the Supreme Secretary seated, are negotiating the purchase of such bonds from a young woman representative of the American Red Cross.

(Courtesy of the Rosicrucian Digest.)



"My Mamma Told Me"

Is Your Advice As Good ?
As They Deserve ♦

THERE is no question of your motive. You want to give the best advice — but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are *your job*.

The Junior Order of Torch Bearers (a non-religion movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simply read and understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

Send For These Free Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the Junior Order of Torch Bearers' "Advice to Parents" guide. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.



THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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Ordres et
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Initiatiques)

AMORC TEMPLE
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(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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

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

CALIFORNIA

Los Angeles:

Hermes Lodge, AMORC Temple. Mr. Gilbert N. Holloway, Sr., Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. Alfred W. Groesbeck, Master; Mrs. Bernard D. Silsby, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 2 to 4:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

Clement B. LeBrun Chapter,* Mr. William Popper, Master. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Streets.

Long Beach:

Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

San Diego:

San Diego Chapter. Mrs. J. C. Shults, Secretary, 1261 Law Street, Pacific Beach. Meetings 1st and 3rd Sundays at 4 p. m., Hard of Hearing League's Hall, 3813 Herbert Street.

COLORADO

Denver:

Chapter Master, Mr. A. T. Streater; Secretary, Mrs. Louis F. Branch, 12 E. Bayaud. Meetings every Thursday, 8 p. m., Fraternal Building, 14th and Glenarm Streets.

MASSACHUSETTS

Boston:

Johannes Kelpius Lodge. William A. Corey, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

Chicago:

The Nefertiti Minor Lodge.* Mr. S. L. Levell, Master; Mrs. Veronica Nichols, Secretary. Reading room open daily, 12 to 5 p. m., and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

Chicago (Colored) Chapter, No. 10. Mr. Roger Thomas, Master, 2920 Ellis Avenue. Meetings 1st and 3rd Fridays at 8 p. m., 12 W. Garfield Blvd., Hall B.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank S. Smith, Master, 1334 Ft. Stevens Dr., N. W., Telephone TAYlor 5166; Mrs. M. Eloise Lavrischeff, Secretary, 1318 11th St., N. W. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening, 8 p. m.

MARYLAND

Baltimore:

Dr. Earl K. Myers, Master, 1917 Edmondson Ave.; George M. Franko, Jr., Secretary, 1536 McKean Avenue. Meetings 1st and 3rd Sundays of each month at 8 p. m., St. Paul Garden Hall Building, 906-8 St. Paul Street.

FLORIDA

Miami:

Mr. Charles F. Merrick, Master, 411 Sunset Dr., P. O. Box 164, So. Miami, Tel. 4-5816; Mrs. R. E. Thornton, Secretary, P. O. Box 724, So. Miami. Meetings every Sunday, 3:30 p. m. at Berni Hotel, Biscayne Blvd. and N. E. 2nd Street.

MISSOURI

St. Louis:

Chapter Master, Mr. L. J. Smart, 1731 N. 48th St., E. St. Louis, Illinois, Telephone BRidge 4336; Mrs. J. B. Reichert, Secretary, 2931 Milton Blvd., St. Louis, Missouri. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

NEW YORK

Buffalo:

Chapter Master, Mr. William A. Gelonek; Mrs. Sylvia Roman, Secretary, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., Lafayette Hotel.

New York City:

New York Chapter,* 250 W. 57th St. Mr. Walter G. Klingner, Master; Miss Beatrice Cass, Secretary. *Mystical convocations each Wednesday evening at 8 p. m., and Sunday at 3 p. m., for all grades.* Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Mr. Eugene T. Holder, Master, 435 Hancock Street, Brooklyn; Mr. Philip D. Nelson, Secretary, 20 Spencer Place, Brooklyn. Meetings every Sunday at 8:00 p. m., Y. M. C. A. Chapel, 180 W. 135th St.

WASHINGTON

Seattle:

Chapter Master, Mr. Thomas W. H. Lee; Secretary, Mr. W. F. Larimore. Meetings 2nd and 4th Mondays, 8:00 p. m. at Hotel Mayflower, Rose Room, 4th and Olive Way.

Tacoma:

Chapter Master, Mr. Milton A. Reinertson, P. O. Box 1019. Chapter meetings 1st and 3rd Tuesdays, 7:45 p. m. in Afifi Room, Masonic Temple, 47 St. Helens Avenue.

(Directory Continued on Next Page)

MICHIGAN

Detroit:
Thebes Chapter No. 336. Mr. William H. Hitchman, Master, 16133 Cruise Avenue, Tel. VERmont 5-0956; Miss Dorothy E. Collins, Secretary, Tel. DAVison 3176. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter. Mr. Edward Dudden, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

WISCONSIN

Milwaukee:
Chapter Master, Mrs. Fred C. Bond, Mrs. Edwin A. Falkowski, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

PENNSYLVANIA

Philadelphia:
Benjamin Franklin Chapter. Mr. Camp Ezell, Master, 400 Kenmore Road, Brookline, Upper Darby Pa.; Miss Vienna Kachelries, Secretary, 4736 Baltimore Avenue, Philadelphia. Meetings for all members every Sunday, 8:00 p. m. at 814 N. Broad Street.

Pittsburgh:
First Penn. Lodge. Mr. Daniel Holeczy, Master, R. D. 4, Box 804, Roseland Avenue.

OREGON

Portland:
Portland Rose Chapter. Mrs. Florence Butson, Master, Tel. OSwego 22711; Mr. H. T. Herrington, Secretary, Tel. TR-0428. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

UTAH

Salt Lake City:
Mr. Herman R. Baugarter, Master, 3288 S. 2nd West Street. Meetings in the Ivory Room, Newhouse Hotel, 1st Wednesday of each Month at 8:15 p. m.

OKLAHOMA

Oklahoma City:
Chapter Master, Mrs. Newman E. Johnstone; Mr. Ferdinand W. Arnold, Secretary, Phone 3-5875. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Bldg.

OHIO

Cleveland:
Mr. Harry A. Doherty, Master, 4864 E. 90th St., Garfield Heights; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue, Cleveland. Meetings every Friday at 8 p. m., Hotel Staller.

Cincinnati:
Mrs. Carl A. Hartsok, Master, Tel. Woodburn 8749; Miss Helen V. Poplis, Secretary. Meetings every Wednesday at 7:30 p. m., 2432 Ingleside Avenue.

Dayton:
Dr. J. H. Gibson, Master; Mrs. G. C. Hynes, Secretary, Phone MA. 3933. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

TEXAS

Dallas:
Lillian M. West, Master. Mrs. Roger Q. Mills, Secretary, 4300 Livingston Avenue. Meetings 1st and 3rd Mondays, 8 p. m., Jefferson Hotel.

Fort Worth:
Chapter Master, Mrs. Ruth Page, 1430 Washington Ave., Telephone 9-2702; Secretary, Mrs. Mack D. Smith, Cleburne, Texas, Telephone No. 7. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th St., Fort Worth, Texas.

INDIANA

Indianapolis:
Chapter Master, Mr. Robert E. Schmidlap; Secretary, Mrs. Norma Strubbe-Beall, 902 N. Pennsylvania. Meetings 2nd and 4th Tuesdays, 8:00 p. m., Antlers Hotel, Blue Room.

South Bend:
Chapter Master, Mr. Wilbur L. Kline, 1156 Fox St., S. E. Meetings every Sunday, 7:30 p. m., 207 S. Main Street.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA

Toronto, Ontario:
Mr. C. M. Platten, Master, Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lanadowne Avenue.

Vancouver, British Columbia:
Canadian Grand Lodge, AMORC. Mr. Charles A. Carrico, Master, 1057 W. 7th Ave.; Mrs. D. L. Bolsover, Secretary, 876 13th Avenue, W., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:
Victoria Lodge. Mr. Ernest MacGinnis, Master; Secretary, Mrs. V. Burrows, Phone E-7716. Inquiry office and reading room, 725 Courtney St.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Wm. Monro Glanvill, Master, 630 Maryland Street. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

DENMARK

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

ENGLAND

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

EGYPT

Cairo:
Cairo Information Bureau de la Rose Croix. J. Sapporia, Secretary, 27 Rue Salomon Pacha.

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

MEXICO

Quetzalcoatl Lodge, Donceles 92, Desp. 12, Mexico, D. F. Sra. Maria Lopez de Guzman, Master; Sr. Mauricio Leon, Secretary.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottagatan 18, Malmo.

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

DUTCH AND EAST INDIES

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

Spanish-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC. For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



The Mystical Aroma of Herbs



**Incarnation
of
Light**

This herb derived its name Hyperion from the sun god of ancient Greece. It symbolized the incarnation of Divine Light or Wisdom on earth. Its technical Latin name is *Hypericum Perforatum*. It is extensively mentioned in the alchemical writings of Paracelsus.



**Mysterious
Dittany**

This herb was first discovered atop Mount Dikte, on the mysterious island of Crete, by the ancient Greeks. It is immortalized in the poems of Virgil. Its technical name is *Origanum Dictamnus*.

How The Ancients Changed Their Environment

WHAT is the ethereal link between scents and our moods? The fragrance of a spring morning—the delicate perfume of growing things—*exalts* our spirits. The salty tang of a sea breeze *invigorates*—it excites the imagination and encourages bodily action. There are other odors which depress and plunge us into despondency.

Would you like to control your moods—and create a pleasing environment? Do you enjoy a restful atmosphere after a strenuous day? Nature has created such conditions deep within her forests and on the peaks of her mountain tops. But the ancient alchemists discovered her secret. They learned that from the sun, the air, and the earth, nature has drawn certain properties and embodied them in plants. This essence is released in their vapors—the *aroma* which they give forth. Thus the ancients were able to produce these effects *at will*.

Some of these herbs have been used for centuries by mystics, because of the *positive vibrations* they create. The poet Virgil immortalized them in verse. The great physician and alchemist, Paracelsus, wrote of their invigorating, stimulating influence. Kings sent great caravans across vast desert wastes to bring back cargoes of these strange herbs.

These Herbs *Free* To You

COMPLETE INSTRUCTIONS INCLUDED

Now we offer you, *free*, two of these most vital herbs. Try them—*burn them*. Notice their appealing fragrance—the *passive atmosphere* they create. Experience the breath of nature they bring into your home. You are only required to subscribe to this magazine—the "Rosicrucian Digest," for 6 months, at the usual nominal rate of \$1.50. Two packets, one containing *Hyperion* and the other *Dittany*, with instructions for their use, will be sent you at once. Herbs are rare today. This, therefore, is an unusual offer. Send your subscription today—and ask for this gift. Use the coupon opposite.

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Rosicrucian Park
San Jose, California
Gentlemen:

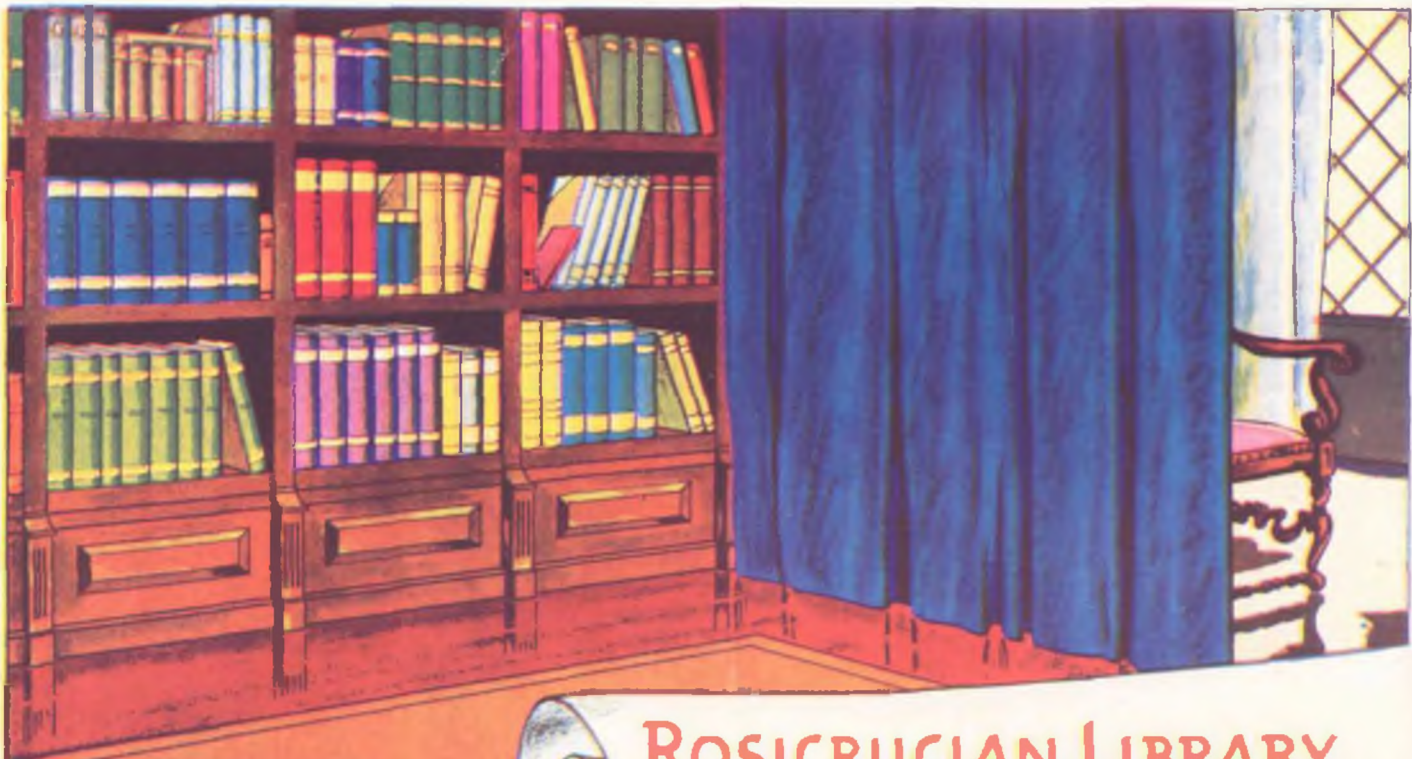
Enclosed please find \$1.50 for a six months' subscription to the Rosicrucian Digest. Send me at once, free of charge, the two herbs, Dittany and Hyperion, with instructions for their use.

NAME

ADDRESS

(These herbs are not offered for medicinal or curative purposes.)

The ROSICRUCIAN DIGEST, San Jose, California, U. S. A.



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