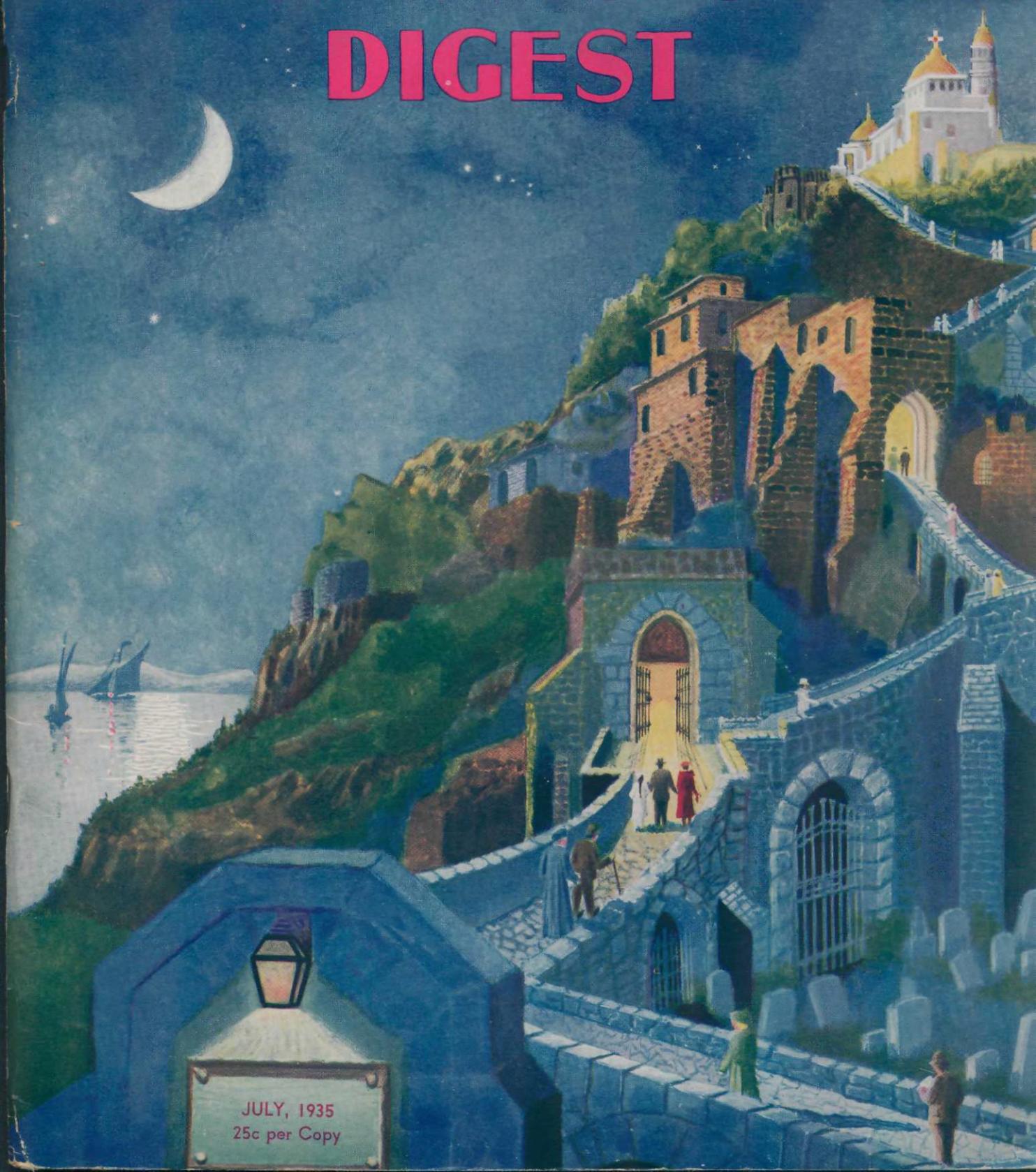
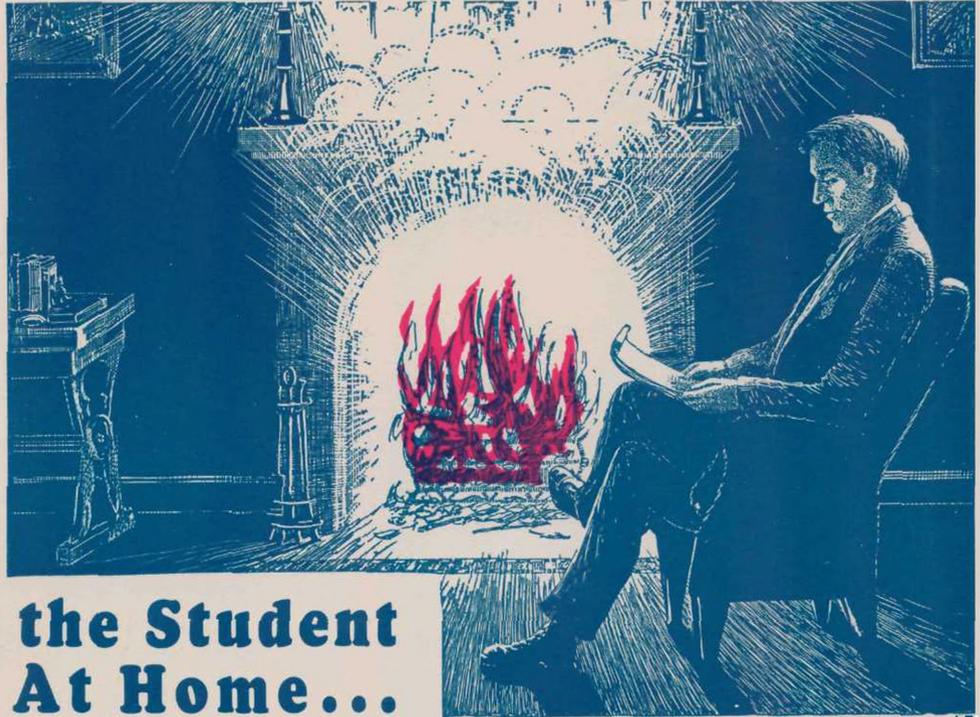


# THE ROSIKRUCIAN DIGEST



JULY, 1935  
25c per Copy



**For the Student  
At Home...**

**THIS MONTH'S SUGGESTION**

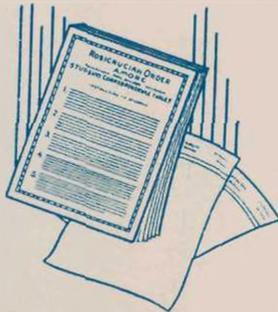
## A Meeting of the Minds

When you write, you have one party in mind. That party may be one individual or a group of them, but your thoughts are alone for them. You do not wish your thoughts to reach a mind or minds for whom they were not intended. Furthermore, you do not wish others to interpret your ideas for you. However, this is only possible when you take the proper precautions to see that your communications are brought directly to the personal attention of your correspondent.

The Rosicrucian student who fails to properly address his or her communications, or give all needed information for their proper delivery, causes his or her letter or report to be read, interpreted, and handled by many persons before reaching its proper destination.

To avoid such conditions and to facilitate a prompt reply to communications, we have prepared a special large Correspondence Tablet for students, at an economical price. The cover of the tablet is also especially useful. Besides being a blotter, there is printed upon it all essential instructions as TO WHOM, WHERE, and WHEN TO WRITE. At the top of each sheet there is printed information for the proper direction of your letter. The stationery consists of a light, strong, and good quality bond paper.

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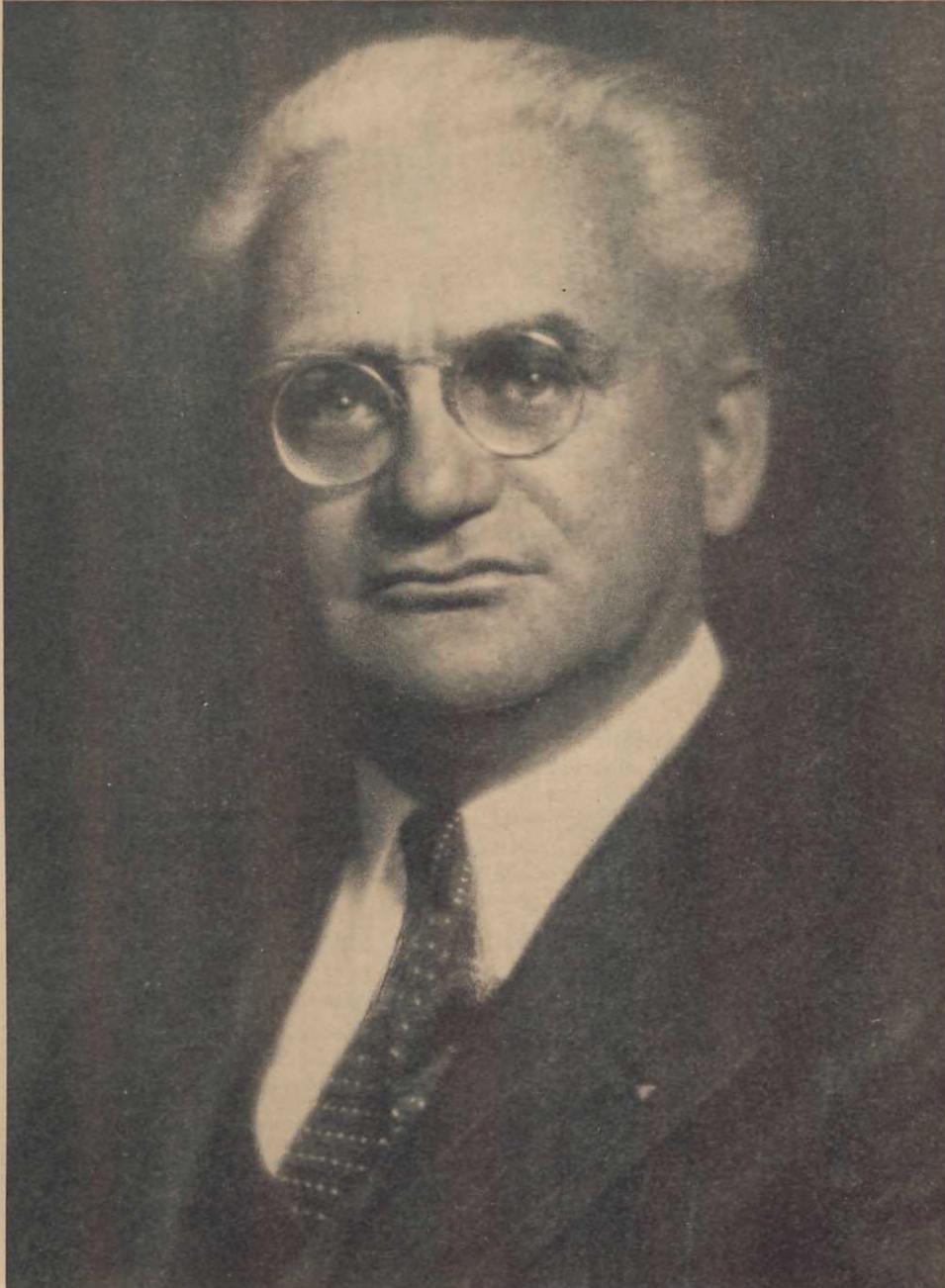


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CORRESPONDENCE  
TABLET**

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**ROSICRUCIAN SUPPLY BUREAU  
SAN JOSE, CALIFORNIA, U.S.A.**



SIGMUND J. MARX, K. R. C.  
*Grand Councilor and Inspector General*

Frater Marx was an enthusiastic representative of the Order for the midwestern district, and an indefatigable worker among the members. He assisted in establishing various chapters including those at Reading and Philadelphia, and was a prominent figure in the 1934 national Convention at San Jose. He and his wife left their home by automobile for the Convention this July, and as a result of an automobile accident he passed through transition on Sunday, June 23, while his wife was seriously injured. All of our members, and especially those in the eastern part of the United States, will greatly regret this unexpected passing, and we will miss our Frater's valued services. He was truly worthy of attaining the Higher Initiation, but we shall miss his earthly companionship.

*(Courtesy of Rosicrucian Digest.)*

# Unmask your mind



## PLAY YOUR TRUE PART IN LIFE

HAS life been casting you in the role of worry and strife? Have circumstances been masking you with fear and doubt about what tomorrow will bring? Do you find it difficult to bring to the front your old spirit of buoyancy and confidence you once had? Are your words of assurance to friends and relatives but hollow mockeries of your true feelings?

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Challenge these statements, if you wish, by writing today for the Free Sealed Book. It has within its pages a warm, cordial message of fellowship, hope, and inspiration. No man or woman can be raised to the higher places in life without their effort. If you are willing, however, to do half of what is necessary to bring about a change in your life, then write today for this Free Sealed Book. I can assure you that in a few weeks from now your view-point of life will be so changed that you will not be able to recognize your old ways of living and thinking.

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Scribe S. P. C., The Rosicrucians (AMORC)  
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Please send me, without obligation, the Free Sealed Book which explains how I may obtain the secret principles for the unmasking of my mind.

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[AMORC]

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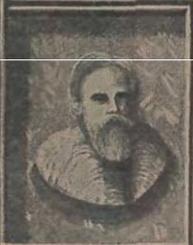
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIII

JULY, 1935

No. 6

## CONTENTS

Page

Sigmund J. Marx, K. R. C. (Frontispiece).....	201
The Thought of the Month: A Time of Celebration	204
"... And the Great Unknown".....	206
Cathedral Contacts .....	210
Shall We Guide Causes or Remedy Effects?.....	212
Ancient Symbolism .....	216
The Torchbearers of AMORC.....	217
Practical Metaphysics .....	219
Pages From the Past: Darwin.....	221
Last Call to the Convention.....	226
Regarding Concentration and Meditation.....	228
Sanctum Musings: The Prevention of Ill Health....	233
New Mural Beautifies Rosicrucian Park (Illustration)	237



PAREZ



EINSTEIN



ARISTOTLE



ST. MARTIN



NEWTON



BACON

Subscription to The Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents each.

Entered as Second Class Matter at the Post Office at San Jose, California, under Act of August 24th, 1912.

Changes of address must reach us by the tenth of the month preceding date of issue.

Published Monthly by the Supreme Council of  
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

The  
**THOUGHT OF THE MONTH**  
 A TIME OF CELEBRATION

By THE IMPERATOR



THE month of July offers us much food for thought in connection with the revolutionary changes made in the forms of modern civilization. In the United States of America, of course, July 4, called Independence Day, is celebrated as the anniversary

of one of the greatest steps taken in a forward manner for the independence and progressive evolution of civilized beings. But in other parts of the world the month is singularly and signally important in a similar manner. On July 14 in the year 1789 the French Revolution began, which history records as an outstanding event in the modernization of human rights and interests, and this day is known as Bastille Day.

The first day of July is the anniversary of the birth of Canada. When we stop to think of what the Dominion of Canada has accomplished in turning vast unsettled and unattractive lands into magnificent cities, great estates, ranches, and picturesque parks, and in building up a tremendous nation of highly cultured and progressive citizens, and also realize that all of this was accomplished in sixty-eight years, we see what can happen when civilization steps forward in one of its cyclic movements. It should be remembered also that with all of the population in Canada today constituting large cities and a mighty, potent nation, there are several million Canadians who have migrated to the

United States and live on American soil. These should be added to the total population of Canada's citizens and devoted supporters, for no Canadian ever loses his love and staunch support of his native country even though circumstances tempt him to live in other lands and become a naturalized citizen under another flag.

During the month we find the birthday anniversaries of such persons as Coolidge, J. D. Rockefeller, Finley Dunne, Tarkington, and Henry Ford.

A few of the interesting events that have occurred during the month of July in past years present to us an idea of the diversified activities of human nature. On or about the 20th day of July in the year 1927 young Mihai, five years of age, became King of Roumania. What a story of the strange demonstrations of that which is called *fate!* A child robbed of its complete freedom and happiness to assume the fateful and unhappy position of a king, while other children of the same age born in the same country, perhaps in the same section in a city, remain in poor families and attain no fame at all! And on that same 20th of July in the year 1869, Thurston, the famous magician, was born. He lived to perfect his art to such an extent that the smoothness, sureness, and subtlety of his acts caused millions of persons to doubt that only mechanical craftsmanship and purely mental and physical skill accounted for all of the mysterious things that occurred in his presence. Human nature preferred to think that he possessed some mysterious *supernatural* power, but he retired from public entertainment work leaving many thousands convinced that some-

thing more than ordinary trickery or magic guided his professional work. There is ever a tendency in human minds and hearts to attribute to the supernatural that which is not easily comprehensible. That psychological tendency on the part of mankind is accountable for many great frauds that have been perpetrated on the public and will continue to be perpetrated in response to the same urge for many centuries to come.

It was on the twenty-third day of July, 1885, that General Ulysses S. Grant passed through transition, creating a great international sorrow in the hearts of many, many thousands who knew him and loved him. His body was finally encased in three elaborate and expensive coffins of various materials including metal, and a tomb was eventually built to contain these coffins which cost \$600,000.00. It is strange how human beings will spend a hundred times more to build and maintain a huge structure to house a lifeless body when that same public would not give one-tenth of that amount to have made him happy while he lived.

On the other hand, on the 21st day of July in the year 1926 — just a few years ago — there ended a great trial and inquest hearing and investigation in Dayton, Tennessee, to determine, if possible, whether the story of creation as found in the book of Genesis was literally and completely true in every word and thought expressed therein, or whether the findings of modern science modified that account and gave us a truer and better picture of the real details to substitute the allegorical one contained in many Christian and non-Christian writings. The decision was in favor of the Biblical account; thus we see that a group of a few men could steel themselves against the Cosmic impulses and urges toward modernization and a broadening of our vision, and force the majority of men and women to look upon the ancient records as far more reliable than that of the present time. While we were honoring great men of the past that brought freedom of thought and action to modern civil-

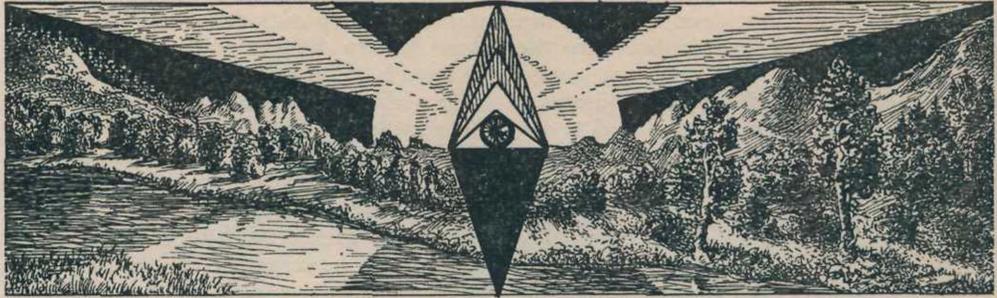
ized nations, a jury convicted John Scopes, a teacher in a high school, for daring to step outside of the old orthodox beliefs and teach what modern science had proved to be true or nearly true. Mankind wants the truth and yet he must have that truth served to him in a form that does not shock his ancient and honored, respected and proved traditions and ways of thinking. He who dares too greatly to advocate the truth and reveal new knowledge brings himself to a place and a time where some of his followers and a majority of thinking people are ready to crucify him, unless he is hypocritical enough to veil his teachings in garments of ancient thought.

In most civilized countries the month of July is one of the warm months when millions of persons will seek recreation and pastime interests in the out-of-doors. Some will go to the mountain tops, declaring this to be the only place where peace and rest can be found. Others will go to the valleys, seeking solitude and comfort. Others will join with excavating parties and go to distant places, while others will stay at home. The poor will wonder in what sense some days or weeks of the summer can be called happy and joyous vacation days, while they labor with no change in their customary habits. And the wealthy will wonder how they can emulate or imitate the happiness, the satisfaction, which the poor find in remaining at home. Each group will envy the other, while a few who know the laws and principles will realize that each hour and day of the week, month, and year can be made what we will it to be, regardless of the expenditure of money or a consideration of time and place.

Certainly, the month of July offers opportunities for greater expression of freedom in thought and action than many of the other months of the year, and if we take advantage of this period and make it serve in broadening our vision of life and adding to our intimate contact with nature and mankind, we will make it truly a revolutionary month in every sense of the word.

● READ THE ROSICRUCIAN FORUM ●





## “... And The Great Unknown!”

By FRATER JOHN GOTTLIEB HALBEDEL, F. R. C.



WHEN the Hawaiian Islands were still mountain tops in a land of perpetual spring, and the pyramid of Cheops was not yet built, man sought to pierce the mysteries of nature. Long before Atlantis disappeared, leaving but a few mountain peaks to posterity, which now are known as the Azores, man attempted to penetrate the riddle of the universe. Long before Noah received the Command to build his Arc to weather the coming Deluge, and long before men's tongues were confused during the building of the famous Tower of Babel, men were wont to gather in certain places to discuss what puzzled them and intrigued their minds.

Long before Mark Anthony and Cleopatra chose to journey together in another life, and long before Socrates sought refuge among his disciples to escape the distracting tantrums of a termagant wife, men sought to search out the secrets of the world about them.

Men philosophized long before Euclid conceived and formulated his now famous postulate of parallels, which was destined to drive mathematicians to distraction for twenty centuries, and which some geometers struggled to prove, only to be invariably compelled to relinquish their work as a useless task because forced to the distracting realization that the celebrated Euclidean postulate of parallels was incapable of proof. And most certain it is that long before the mythologies of India, Persia, Greece, Rome, and the Sagas of the North were written, and the Story of *The Nativity* became accomplished facts, the mind of man sought to penetrate the unseen and observe the invisible.

When men's thoughts first sought to pierce the veil of a world intangible, like beams of light breaking through a thinning fog, they had become philosophers. When men first experimented with the tangible earthly things and substances, they had become scientists. Henceforth, then, man is first a philosopher and secondly a scientist. The philosopher reasons; the scientist experiments, observes, speculates, and doubts. Therefore, no man can be just one or the other. He must be both;

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1935*

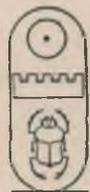
hence, it becomes obvious that man is a philosopher-scientist. Thought, study, observation, and experience cause him to formulate a philosophy of his own, which no amount of persuasion may change but is always becoming better with experience.

It is universally understood that every person has a conception of the world in which he lives, and also a philosophy that cautions him whither he should go and what he should or should not do when the compelling current of life has left him at the crossroad of an already eventful existence. If tutored by competent scholars in a school or system of philosophy, a person may still and forevermore follow the urge and dictates of his own philosophy which, with some exceptions, constitutes the sum-total of his experience as a philosopher-scientist in a world of beings and things seen and unseen, but with this difference: a person's thoughts are guided into constructive channels and his efforts directed in a practical way and to serve practical purposes. This is undoubtedly a considerable improvement over the personal philosophy without proper guidance.

The story of philosophy has been written in practically every language and wherever told it thrilled the souls of men; and whenever its story is finished one invariably is forced to the realization that the utopia of every philosopher is conceived as a land peopled with a race of men and women living in peace and prosperity, governed by the experts in the various trades and sciences, and guided by the wisest of their men. The philosopher's utopia presented in *The Republic* of Plato is of an extremely delicate nature, being patterned after a spiritual, mystical conception rather than in conformity with the more materialistic views and moral precepts of his time. The idealism of Platonic philosophy, therefore, is opposed to materialism and sensationalism. With Plato and Aristotle, the former as the teacher of the latter, as with most of the great Greek thinkers, philosophy was not looked upon as mere speculation or to while away one's time. To these noble souls "philosophy meant wisdom, and wisdom meant wise

action; wise action meant virtue, and virtue meant the attainment of perfection—Nirvana." To the philosophic soul Nirvana represents that ecstatic state of being in which the soul is returning to its Source by being absorbed into Deity. Time came when Plato the teacher, and Aristotle the pupil, rose from their beautiful gardens and halls of learning and joined the Great Masters, bequeathing to posterity their writings. Their great works were destined to exert a great and constructive influence over men and nations and determined the destinies of races of men and women and kings and rulers.

Plato and Aristotle are looked upon as the last of the ancient philosophers. It is significant to note that it was the mission of these two intrepid souls, the last of their famous line, to create and bequeath to thousands of succeeding generations of men and women their immortal works and writings that were to prove of inestimable value as very practical guides to kings and emperors, presidents and governors, lawmakers and lawgivers in the governing of those incapable of self-government. Plato's mystic idealism, in the light of later historical and scientific developments and achievements, appears almost prophetic in its transcendental aspect as a philosophy. The *Politics* of Aristotle, his pupil and disciple, contains a more tangible structure of philosophy, one that seems more acceptable to those less idealistic than Plato. The *Republic* of Plato and the *Politics* of Aristotle have proved a veritable treasure as a source of knowledge and reference for statesmen, teachers, and students of philosophy and science. With the death of Plato and Aristotle, who to modern times represent the entire school of Greek Philosophy, the glorious age of brilliant philosophers came to a close. Their legacy to the coming generations was a constructive system of philosophy and of social and political science. While the names of Socrates, Plato, and Aristotle remained as eloquent symbols of three great lights in the firmament of ancient philosophy, philosophy all but died and passed out of existence.



Century after century passed. Philosophy seemed to be doomed to an interminable banishment from the minds of men. The intellectual darkness that crept over Greece and Rome finally enveloped all Europe. Superstition, ignorance, wars and revolutions which blunted the minds of men and stunted the growth of intellect and initiative in men and women alike in the course of centuries plunged nation after nation deeper and ever deeper into chaos and intellectual darkness. The people of many lands were at the mercy of those few whose personal philosophy of life was founded in the perverted doctrine of might is right.

The period of history between the death of Plato and Aristotle and Socrates and the birth of Francis Bacon, the first modern philosopher, was indeed one of hardships and decadence for all civilized peoples. The dark middle ages were dark indeed! Thus for a thousand years darkness hovered over every land and nation. Anxious eyes scanned the horizon of the future for a fearless torchbearer to bring light into this awful darkness. And to Francis Bacon fell the mission to wake philosophy from its millennial slumber. This came to pass in an age when mankind waited for some great soul—wise enough and fearless—to raise from the ruins and debris of centuries of wars and strifes the philosophy of Socrates, Plato, and Aristotle. To this wonderful man, who believed himself born for the service of mankind, fell the extremely difficult task and mission of redeeming philosophy from its entombment of a thousand years of yesterdays and heralding its resurrection in the dawn of a new and glorious age of philosophy and science. Sir Francis Bacon was the first great philosopher and thinker of modern times; just as Amenhotep IV is called the first modern King.

The strange life and political career of this truly remarkable man offer countless incidents and experiences reminiscent of the lives of famous personalities connected with the distant past. There are investigators and authorities on manuscripts who assert that Bacon is the real author of all the Shakespearean plays, so-called, basing

their assertions upon certain secret signs and symbols used by Bacon and found in all his writings. Bacon's *The New Atlantis* is not just a commonplace story of an ordinary imagination. It is to all intents and purposes a prognostication of much that has actually come to pass. *The New Atlantis* is the Utopia of Bacon, the philosopher-scientist. This remarkable narrative was never finished. Its author, much misunderstood by his contemporaries and abused for his kindness and generosity toward friends and enemies alike, died in retirement, leaving *The New Atlantis* only partly written for reasons sufficient unto its author.

Before Bacon passed on to join the intellectual lights that had shone in the firmament of philosophy and science before him, he, his extremely difficult mission fulfilled, bequeathed his soul to God and his body to the soil whence it had come. His name he left to the Ages past and to come; his works to foreign nations. His spirit is still a guiding factor in the world of philosophy, science, and literature. His works still exert a powerful influence upon the thoughts of men and women here and abroad. Francis Bacon's name is still revered by philosophers and scientists alike. It is indelibly written into the RECORDS of Father Time and added to the names of those who also have contributed their best to the welfare and progress of mankind and human achievement, being thus perpetuated to the Ages and future generations of men and women. In this manner passed away Sir Francis Bacon, Baron Verulam and Viscount St. Albans, English lawyer, statesman and philosopher, mystic and lover of mankind, joining his peers and having spanned the treacherous gap of a thousand years of mental and cultural darkness which had separated the ancient and the modern world. His singular mission was fulfilled. Bacon had linked the ancient world of Socrates, Plato, and Aristotle with the new world of philosophy, science, and literature. So mote it be!

Bacon's *The New Atlantis* was published posthumously with his last work, entitled, *Sylva Sylvarum*. *The New Atlantis* has been read by many and

criticised. However, few have been able to penetrate the subtlety of his reasoning in this particular manuscript and contribution to the wealth and gems of literature, which Bacon so effectively employed to veil the true purpose and character of his prophetic narrative, which is of an allegorical nature. According to his many critics the story (*The New Atlantis*) begins "in the most artfully artless way." This is truly the case; however, it is in this very artful artlessness that the subtlety of his philosophical reasoning is concealed; to trip up the unwary and especially those who are naturally inclined to jump to illogical, unscientific, and unphilosophical conclusions. In his own characteristic artful artlessness, Socrates, who possessed the most encyclopaedic mind of all time, ensnared his opponents and drove them either to distraction or forced them into admissions or silence. Bacon was no less subtle in his own way. *The New Atlantis* is a classic example of Baconian subtlety and philosophical reasoning.

The famous author of *The New Atlantis* had ample time to complete his remarkable narrative; yet it was never completed. Many scholars and his own friends and certain contemporaries regretted that this intriguing story was never entirely told. All wondered why its singularly gifted author left it unfinished. What prompted or prevented this strange man from continuing and completing his story of *The New Atlantis*? At times one is almost tempted to believe that Bacon *purposely* left incomplete the story of *The New Atlantis*, leaving it to posterity to supply the time, and the place, and the characters, as well as a happy ending to his allegory: A strange story of a strange voyage of fearless souls to foreign shores; of their fateful landing on an island peopled with a race of men skilled in many trades and sciences, and wise men, pious and merciful, and all versed in the practical wisdom of the sages of ancient times. This is Bacon's *UTOPIA*—the ideal state and republic of the philosopher-king and scientist.

### THE NEW YORK CHAPTER INVITES YOU

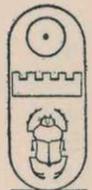
The Rosicrucian AMORC Chapter of New York City, located at 711 Eighth Ave., invites every member to affiliate with its activities or at least visit the Inquiry and Reading Rooms which are open week days from 1:00 until 8:00 P. M. There they will meet a congenial group of fellow members, have the opportunity to discuss the teachings and associate with others of like mind.

The general public is also invited to visit the Inquiry and Reading Room of the organization at its New York address. Full information regarding the Order and its activities can be obtained, as well as very interesting and attractive literature without cost or obligation. You who live in the vicinity of New York, take advantage of this opportunity.

### WHY NOT BECOME A BOOK REPRESENTATIVE?

The Rosicrucian books are very appealing. They are interesting to persons in all walks of life. During these troubled times, more and more persons are inclined toward works on metaphysics, occultism, philosophy, psychology, New Thought, and kindred subjects. This is indicated by the increased demand for these works at public libraries.

There are a number of people in your community who would be interested in purchasing these books from you if they knew you had them for sale. A fair profit is allowed on the sale of each one of these works. We suggest that you write to the Rosicrucian Supply Bureau for full information as to how you may become a book representative for the Rosicrucian Supply Bureau.





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



THROUGHOUT the world today there are newer and more enthusiastic movements originating and starting with enthusiastic action—looking toward the revival of religious thought—than at any other time in the past several decades.

Strict orthodoxy is being challenged, but religious tendencies accompanied by profound, sincere, religious thought

and the proper respect for Divine principles and spiritual qualities are increasing in the hearts and consciousness of the peoples of the civilized world.

The so-called youth movements, designed to reawaken the interest of young people in the spiritual values and the Divine principles, are making great headway in almost every land, even in those countries where complete religious freedom has been denied. Ancient doctrines and creeds are being modified, the dogmas of yesterday are being extended and widened, and a more hopeful view-point is being created in the consciousness of thinking people.

*Two Hundred Ten*

*The  
Rosicrucian  
Digest  
July  
1935*

A man without a religion is worse than a man without a country. He is totally lacking in that inspired and inspiring element that leads him along the evolutionary path toward higher and more idealistic goals. The study of ethics and morals may make a man learned in the natural and unnatural laws of human action and relationships, but nothing except a religious devotion and a spiritual comprehension of things will take him to the greater heights which constitute the goal of his journey through life on earth. The materialist or the individual who negates the value of religion and stifles the Divine impulses within him is lost to the higher and better things of life. The extreme fanatic is of the same type as the one who denies all things of a religious nature, and it is the mind that projects its consciousness in the middle course that is truly harmonized and attuned with the spiritual kingdom.

The work of the Cathedral of the Soul was born in this modern spirit of toleration in religious matters. It offers an opportunity for those of any creed, and all creeds, and those of no creed at all, to learn through inner experience of the existence of Divine Consciousness in man which ever seeks to lift itself upward in attunement with its great source and inspiration.

If you as a reader of this magazine have not given yourself the sublime and unequalled joy and happiness that comes from religious devotion and Divine meditation and contemplation, you should indulge in the periods of the Cathedral of the Soul, unite with thousands of us in attuning our inner selves with the higher intelligence and consciousness of this universe, and sense a distinctive quality of this kingdom of God in the universe as compared with the morbid, sordid, unsatisfactory things of our earthly material physical life. If you have not read the little book called *Liber 777*, dealing with the Cathedral of the Soul and its eminent and far-reaching benefits uncontaminated by any sectarian or commercial elements, secure the book at once by writing to us as instructed above and enjoy with the many thousands of happy followers this religious and inspiring principle. Make the Cathedral of the Soul your spiritual home in the Cosmic where you may dwell in peace and harmony with all of mankind free from the restrictions and limitations of race, creed, color, or social position, where you are equal with all of God's children and face to face with the presence of the Holy Assembly awaiting your entrance into the realm of peace, health, and happiness.



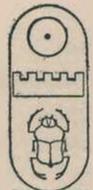
REMEMBER THE CONVENTION DATES — JULY 14-20

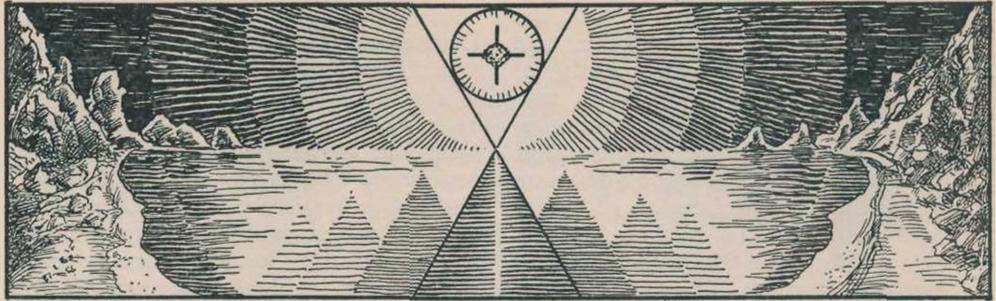
### THE WINNERS OF THE MEMBERSHIP AWARD

It is with great pleasure that we announce that Frater Albert Edward Galloway has won first prize in the recent Membership Contest, which first prize entitles the Frater to transportation to the Rose-Croix University and free tuition for one semester. The Frater has worked hard in behalf of the organization, and we are pleased to know that he won this unusual award.

Second place goes equally to Frater Onton Simonitsch and Soror Marie C. Lewis, their award being honorary life membership.

But the Grand Lodge also wishes to express its appreciation to the several thousands of members who, though they may not have won any of these awards, have faithfully assisted the Order and participated in its extension, and we hope that each will continue to do so for the same noble purposes which inspired them to serve.





## *Shall We Guide Causes or Remedy Effects ?*

By FRATER JOHN AMI



WE ARE today becoming what tomorrow we will be. Now is the only time at our command to determine our destiny. Yesterday is gone and tomorrow will be too late. Intelligent direction of the forces which surround us today is our only salvation.

If our civilization is to succeed, we will have to go back further than we have been going to deal with the problems that confront us. It will be necessary for us to meet these problems when they are in their intangible form and before materialization has taken place, if we are to deal with them economically and successfully. Our problems come silently out of the unseen and at their source have been in a liquid form when they might easily have been molded for our benefit. In other words, we are today struggling with events which might easily have been mastered had we taken them when they were causes. The question is: shall we continue to ignore causes because they are immaterial and

intangible and therefore difficult to discern and spend our lives struggling with events, many of which have gone beyond our control?

We find ourselves today exerting strenuous efforts to meet in a practical way the problems which confront us, whereas, had we been able to sense the unseen and silent forces, which brought them about, these problems would have been solved before they became concrete and difficult problems. Our intelligence is not very very far-seeing or we would not be in the undesirable position which we occupy today. Critical and destructive things happen to us and we set about immediately to use our intelligence and scientific knowledge to discover what it is all about. In tracing back the history of these things to discover the causes, we find strange footprints along the way, about which we have some very profound ideas. When we get to the end of the road, however, we are able to identify these footprints; we find that they are our own. Then we wonder why we were unable to discern the direction in which these footprints were leading us at the time they were made.

We are a race of profound analysts. We have become most scientific in an-

alyzing things after they have materialized. We seem to know so little about them before they reach that stage. We sometimes wonder if it would not be more practical for us to be more theoretical in at least attempting to understand and direct the forces which are now in the process of bringing about our future events. It is quite possible that we will find the causes of most of our troubles within ourselves.

Yet the trend of events seems to be encouraging. One of the outstanding features of our present situation seems to be the earnest efforts that people are making to understand the society in which they are living. The last few years have taught us very forcibly that the present is the child of the past. We are beginning to discover that the man of the future is the child of today. Our analysis has taught us the painful fact that the causes which have brought us to our present undesirable condition came into being twenty-five or more years ago. The world is in a state of flux. Great silent and unseen forces are at work determining the trend and the form of our future civilization. Now is the time for us to determine what that civilization shall be a decade and half a century from now.

Perhaps there is no better indicator of the trend of the times and the direction in which these forces are driving us than certain passages from President Roosevelt's recent message to Congress. A President's message is always a criterion of the times. He states:

"We have undertaken a new order of things. We have proceeded throughout the nation a measurable distance on the road toward this new order. . . .

"Throughout the world, change is the order of the day. In every nation economic problems, long in the making, have brought crises of many kinds for which the masters of old practice and theory were unprepared. In most nations social justice, no longer a distant ideal, has become a definite goal, and ancient governments are beginning to heed the call.

"Thus the American people do not stand alone in the world in their desire for change. We seek it through tested, liberal traditions, through processes

which retain all of the deep essentials of that republican form of representative government first given to a troubled world by the United States. . . . Thinking people in almost every country of the world have come to realize certain fundamental difficulties with which civilization must reckon. . . .

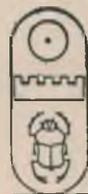
"We find our population suffering from old inequalities, little changed by past radical remedies. In spite of our efforts and in spite of our talk, we have not weeded out the overprivileged and we have not effectively lifted up the underprivileged. Both of these manifestations of injustice have retarded our happiness. . . .

"We have, however, a clear mandate from the people, that Americans must foreswear that conception of the acquisition of wealth which, through excessive profits, creates undue private power over private affairs and, to our misfortune, over public affairs as well. In building toward this end, we do not destroy ambition nor do we seek to divide our wealth into equal shares on stated occasions. We continue to recognize the greater ability of some to earn more than others. But we do assert that the ambition of the individual to obtain for him and his a proper security, a reasonable leisure, and a decent living throughout life is an ambition to be preferred to the appetite for great wealth and great power. . . .

"The people of America are turning as never before to those permanent values that are not limited to the physical objectives of life. There are growing signs of this on every hand. In the face of these spiritual impulses, we are sensible of the Divine Providence to which nations turn now, as always, for guidance and fostering care."

Never in the history of the United States has a President written such a message to the Congress. This message must stand out as a great beacon light of tendencies to guide us in our efforts to meet the problems of the present age and to teach us wisdom in bringing about a satisfactory future civilization.

May we look at one other outstanding indicator and light that is being shed upon the present crisis: that is the report of the National Resources Board,



which is undoubtedly one of the most important public documents published in a decade, insofar as indicating the trend of our future course is concerned. This is the first definite, outstanding national step that has been taken which would indicate that we shall attempt to plan our future by directing the forces which now surround us and which are to determine our destiny and happiness.

This report states that the national resources of America are the heritage of the whole nation and should be conserved and utilized for the benefit of all of our people. It states that the gains of civilization are essentially mass gains and should be utilized for the benefit of the many rather than the few. This report brings together for the first time in our history exhaustive studies on national planning, and lays the basis of a comprehensive, long-range, national policy for the conservation and development of our fabulous national resources.

It also states that human resources and human values are even more significant than the land, water, and minerals on which men are dependent, that the application of science to the reorganization of resources is not an end in itself, but should be carried on in order to decrease the burdens imposed upon labor, to raise the standard of living and enhance the well-being of the people. It states that planning consists in the systematic, continuous, forward-looking application of the best intelligence available to programs of private affairs in the public field as it does to private affairs in the domain of individual activity.

It states that several considerations are important in looking at plans for planning. First, the necessity and value of coordinating our national and local policies instead of allowing them to drift apart, or pull against each other with disastrous effect. Second, the value of looking forward in national life in advance rather than afterward, of preventing the fire rather than putting it out. Third, the value of basing plans upon the most competent collection and analysis of facts.

Also, planning does not involve setting up a fixed and unchangeable system, but on the contrary contemplates readjustments and revisions, as new situations

and problems emerge. Wise planning is based upon control of certain strategic points in a working system to insure order, justice, general welfare. We do not stand at the broken end of a worn-out road, but look forward down a broad way to another era of American opportunity. Among the nations of the world, America has stood and still stands for discovery, for fearless experiments, for ready adaptation to new conditions. When we are resigned to drifting, too weary to plan our own American destiny, then stronger hands and stouter hearts will take up the flag of progress and lead the way out of difficulties into attainment.

If we need to look further for an indication of present trends, we might quote from the recent pamphlet, issued by Henry A. Wallace, Secretary of Agriculture, "America Must Choose":

The problem of statesmanship is to hold a policy leading toward a higher state for humanity and to stick to that policy and make it seem desirable to the people in spite of short-time pressure to the contrary. True statesmanship and true religion have much in common. Both are beset by those who, professing to be able politicians and hardheaded men of affairs, are actually so exclusively interested in the events of the immediate future or the welfare of a small class that from the broader, long-time point of view they are thoroughly impractical and theoretical. . . .

"Enduring social transformation such as our New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists, and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past.

"It is a belief often expressed nowadays that men are born greedy, with a strong self-seeking strain of meanness inherent in their makeup; and that you can't change human nature. I cannot believe it. It sounds to me like a sheltering, modern rationalization built from the despised and all but forgotten Puritan concept that "Only man is vile." The real need now is not to change human nature but to give it a new

chance. And in trying to simplify to myself the change of ways by which we may all, as a people, come in time to personal freedom, personal security, and to the sort of self-respect which makes life worth living, I keep coming back to the question of fear.

"If we could rid the general mass of our people of that paralyzing fear which breeds and grows at a bare sustenance level of wages and prices, and which spreads in time to infect the whole of business and society, it is conceivable that we could proceed in time from an economy of denied plenty, with heaping surpluses next door to bitter hunger, to an economy of potential abundance developed to the uttermost and ungrudgingly shared.

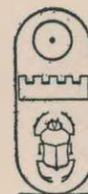
"The President has said, in a talk to his Hyde Park neighbors, that the purpose of the New Deal is to revive that feeling of mutual obligation and neighborliness which marked our early pioneer settlements, and to make that spirit effective throughout the modern interdependent community, the nation as a whole. I wonder if one reason that the people in those simpler societies were more neighborly, and less inclined to prey upon one another, was not simply that their fear was of nature rather than of their fellow men. They knew for certain that they did not have to gouge other men in order to live and provide for their own. They were free men, secure. They were not driven by that fear of nameless forces which haunts both farm and city faces throughout this world now. They were not forced to strike out blindly against these remote, anonymous forces; and to be uncompromising, hard and mean in self-defense. I feel that in all civilized countries we are all heartily sick of such meanness."

As we view the startling and illuminating statements made in the President's message, in the report of the National Resources Board, and by Secretary Wallace, we may well ask: Is the only hope of the world to put Christ in the market place? A writer in the London Morning Post says, "The crucial question is how are we to evangelize economics. The world lacks some unified principle in human life which should

bring all human relationships into a divine harmony. The apparent withdrawal of the Christian churches to any claim to effective leadership in the vast issues which press upon our society is both for the church and the world the most menacing factor in our predicament."

To whom shall we look for deliverance? No political power, no class has brought us to this crucible of misfortune and suffering. Even though we might have been debauched by an unscrupulous group, we will look in vain if we look afar for some miraculous leadership to lead us out of our tribulations. We will be disappointed if we expect that forces outside of our own communities are to bring us permanent relief. The community is the unit of the present civilization and the community must face and solve its own problems and pay its debts. In the community character is built, leadership is developed, government and society are molded and civilization is made. When the community fails, the nation totters. Those salient factors which make a nation great—character, loyalty, justice, and righteousness—come out of the community. Citizenship, manhood, and virtue, if they are taught at all, must be taught to the individual in the community. The proper functions of government, the great purposes of industry, the responsibilities of society, and the inspiration of religion must be developed in the community. Communities must have righteous leadership if we are to have a righteous nation.

They who will perform the greatest service for their country in its future economic and social development, will be the men who are able to lead its people to use the gifts which Providence has bestowed; for, after all, the most vital and important work that lies before these leaders is their work with men and not their work with natural resources. The quality of the men will determine very largely the progress and soundness of the development. The spirit of the men to whom falls the privilege and duty of bringing order out of the present chaos and the courage and unselfishness which they may display will, in the end, be the determining factors in the future civilization.

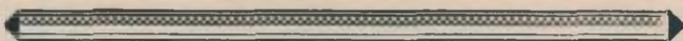
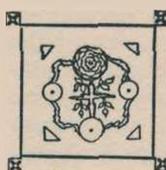


And we must come at last to that factor which always has and always will determine the greatness and beneficence of any project in the economic and social field, and that is the spirit of the men who are called to leadership in the work to be accomplished. If we can be assured of wise leadership in government, in industry, in education, in religion for the years to come, if we can be assured

that these leaders will be able to inspire in the souls of the people a satisfactory vision of the future and can establish in them a permanent faith in themselves and in each other and a conception of the welfare of the whole; then we may be assured of the greatness of our future civilization and the happiness of its people.



● READ THE ROSICRUCIAN FORUM ●



## ANCIENT SYMBOLISM



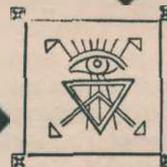
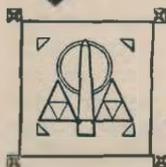
Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



### THE PHENIX

Emblem of Immortality and Resurrection. A fabulous bird of antiquity; was said to be like the eagle in form and size, but of very beautiful and vivid plumage, mostly gold colored and crimson.

Among the Egyptians it was the emblem of the soul. It was said to live about six hundred years, and then to make a pyre of aromatic gums and spices, lighting the pile with the fanning of its wings and then to be consumed; and from its ashes it arose re-invigorated and with its youth renewed. Although this myth has long since been proven false, the Phenix is still a favorite emblem.



*The  
Rosicrucian  
Digest  
July  
1935*

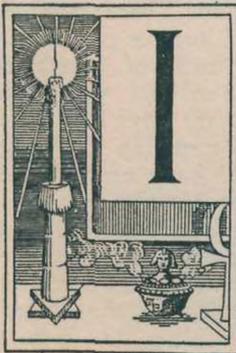
*This series of articles dealing with symbolism will be published later on in a small pamphlet or book. Members need not mutilate their magazines, therefore, by cutting these articles out and preserving them in a scrapbook.*



## The Torchbearers of AMORC

THEIR PLACE IN THE GREAT SCHEME

By FRATER HARVEY MILES, F. R. C.



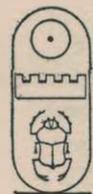
IT IS A real comfort to the Fratres and Sorores of AMORC who have passed through the various degrees and have entered the Illuminati with understanding and perspicaciousness of future years, to know that AMORC has a

division of Torchbearers, as well as Kindlers.

These children of Rosicrucian parents have the most wonderful opportunity that any child could have in this life—that of being born in an environment where God's laws, principles, and high ideals are constantly being discussed and practiced. They are not burdened with false knowledge of man and his Divine Creator which, in future years, will make them slaves to dogma, and which they will have to discard as unsound and unreal. They are born in an atmosphere of love—love of nature and all that is manifested in this earthly domain in the name of God and the Cosmic laws. These children are born mystics and are the future masters and leaders of Rosicrucians throughout the world.

Rosicrucian children are different from other boys and girls, because of their natural philosophic perception of things so early in life. We know that youngsters are all mischievous at times and often exaggerate their play to such an extent as to make it very costly to parents. But the children who study the Rosicrucian teachings through the Torchbearers' Division of AMORC learn very early the value of things and are much less destructive than other children who are deprived of this wonderful training.

The Torchbearers are taught to be lovable and kind to everyone and everything that God has made and whenever they observe sorrow or grief manifesting in their community and environment, they are instructed how to hold certain thoughts of kindness and love for those who are under the strain of misfortune and adversity, so by their own life and light they can help to bring peace and happiness to the whole world. Each Torchbearer knows that he is a light in the universe, and that by making his own life and light brighter others with whom he associates will automatically be benefited. He knows that his own THOUGHTS affect his light and cause it to become brighter or tend to make it dull, and so he guards his THOUGHTS well—even better than his adult brothers and sisters—for



he is ambitious to become an honor to his community and country and his thoughts are his most potent factors.

Every Frater or Soror in AMORC should take a personal interest in the Torchbearers' work, and wherever there is a Chapter or Lodge of AMORC they should inquire about the Torchbearers Division and help to build it up in strength, encourage the young aspiring souls in the work they are doing, and lend a helping hand to the officers of that Division in every way possible. Every Rosicrucian who really understands the soul of man knows that these Torchbearers are living in the most impressionable years of their lives, and that what is given to them now in the way of knowledge will remain with them as long as they live, and as they grow into adulthood they will be living examples of Rosicrucian mysticism. They will have the poise of true mystics, the manners of cultured people, and the minds of philosophers. They will have the power and sapience of their birthright — qualities which every Rosicrucian should have today.

The Torchbearers' Division is not only for Rosicrucian children. The studies are given to any child whose parents are willing to have their children impressed with the beautiful and constructive lessons of the Torchbearers; in fact, at the present time, there are about as many children of non-members active in this work as there are children of members. As a rule, when parents see the effect of the teachings on their children, they begin to inquire about affiliating with AMORC themselves.

As I write this article for "The Rosicrucian Digest," my eyes are attracted to a photograph which has come to me through the mail. It is the photograph of three of the most beautiful children I believe I have ever seen. The boy is about the age of four, his sister about six, and a little baby, who seems to be about a year old. These three souls have met with a most deplorable misfortune, and the stigma may be carried throughout their lives. Their father was an excellent carpenter and contractor, and an honest citizen of excellent character. He worked hard to accumulate a

few dollars and build a home for his wife and family that they may have comfort, peace, and happiness in this incarnation. But he was tricked into various business deals by crafty men who prey on honest working men and women, like a hawk preys on young rabbits and young fowl. He was swindled out of everything he possessed and found his family and loved ones without a home. He grew resentful and under psychological conditions was drawn into bad company. The culmination of his adventures led him to prison. It is not necessary to quote just what his act was that determined his sentence. Suffice it to say that he was determined to regain some of the money out of which he was swindled. But his approach was quite illegal and he was caught in his first attempt.

The mother of these children is failing in health and can no longer support these souls of adversity. These children will soon be ushered into a public institution to remain until of age and while there, will have this stigma thrown at them by other boys and girls who do not think nor realize what the effect of this act will have upon these three children, and what the final results may be. They do not realize that by constantly gibing and jeering these children they are causing resentment to register on their minds and that when this resentment grows bitter, the results are something drastic; and finally the children grow into manhood and for their drastic acts are transferred to a house of correction, or prison, which is just a breeding place for crime, and all because children are not taught to express love to their fellow-beings who have met with misfortune.

What a wonderful thing it would be if we could have the children who are confined to homes of correction and other public institutions, studying with the Torchbearers and learning their philosophy so that when they meet with new boys and girls whose lives have been made bitter through no fault of their own, they would immediately try to help them find happiness, rather than drive them on to destruction by constantly reminding them of the shame that has befallen them causing their

*Two Hundred Eighteen*

very souls to burn with hate, until that hate consumes them in its own furnace.

Every Rosicrucian student should think of this and realize that he is going to incarnate on earth again some day, and his greatest wish could only be that he be born of parents who are Rosicru-

cians, and that he be given the opportunity to learn the law of love to all mankind early in life.

If you wish to know more about the Torchbearers, write to Ethel B. Ward, Secretary of the Junior Order of Torchbearers, AMORC.



## Practical Metaphysics

By FRATER CECIL A. POOLE, K. R. C.

Member, National Board of Lectureship of AMORC



ALL who become interested in metaphysical studies are searchers. They are searching for something that they have been unable to find elsewhere in the mundane world of affairs. For that reason many of the members of the Rosicrucian Order,

in the early grades, when they find that the true teachings are being offered them, tend to become idealistic in their attitude toward the teachings and the organization offering them. In this manner they often build up false impressions of what really constitute true mysticism and development.

The student on the path may be likened to one who is taking a journey to a new land. The traveler aspires to enter and find the blessings of the new country. He may have to travel over high mountains before he enters the valley of his destination. In this manner he travels toward his goal, building in his mind great expectations of what he believes he will find at the end of his journey.

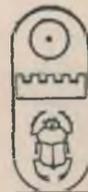
When the traveler reaches the high mountains, upon the top of which he stands and views the new country into

which he plans to enter, he sees it in all its glory. The broad expanse of the landscape before him makes him believe that he has reached his goal and that this goal was all that he expected it to be.

Then he must descend into the valley and take up his routine of daily living. This is the test time. He will find that after building his ideals in his own mind concerning this place, that, nevertheless, life must go on and various difficulties must be faced and overcome if his existence is to be enjoyable and profitable as a whole.

This is also true with the student on the path. He, too, sees the goal ahead, but the sincere student must never forget that development is never measured by the attainment of any material grade or degree in any study for psychic development. The student who looks ahead toward attainment and mastership must constantly keep in mind that along with the attainment of mastership comes new problems and more tests for the knowledge which he has had offered to him.

Man must ever be aware of the fact that all men, even the Masters and Avatars, have ever had to face and overcome the environment into which they come. But, the difference with those who have reached complete mastership and understanding has been



the way in which they reacted to, and lived in, the environment which they found surrounding them.

Let us consider one of the greatest of all men—the Master Jesus. Did He bewail the conditions of His environment? Did He make an effort to free Himself from the conditions with which He was daily faced? Little would we of today know of His teachings and life example if He had looked out on all the evil, the sufferings, the political and economic corruption of His day and said, "I cannot bring my message to these people in this condition, I shall search for a more convenient place and more favorable conditions before I attempt to gather my followers and instruct them."

Let us ever remember, however, that Jesus was not free from the influences of these conditions. Just what did He do that we do not do in the face of such conditions? It was this: while Jesus, just as we, today, was surrounded by adverse influences, He did not pass them on to others. If we, today, could only grasp the significance of this great example! To Him and into Him flowed all manner of evil, just as it does to all other men, BUT in Him it had its termination; evil flowed into Him, but it did not flow *through* Him. Within His

being evil was stopped and from Him came only good, kindness, and love.

Cannot we see this lesson of a Great Master? He was a great PRACTICAL METAPHYSICIAN. He taught man that to live to the fullest extent man must not let his environment control his life, but man must through his life and thinking control his environment.

This lesson must be grasped by every sincere student of the higher laws of life. It is for us to live and apply the truths we learn and not be proud of our material gains and accomplishments, or our advancement in the material degrees or grades of any organization. When we have reached a high grade or degree, then our obligation toward others and our ability to control our affairs should be just that many times greater than it was when we started on the path.

Let us ever be aware of the obligations we have toward others about us. Our advancement is worse than nothing if we can not apply it to our lives and control the adverse conditions which we daily must meet. Tolerance, sympathy, and love must be our guides and the key-notes of our lives, and of these the greatest law of the universe is love.



DO NOT FORGET THE ROSICRUCIAN CONVENTION JULY 14-20

### ROSICRUCIAN LESSON BINDERS

We have just completed a binder to accommodate the new style monographs. This new binder binds them on the side so that they may be opened book fashion. The binder is very attractive, being stamped in gold with the name and symbol of the Order. It also contains an index sheet for indexing the subjects of the monographs, and each binder will accommodate approximately a year's monographs.

These binders are priced very economically at \$1.00 each, or 3 for only \$2.50. We pay postage.

If you believe in system and order, and wish to keep your monographs neatly arranged so that they are easily accessible for reference, do not fail to obtain one of these new binders. You will be pleased with it. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.

*The  
Rosicrucian  
Digest  
July  
1935*

*Two Hundred Twenty*

# PAGES from the PAST



## CHARLES ROBERT DARWIN

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers an opportunity of knowing their lives through the presentation of the writings which typify their thoughts. Occasionally such writings will be presented through the translations or interpretations of other eminent authors of the past.

Charles Robert Darwin was born in Shrewsbury, England, on February 12th, 1809. He was the grandson of the illustrious Erasmus Darwin. He studied at Edinburgh and Cambridge and he graduated in 1831. He was engaged as a naturalist for the scientific expedition of the Beagle, which went around the world from 1831 to 1836. At first he was but a collector, but this expedition caused him to become an investigator, and through it he gained his first ideas of evolution. In the year 1838 he read Malthus on the increase of population. This work influenced him greatly. His theory of natural selection first appears in his notes about 1844. It was about this time that he began his work entitled, "Origin of Species," which he finished in 1859.

For quite some years past, the theories of evolution and natural selection have been looked upon as hostile to religion, as contrary to scripture. This view is mainly taken by those who either have no appreciation of the real significance of the theories, or who interpret the Bible literally. The doctrine and theory of evolution is in accord with natural law and with Divine principle. The old orthodox conception that man is the result of spontaneous creation and sprang into existence as a complete species, cannot be supported by the facts of nature. The true facts that man has evolved to his present status through his own efforts and in accordance with natural law adds to the glory of the Creator, rather than detracting from it. The basic idea of Darwin is that organisms produce more rapidly than there is sustenance, and the different organisms vary, and because of this variation only those that are stronger and better qualified to survive do so.

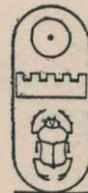
Below we bring you excerpts from Darwin's work entitled, "Natural Selection."

## NATURAL SELECTION



WE SHALL best understand the probable course of natural selection by taking the case of a country undergoing some slight physical change, for instance, of climate. The proportional numbers of its inhabitants will almost immediately undergo a change, and some species will

probably become extinct. We may conclude, from what we have seen of the intimate and complex manner in which the inhabitants of each country are bound together, that any change in the numerical proportions of the inhabitants, independently of the change of climate itself, would seriously affect the others. If the country were open on its borders, new forms would certainly immigrate, and this would likewise seriously disturb the relations of some of the former inhabitants. Let it be remembered how powerful the influence of a single introduced tree or mammal has



been shown to be. But in the case of an island, or of a country partly surrounded by barriers, into which new and better adapted forms could not freely enter, we should then have places in the economy of nature which would assuredly be better filled up, if some of the original inhabitants were in some manner modified; for, had the area been open to immigration, these same places would have been seized on by intruders. In such cases, slight modifications, which in any way favoured the individuals of any species, by better adapting them to their altered conditions, would tend to be preserved; and natural selection would have free scope for the work of improvement.

We have good reason to believe, as shown in the first chapter, that changes in the conditions of life give a tendency to increased variability; and in the foregoing cases the conditions have changed, and this would manifestly be favourable to natural selection, by affording a better chance of the occurrence of profitable variations. Unless such occur, natural selection can do nothing. Under the term of "variations," it must never be forgotten that mere individual differences are included. As man can produce a great result with his domestic animals and plants by adding up in any given direction individual differences, so could natural selection, but far more easily from having incomparably longer time for action. Nor do I believe that any great physical change, as of climate, or any unusual degree of isolation to check immigration, is necessary in order that new and unoccupied places should be left for natural selection to fill up by improving some of the varying inhabitants. For as all the inhabitants of each country are struggling together with nicely balanced forces, extremely slight modifications in the structure or habits of one species would often give it an advantage over others; and still further modifications of the same kind would often still further increase the advantage, as long as the species continued under the same conditions of life and profited by similar means of subsistence and defense. No country can be named in which all the native inhabitants are now so perfectly adapted to each other and to the physi-

cal conditions under which they live, that none of them could be still better adapted or improved; for in all countries, the natives have been so far conquered by naturalized productions, that they have allowed some foreigners to take firm possession of the land. And as foreigners have thus in every country beaten some of the natives, we may safely conclude that the natives might have been modified with advantage, so as to have better resisted the intruders.

As man can produce, and certainly has produced, a great result by his methodical and unconscious means of selection, what may not natural selection effect? Man can act only on external and visible characters: Nature, if I may be allowed to personify the natural preservation or survival of the fittest, cares nothing for appearances, except in so far as they are useful to any being. She can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life. Man selects only for his own good: Nature only for that of the being which she tends. Every selected character is fully exercised by her, as is implied by the fact of their selection. Man keeps the natives of many climates in the same country; he seldom exercises each selected character in some peculiar and fitting manner; he feeds a long and a short-beaked pigeon on the same food; he does not exercise a long-backed or long-legged quadruped in any peculiar manner; he exposes sheep with long and short wool to the same climate. He does not allow the most vigorous males to struggle for the females. He does not rigidly destroy all inferior animals, but protects during each varying season, as far as lies in his power, all his production. He often begins his selection by some half-monstrous form; or at least by some modification prominent enough to catch the eye or to be plainly useful to him. Under nature, the slightest differences of structure or constitution may well turn the nicely-balanced scale in the struggle for life, and so be preserved. How fleeting are the wishes and efforts of man! how short his time! and consequently how poor will be his results, compared with those accumulated by Nature during whole geological periods! Can we wonder, then, that

Nature's productions should be far "truer" in character than man's productions; that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of far higher workmanship?

It may metaphorically be said that natural selection is daily and hourly scrutinizing, throughout the world, the slightest variations; rejecting those that are bad, preserving and adding up all that are good; silently and sensibly working, whenever and wherever opportunity offers, at the improvement of each organic being in relation to its organic and inorganic conditions of life. We see nothing of these slow changes in progress, until the hand of time has marked the lapse of ages, and then so imperfect is our view into long-past geological ages, that we see only that the forms of life are now different from what they formerly were.

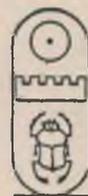
In order that any great amount of modification should be effected in a species, a variety when once formed must again, perhaps after a long interval of time, vary or present individual differences of the same favourable nature as before; and these must be again preserved, and so onwards step by step. Seeing that individual differences of the same kind perpetually recur, this can hardly be considered as an unwarrantable assumption. But whether it is true, we can judge only by seeing how far the hypothesis accords with and explains the general phenomena of nature. On the other hand, the ordinary belief that the amount of possible variation is a strictly limited quantity is likewise a simple assumption.

Although natural selection can act only through and for the good of each being, yet characters and structures, which we are apt to consider as of very trifling importance, may thus be acted on. When we see leaf-eating insects green, and bark-feeders mottled gray; the Alpine ptarmigan white in winter, the red-grouse the colour of heather, we must believe that these tints are of service to these birds and insects in preserving them from danger. Grouse, if not destroyed at some period of their lives, would increase in countless numbers; they are known to suffer largely from birds of prey; and hawks are

guided by eyesight to their prey—so much so, that on parts of the Continent persons are warned not to keep white pigeons, as being the most liable to destruction. Hence natural selection might be effective in giving the proper colour to each kind of grouse, and in keeping that colour, when once acquired, true and constant. Nor ought we to think that the occasional destruction of an animal of any particular colour would produce little effect: we should remember how essential it is in a flock of white sheep to destroy a lamb with the faintest trace of black. We have seen how the colour of the hogs, which feed on the "paint-root" in Virginia, determines whether they shall live or die. In plants, the down on the fruit and the colour of the flesh are considered by botanists as characters of the most trifling importance: yet we hear from an excellent horticulturist, Downing, that in the United States smooth-skinned fruits suffer far more from a beetle, a *Curculio*, than those with down; that purple plums suffer far more from a certain disease than yellow plums; whereas another disease attacks yellow-fleshed peaches far more than those with other coloured flesh. If, with all the aids of arts, these slight differences make a great difference in cultivating the several varieties, assuredly, in a state of nature, where the trees would have to struggle with other trees and with a host of enemies, such differences would effectually settle which variety, whether a smooth or downy, a yellow or purple-fleshed fruit, should succeed.

In looking at many small points of difference between species, which, as far as our ignorance permits us to judge, seem quite unimportant, we must not forget that climate, food, etc., have no doubt produced some direct effect. It is also necessary to bear in mind that, owing to the law of correlation, when one part varies, and the variations are accumulated through natural selection, other modifications, often of the most unexpected nature, will ensue.

As we see that those variations which, under domestication, appear at any particular period of life, tend to reappear in the offspring at the same period; for instance, in the shape, size, and flavour



of the seeds of the many varieties of our culinary and agricultural plants; in the caterpillar and cocoon stages of the varieties of the silkworm; in the eggs of poultry, and in the colour of the down of their chickens; in the horns of our sheep and cattle when nearly adult; so in a state of nature natural selection will be enabled to act on and modify organic beings at any age, by the accumulation of variations profitable at that age, and by their inheritance at a corresponding age. If it profit a plant to have its seeds more and more widely disseminated by the wind, I can see no greater difficulty in this being effected through natural selection, than in the cotton planter increasing and improving by selection the down in the pods on his cotton trees. Natural selection may modify and adapt the larva of an insect to a score of contingencies, wholly different from those which concern the mature insect; and these modifications may effect, through correlation, the structure of the adult. So, conversely, modifications in the adult may affect the structure of the larva; but in all cases natural selection will insure that they shall not be injurious: for if they were so, the species would become extinct.

Natural selection will modify the structure of the young in relation to the parent, and of the parent in relation to the young. In social animals it will adapt the structure of each individual for the benefit of the whole community; if the community profits by the selected change. What natural selection cannot do, is to modify the structure of one species, without giving it any advantage, for the good of another species; and though statements to this effect may be found in works of natural history, I cannot find one case which will bear investigation. A structure used only once in an animal's life, if of high importance to it, might be modified to any extent by natural selection; for instance, the great jaws possessed by certain insects, used exclusively for opening the cocoon—or the hard tip to the beak of unhatched birds, used for breaking the egg. It has been asserted, that of the best short-beaked tumbler-pigeons a greater number perish in the

egg than are able to get out of it; so that fanciers assist in the act of hatching. Now if nature had to make the beak of a full-grown pigeon very short for the bird's own advantage, the process of modification would be very slow, and there would be simultaneously the most rigorous selection of all the young birds within the egg, which had the most powerful and hardest beaks, for all with weak beaks would inevitably perish; or, more delicate and more easily broken shells might be selected, the thickness of the shell being known to vary like every other structure.

It may be well here to remark that with all beings there must be much fortuitous destruction, which can have little or no influence on the course of natural selection. For instance a vast number of eggs or seeds are annually devoured, and these could be modified through natural selection only if they varied in some manner which protected them from their enemies. Yet many of these eggs or seeds would perhaps, if not destroyed, have yielded individuals better adapted to their conditions of life than any of those which happened to survive. So again a vast number of mature animals and plants, whether or not they be the best adapted to their conditions, must be annually destroyed by accidental causes, which would not be in the least degree mitigated by certain changes of structure or constitution which would in other ways be beneficial to the species. But let the destruction of the adults be ever so heavy, if the number which can exist in any district be not wholly kept down by such causes,—or again let the destruction of eggs or seeds be so great that only a hundredth or a thousandth part are developed,—yet of those which do survive, the best adapted individuals, supposing that there is any variability in a favourable direction, will tend to propagate their kind in larger numbers than the less well adapted. If the numbers be wholly kept down by the causes just indicated, as will often have been the case, natural selection will be powerless in certain beneficial directions; but this is no valid objection to its efficiency at other times and in other ways; for we are far from having any reason to suppose that many

species ever undergo modification and improvement at the same time in the same area.

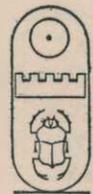
### *Sexual Selection*

Inasmuch as peculiarities often appear under domestication in one sex and become hereditarily attached to that sex, so no doubt it will be under nature. Thus it is rendered possible for the two sexes to be modified through natural selection in relation to different habits of life, as is sometimes the case; or for one sex to be modified in relation to the other sex, as commonly occurs. This leads me to say a few words on what I have called Sexual Selection. This form of selection depends, not on a struggle for existence in relation to other organic beings or to external conditions, but on a struggle between the individuals of one sex, generally the males, for the possession of the other sex. The result is not death to the unsuccessful competitor, but few or no offspring. Sexual selection is, therefore, less rigorous than natural selection. Generally, the most vigorous males, those which are best fitted for their places in nature, will leave most progeny. But in many cases, victory depends not so much on general vigour, as on having special weapons, confined to the male sex. A hornless stag or spurless cock would have a poor chance of leaving numerous offspring. Sexual selection, by always allowing the victor to breed, might surely give indomitable courage, length to the spur, and strength to the wing to strike in the spurred leg, in nearly the same manner as does the brutal cockfighter by the careful selection of his best cocks. How low in the scale of nature the law of battle descends, I know not; male alligators have been described as fighting, bellowing, and whirling round, like Indians in a war-dance, for the possession of the females; male salmons have been observed fighting all day long; male stag-beetles sometimes bear wounds from the huge mandibles of other males; the males of certain hymenopterous insects have been frequently seen by that inimitable observer, M. Fabre, fighting for a particular female who sits by, an apparently unconcerned beholder of the struggle, and then retires with the conqueror. The

war is, perhaps, severest between the males of polygamous animals, and these seem oftenest provided with special weapons. The males of carnivorous animals are already well armed; though to them and to others, special means of defence may be given through means of sexual selection, as the mane of the lion, and the hooked jaw to the male salmon; for the shield may be as important for victory as the sword or spear.

Amongst birds, the contest is often of a more peaceful character. All those who have attended to the subject believe that there is the severest rivalry between the males of many species to attract, by singing, the females. The rock-thrush of Guiana, birds of paradise, and some others, congregate; and successive males display with the most elaborate care, and show off in the best manner, their gorgeous plumage; they likewise perform strange antics before the females, which, standing by as spectators, at last choose the most attractive partner. Those who have closely attended to birds in confinement well know that they often take individual preferences and dislikes: thus Sir R. Heron has described how a pied peacock was eminently attractive to all his hen birds. I cannot here enter on the necessary details; but if man can in a short time give beauty and an elegant carriage to his bantams, according to his standard of beauty, I can see no good reason to doubt that female birds, by selecting, during thousands of generations, the most melodious or beautiful males, according to their standard of beauty, might produce a marked effect. Some well-known laws, with respect to the plumage of male and female birds, in comparison with the plumage of the young, can partly be explained through the action of sexual selection on variations occurring at different ages, and transmitted to the males alone or to both sexes at corresponding ages; but I have not space here to enter on this subject.

Thus it is, as I believe, that when the males and females of any animal have the same general habits of life, but differ in structure, colour, or ornament, such differences have been mainly



caused by sexual selection: that is, by individual males having had, in successive generations, some slight advantage over other males, in their weapons, means of defence, or charms, which they have transmitted to their male offspring alone. Yet, I would not wish to attribute all sexual differences to this agency: for we see in our domestic animals peculiarities arising and becoming

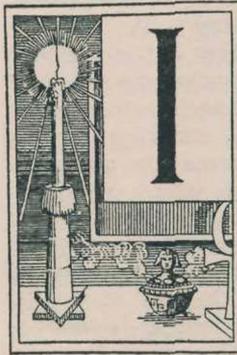
attached to the male sex, which apparently have not been augmented through selection by man. The tuft of hair on the breast of the wild turkey-cock cannot be of any use, and it is doubtful whether it can be ornamental in the eyes of the female bird;—indeed, had the tuft appeared under domestication, it would have been called a monstrosity.



## Last Call To The Convention

YOU MAY BE SORRY IF YOU DO NOT COME

By THE CONVENTION SECRETARY



IT IS my duty once again to sound the last warning and issue the last call to the great national—really international—Convention of Rosicrucians to be held in San Jose in the Bacon Auditorium at Rosicrucian Park during the week of July 14-20. Mem-

bers should bear in mind the following facts:

Every member of every Degree of study in any Chapter, Lodge, or section of the AMORC for North and South America, who is in good standing, and possessing a membership card showing such good standing, is entitled to a seat at the Convention, or, in other words, entitled to be present and participate on an equal basis with every other member. Every delegate appointed by any Lodge or Chapter in any part of the North or South American jurisdictions has an equal voice with every other delegate in representing the organization. Every member as well as every delegate will have an equal opportunity of participating in any voting on recommendations for changes, improvements, additions, or amendments to the courses of study, plan of operation, ideals and purposes, or systems of administration. And every member or delegate attend-

ing the Convention, and admitted to participate therein, will enjoy equally with all others all of the benefits and unusual aids and helps that will be given through lectures, demonstrations, interviews, and conferences.

And, finally, once more I fulfill my duty in announcing that at this national Convention each and every member in good standing regardless of his or her age, or length of time in the Order, has an equal right to present to the Convention for its consideration such ideas, comments, suggestions, or recommendations as are of material, vital, important interest to the entire organization. And, if any member who has a constructive, helpful, sincere, and honest recommendation to make, or a criticism to present cannot be present, it is his or her duty as well as privilege to transmit that comment, suggestion, recommendation, or thought in writing to any one of the delegates from any Lodge or Chapter of the Order who will be present, or to any one of the Grand Councilors or Inspectors-General who will be present at the Convention, and these persons will honestly and sincerely present these comments and recommendations of others through the proper committees for the Convention to vote upon, if they are of general interest to the Order. Every one of the committees and every one of the officers at the Convention will be glad to consider these suggestions, comments, and recommendations.

The  
Rosicrucian  
Digest  
July  
1935

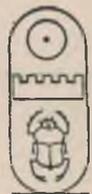
Therefore, do not withhold in your consciousness anything that you believe is constructive and helpful and of vital interest to the organization.

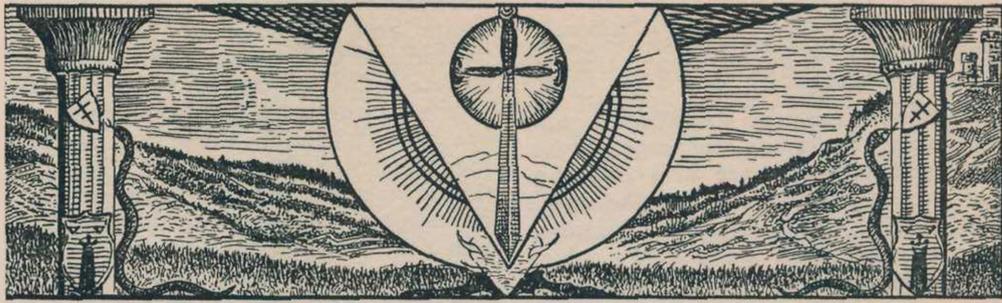
Remember that the conspirators who have tried to injure the organization have claimed, and are still claiming, that they represent you and the entire membership, and that their nefarious actions and radical demands which would disrupt the entire organization are approved by you and all other members. This handful of malcontents has for years circulated false and untrue reports of conditions regarding the organization, claiming that you and all other responsible members in the Order are fearful of making any comments and are never given an opportunity to express their wishes. By this contention they have hoped and are still hoping to convince some learned judge in some court, or some jury of men and women unassociated with the Order and unacquainted with the real facts, that they, the one-half dozen disturbers of the peace of the Order, are the only ones in the organization or formerly in the organization brave enough to express what all others believe. They hope to win the belief of judge and jury, and thereby upset the entire routine administration and regular conduct of the organization, and have its present officers and workers declared incompetent, and the whole magnificent achievement of the organization thrown into disruption. For this reason we repeat again, as we have for several months each year preceding our Conventions, that we desire any true member in good standing to come forward and express his opinion or recommendations so that they may be analyzed and acted upon. Hundreds of members and delegates will come to the Convention this year to deny the claims of these conspirators, and once more to protect the organization which they dearly love, and support the administration which has proven itself through every investigation to be beyond criticism. But, if there be any member in the Order whose opinion coincides with these conspirators, and yet has failed to be brave enough to express himself either in person, or in writing through his local delegate and representative, let him speak now at the coming Con-

vention, or present his letter of comments and suggestions. He will be treated and looked upon with respect, as sincere in his attitude, and not cast out of the organization for his boldness, as has been claimed by these conspirators; for in the entire history of the organization no member has ever been suspended, rejected, or cast out of the organization for venturing to express himself constructively at the national Convention, or for offering in any form constructive comments and criticisms for the good of the organization.

Do not allow the claims of those working in darkness to usurp your position as a member of the Order. Do not allow an unknown person to claim that he represents you in desiring to disturb the tranquil and efficient activity of our organization. Do not allow yourself to be represented by one whose ideas may be wholly contrary to yours. If you wish to bring about helpful changes in the organization and its administration, or any slight modifications in its general activities, speak for yourself either by being present at the Convention, or writing a letter now—this very week—to the Master or Secretary of your Lodge or Chapter or to the Grand Councilor of your district, or to the President of the Board of Councilors at AMORC Temple, San Jose, California. But if you are a lover of peace and an admirer of honest straightforward progress and efficiency, then try to be present and express your convictions.

You will enjoy all of the sessions, the wonderful music, lectures by eminent members who are scientists and advanced workers in their various departments, and the help through the contacts and interviews with various officers and members from all parts of North and South America. And you will have a vacation the equal of which you have never had in your life, probably, because of the contacts made, and the opportunity to see the glorious buildings and museum where exhibits have been purposely arranged for our visiting members who come here. Make it the vacation of vacations! Get here by July 14 and stay as long as you desire.





## Regarding Concentration and Meditation

AS ESSENTIALS TO SPIRITUAL DEVELOPMENT

By RAQUEL MARSHALL



**S**TUDENTS of all branches of metaphysics seem to agree upon one thing, at least, and that is the value of concentration and meditation as a means of spiritual unfoldment. However, many student beginners confuse the two, and a word upon

this very pertinent subject may not come amiss.

There is no meditation without concentration, but there may well be concentration without meditation. Meditation proper is a purely spiritual exercise, but concentration may be used for other than spiritual purposes. It is the most powerful of all the weapons with which we have been equipped in the battle of life. Until it is mastered no one can attain anything, spiritual or material, and by its mastery anyone can attain anything.

If we analyze the word concentration—and there is no surer guide to the true meaning of many metaphysical subjects than a good dictionary—we find that the word concentration is derived from a Greek word *kentron*, from which was derived the word center. It

means to center one's forces upon one central thing. Patanjali uses the word synonymously with Yoga. Yoga comes from a very ancient word meaning to yoke, or unite. Yoga is the science of attaining union with the One Force.

Concentration, then, according to Patanjali, is "the hindering of the modifications of the thinking principle." The "thinking principle" is used to mean the stream of mind stuff which, like a stream of water, spreads out as it flows along through the mind and modifies itself, or takes on the shape, of whatever it contacts. To concentrate is to control that stream of thought, exclude it from all but the one subject chosen, and direct all its force to that one subject. A stream which meanders along at its own pace, spreading out into shallow reaches and collecting in turbulent pools, may not be useful, may even be destructive, but if it is dammed and directed into certain channels, may furnish the force to illumine great cities and turn countless wheels of industry. It will have been hindered from its own idle way and subjected to the thinking principle of a higher order of Nature.

Concentration, as we have said, is not always spiritual nor always directed toward spiritual unfoldment. The latter is the true province of Meditation.

The word meditate comes from a word which means to consider—Latin

con, with, and *sidus*, star, or astral, i. e., to think with the astral or starry or super-physical powers. Meditation passes beyond concentration, which is its first step, into the realms of awareness through the use of powers normally beyond the physical, at the present stage of undevelopment of the race. From concentration upon a spiritual subject, or, as in some schools of training, upon one of the higher *chakras*, the mind is stilled, then enabled to receive knowledge and wisdom from the region of the super-conscious.

However, to the vast majority who are at the stage where mastery of the ordinary daily life is the predominating desire, concentration is the more interesting and is of great benefit, both materially and spiritually as well if the motive be pure.

We concentrate when we read or study intently, or give ourselves to the working out of some problem. Concentration is necessary for worldly success, for without it no constructive thinking, nor even true wishing can be accomplished. The creative artist in any line concentrates; he takes the stream of mind stuff passing through his brain and directs it into one channel, or shape, which will carry out his creative impulse, which will deliver his message. By the power of his concentration he brings his thoughts out of the thought plane down into physical manifestation where others may perceive them. The sculptor hews his thought out of the stone, chipping away the tiniest fragment that blurs or weakens the line he wishes to express. The musician brings into physical vibration the tone combinations he hears with his inner ear. The writer gathers and combines words to convey the thoughts of his mind to others.

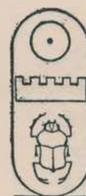
All concentration is of the mind in one or more of its various aspects and attributes, which psychiatrists and metaphysicians call by various names but which are perhaps most clearly understood as subconsciousness, self-consciousness, and super-consciousness. It is the conscious mind, however, which must be used to shape impulses and knowledge gained by means of its other aspects, and the actual muscles of the body—including the brain which is a

sort of muscle, though we are not accustomed to think of it that way—must be used to co-ordinate and transmit the subject of thought to the outer, physical world. So we see that concentration is not a mere getting of oneself into a negative, jellyfish-like attitude of blankness and receptivity, as many seem to think, but is real and hard work.

The creative impulses of genius may, and frequently do, come with apparent spontaneity and without conscious effort, but the expression of those impulses is hard work, thus the truth of the saying that genius is more perspiration than inspiration!

When we concentrate upon a desire, we make a wish picture and impress it deeply upon the subconscious mind which goes to work, and, if the command is strong enough, carries out the picture. For it is to be remembered that all physical things are not in themselves causal, but are merely effects of mental or spiritual causes.

Everything, from a chair to the Venus de Milo, or the Vanderbilt fortune, was first a desire and a thought in the creator's mind. Sheraton, the furniture maker, wished to make a chair that would have both strength and delicacy of line. He thought about it until the pattern was clear in his mind, then obtained some wood and whittled a model, adjusting, changing until he got what he wanted. Then he made a chair and gradually extended the design to other furniture. Benjamin Franklin, great mystic and Rosicrucian that he was, well knew how to use his powers with one-pointed force, and his experiments with a key and a kite in a thunderstorm, which led to the discovery of electricity and ultimately to all its modern usages, were not led by what the world calls "accident," nor are the so-called "accidental" discoveries of many modern scientists. The founders of the great Astor-Vanderbilt fortunes concentrated upon money, and carried out their concentrations by long, hard hours of thought and physical labor. They did not simply sit and wish for a bag of gold to fall into their laps, a method sometimes advocated by the ignorant in such matters.



To obtain one's wish means to subject all other things in life to it. Most people are too lazy or too scatterbrained to truly concentrate upon their heart's desire, or "too busy" with other things. That is to say, they desire a certain thing, they think it is their great desire, but really they desire something else more—comfort, or more sleep, or amusement, or the good opinion of their neighbors, or any one of a number of things. Only those who truly wish, attain, not those who merely think they wish. Again, often clear thinking will reveal that the cost of the wish is too great and the wish unwise. To desire wealth at the price of honesty, or success at the price of personal integrity is, for the wise, too great a price to pay. The thing sacrificed would be greater than the thing for which the sacrifice was made, a payment would be made for a temporal thing in an eternal coin.

These days of depression are forcing thousands to realize that hitherto accepted standards of value are frequently incorrect, and that life is a far profounder and more far reaching thing than orthodox theologies would have them believe. The findings of science are forcing the world to realize that Man is far more than appears to the physical eye. Like the iceberg, only the smallest part of him is visible. Man, at least in this Western world, is only just beginning to suspect the extent of his powers, particularly the power of imagination, of mental suggestion through concentration.

When the Ancients evolved the legend of the infant Dionysius, the god before he is recognized or developed in Man, they attributed to him several toys, notably a spinning top, a mirror, and a pair of dice. The top has been interpreted as meaning the spinning atom, the mirror as the Akasha of the Hindoo philosophers—others term it the sub-conscious—and the dice as the pairs of opposites which run through all creation and are the cause of the apparent rulings of chance in the affairs of men.

The mirror is a profound symbol met with in Pythagorean and Rosicrucian philosophy as the Great Reflector. Some call it the Moon principle, the feminine

aspect of Deity, that which receives and brings forth accordingly, undoubtedly the sub-conscious mind. For as we sow in that vast, deep garden, so shall we reap. As we pose before the mirror of ourselves, so shall the image be reflected back to us and we shall think ourselves what we see, and act accordingly. Truly, we are made in the image of the Divine, but mistaking that Divine, we misuse our powers, put them to base or foolish uses, and then are surprised to find ourselves knaves or fools.

The sub-conscious, or subjective, as used in concentration, is an automatic principle, as automatic in us as in Nature. If we plant a cabbage we shall have a cabbage grow, and not a bean, nor a rose. Nor if we plant a rose shall we have a bean or a cabbage. Yet that is what many of us are continually trying to do in the matter of concentration by suggestion. We wish to become powerful, but to be powerful we must command, beginning with ourselves. Nothing arrives full-fledged in Nature, and concentration is a natural process, like any other. Everything begins and then grows. Although with proper conditions a project may grow like Jack's beanstalk, still it grows, it develops; it does not leap into full maturity.

All this may seem of no practical use to those who are trying to find their way out of material difficulties, especially to those who are concentrating upon work, and carrying out that concentration by physical effort, tramping from office to office, answering advertisements, suffering starvation and humiliation with their dependents for lack of work they would do only too eagerly, but cannot obtain by any apparent amount of concentration.

However, despite its seeming impracticability to those unaccustomed to thinking along metaphysical lines, mental concentration is often the only thing which will relieve the situation, and bring the desired opportunity.

It is not possible to visit all the places offering work, nor to reach all the sources of supply physically. But the mental world knows no limitation, for Man is essentially fourth dimensional. Vibrationally he can reach everywhere

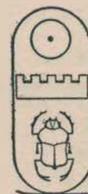
at once, and none the less effectively because unconsciously. Nor is life a matter of the years between one's birth on earth and one's death thereon. It goes far, far back into other lives and carries karmic effects from causes started long ago. There are Karmic debts between people unknown to each other on this plane now, debts which must be paid sooner or later. These people cannot be reached by physical means, for they are unknown to each other, but a strong, concentrated thought sent out in time of need will often bring results from such people in the most unexpected manner. I have seen this happen time and again. A point to be borne in mind is to concentrate upon the condition wished for and not upon the condition from which one wishes to be relieved. Many people concentrating for financial help, continually, under the inspiration of fear, see themselves starving or sick or miserable, and the force of fear of the very thing they are trying to escape will be stronger than the force they are attempting to evoke for relief. It is necessary to make a thought pattern of success, to mentally see oneself in the condition one desires in order that the sub-conscious may receive that pattern and bring about the condition pictured.

In certain ancient pictorial teachings regarding these things, the sub-conscious is portrayed as a figure holding a scroll with one hand covered, for the ways in which the subjective principle works are hidden from the understanding of all but the Holy Ones. Hence, to limit and direct the source of the help we wish rather than to let the Divine Laws regulate that source is often unwise and unfortunate. And to attempt to influence the mind or will of another person under any circumstances is always to be regretted, sooner or later. Hands off your neighbor, or brother, or child, is the Law. For each human being is a world within himself and it is only by obedience to and profound trust in the Divine law that regulates all worlds, from that of the atom, spinning within the cell, to that of the mighty suns, spinning upon their orbits within the limits of the Universe, that one achieves any true wisdom or happiness.

*Two Hundred Thirty-one*

Then again, there is the ancient superstition that it is not right to ask for material help from spiritual sources. To debase spiritual things for material ends—in as far as one can—to use the holy for the unholy, is one of the gravest mistakes and one which carries a swift and unerring punishment. But to use the powers within us, powers which at our present stage of development are called spiritual whereas they are only psychic—a vast difference there—is only common sense. To refuse to use the powers of sub-conscious suggestion in order to obtain material needs, is as absurd as to refuse to use the power of one's legs because the power originates in the mind directing the motor cells in the brain, rather than in the legs themselves. To demand the opportunity to earn the necessary supply of food, clothing, etc., is only to demand what every being has a right to. Every little weed and every little sparrow receives its allotment of nourishment, water, and light, until it comes into contact with something stronger than itself which denies its necessities. The weed and the animal cannot help themselves, but man is equipped with power to get everything he needs if he knows how to use his apparatus.

Apart from the mysterious laws of the soul's development, patterned by the Lords of Karma and hidden from us by the limitations of our vehicle, there is nothing which cannot be obtained by sufficient, intelligently directed concentration. Concentration is the magic sword with which the King's son, going forth to make his fortune, overcomes all enemies. It is a sword in the hand of every man, two-edged and dangerous if used with evil purpose, then inevitably destroying its wielder, but an invincible weapon to those who use it intelligently, persistently, and in accord with the purpose for which it was ordained in us. Happiness and plenty for all is the Divine Law. Unhappiness is a deviation from the normal and right, due to mistaken action at some time. To ask for one's needs and those of the ones dependent upon one, impersonally, naturally, truthfully, as a child asks for its bread and butter, is only right. To endeavor to learn how to rightfully put



oneself in harmony with the benign law that intends plenty and contentment for all, using one's native powers to that end, is only sensible. God helps those who help themselves.

Now as to that further step which, however slowly, is the inevitable outcome of the habit of concentration—meditation. Meditation is the road to self-knowledge. Meditation upon the Divine, an endeavor to become aware of that which is beyond the veil of matter, and so to escape the bondage to immaterial things, is a spiritual necessity. Man does not live by bread alone. Physical bread is necessary for the body, knowledge for the mind and wisdom is the bread of the soul. Wisdom comes only through meditation. Meditate upon beauty, the beauty of Nature which is the signature of the Divine; meditate upon the harmony of the natural laws and strive to observe their operation. Meditate upon our problems that we may radiate light to others, that we may be kind and patient, understanding and brave; this is necessary if one is to make any true progress in life. Meditation upon the Great Teacher, by whatever name we call Him, upon His

gentleness, His wisdom, His strength; endeavoring to correlate our little lives, which are so important to us, to the greater life of the world, that the tiny atom which is ourselves may become as perfect as possible a part of the great, perfect whole—this is necessary if we are to rise above the animal level. Meditation upon the Elder Brothers, who once stood where we now stand and have won through to freedom, the vast "Communion of Saints," the "Assembly of just men made perfect," that we may become aware of them and receive their ever eager help and guidance, is our privilege.

The sub-consciousness is our garden wherein we can make whatsoever we will grow, and by what we grow must we live, whether it be tares or wheat; but it is by the Light of the Sun, the super-consciousness, that our souls grow and live. All that comes to us in the body is the result of mind, at some time, but all that comes to us in the mind must ultimately come to us from that other, little known part of us which we call the Soul, which in its turn is the gate of Spirit, and the seed of God.



#### READ THE ROSICRUCIAN FORUM

### THE ROSICRUCIAN COURIER CAR

We thank all Rosicrucians and our friends who are not members for their enthusiastic comments on the lectures which have been given by representatives of the National Board of Lectureship of the Rosicrucian Order, who are travelling throughout United States by the Courier Car. The special lectures and services which they are conducting for members appear to be just what is needed and just what has been sought. Furthermore, the general public has been very appreciative of Frater Poole's special lectures, and of the unusual sound and talking motion pictures which Frater Brower has exhibited.

Thousands of people have been reached with the Rosicrucian message within the last sixty days and the truth about Rosicrucianism made known. Many thousands more will be reached during the next six months. All members will be notified a week in advance if the Courier Car is to visit their city.

Not only do we hope to have this Courier Car a permanent feature of the Rosicrucian activities, but we hope to have even another to traverse the nation next year for the same purposes.

*The  
Rosicrucian  
Digest  
July  
1935*



## SANCTUM MUSINGS

### THE PREVENTION OF ILL HEALTH

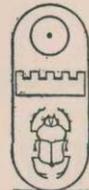


WHILE the world is thinking about the many important changes that should be made in its customs and habits, and while rulers and leaders of nations and peoples everywhere are advocating certain reforms and great advancements in the ways and means of attaining happiness and peace, something should be said about the next stage of advancement in caring for the health of the public. Some years ago when a new healing cult was being bitterly criticized in one of the eastern courts because a few believed that it was operating under false pretenses, an eminent attorney attempted to argue that there was no need for a new healing cult of any kind in the modern world because there were ample physicians, surgeons, hospitals, and clinics to take care of all of the ills of mankind without any difficulty. I recall that another attorney and student of human nature replied that, "If each country and nation of the world had adopted and taken the right

position in regard to the health of its people as a national asset, there would be no need for the creation of the many healing cults and varied healing systems that have become popular in recent years."

Since that statement was made by the astute student of human affairs the list of healing cults in civilized countries has increased a hundred fold, and the public is still seeking ways and means of attaining health and preventing unnecessary suffering and untimely transition. If what the attorney said was true fifteen or twenty years ago, it is even more true today. Every community, every state, every province, and every country in civilized lands is neglective today of the one great asset—the health of its people. Only in a few instances have the governments of nations taken steps to see that the tremendous losses of life with all of the accompanying financial losses that have threatened the progress and development of a country in the past, are eliminated from the list of possible national catastrophies.

As we look back over the history of civilization and consider the dire results of such widespread epidemics as that which has attacked countries at times under the name of the Black Cholera



and similar communicable diseases, we realize how serious these epidemics can become; and we need only think of the so-called flu epidemics that have visited the Western World in the past ten years to appreciate the necessity for national consideration or at least state and provincial consideration of this matter of health and disease.

Looking at the matter broadly today we find a rather complex situation. We find, in the first place, that there is an oversupply of competent, well-trained physicians, surgeons, nurses, and even dentists. The average well-trained and licensed physician in our modern countries is earning less income than men in the most humble trades or occupations. The universities and colleges are graduating more physicians and surgeons every year, and it is a real struggle on the part of the average graduate to get started in his profession and to support himself even adequately in the face of the great competition in his own profession. Yet even though this is so, there are millions of persons in every modern country who do not patronize the physicians, surgeons, and nurses. We find, therefore, that the abundant supply of competent help in the maintenance of health or the cure of disease is due to the fact that there are more physicians to render service than there are patients to cure. The figures plainly show that in every country of our modern world there are thousands of physicians and nurses along with thousands of experts in hygiene and the prevention of disease who are idle most of the time, and not employed as they should be, while on the other hand stands the vast army of persons who are not receiving any advice, any instruction, or help in regard to their health. The situation is equivalent to one in which we would find thousands of bakers ready to bake excellent bread that will give health and maintain life, while, on the other hand, we find a million persons starving for the want of bread, or at least in need of some nourishment.

One reason for this peculiar situation is the fact that the poor of our countries, or, in other words, the indigents and unfortunate, as well as the very rich, receive better attention and greater

help in regard to their health problems than do the millions that constitute the middle class. It is the great army of individuals in every civilized land representing the middle classes that stand in need of the great help that our modern systems of therapeutics can render, and yet they do not receive that help, while the physicians and specialists who could help them are idle.

Further examination into the matter reveals that the reason for this situation is that the state, province, or nation has taken certain steps to see that the very poor and very unfortunate receive free medical advice, clinical assistance, hospitalization, and even welfare guidance in hygienic and general health matters, and the very wealthy are capable of paying for such care and guidance. But the average individual in the so-called middle classes finds that the cost for medical attention, medical services, nursing, clinical assistance, and hospitalization, represents an item that he is forced to evade, or to set aside in the preparation of the budget of his personal and family expenses. Not until a serious accident, a very serious illness, or a direful situation is threatened does the average individual of the middle classes consult a physician, nurse, or specialist. He does not feel that he is entitled to—and really is not entitled to—the free services offered by his community, county, state, province, or country to the extremely unfortunate and very poor. But he also realizes that if he can avoid and delay, postpone or prevent, the calling in of a physician, or specialist, or even a nurse in any threatened illness or physical disturbance, he is not only saving money that he needs for other purposes, but he is preventing a possible bankruptcy of his family finances and his business assets. In most cases where he is frightened into consulting a physician, or is compelled to call in a nurse or a specialist, he delays in paying the bill for as long a time as possible, and this adds to the difficulties which physicians, surgeons, nurses, and others are faced with in their attempt to practice their professions properly and successfully from a financial point of view.

This situation then results in the very popular custom in modern civilized lands of patronizing the manufacturers of patent and quack medicines, and at the same time forces many persons to consult and deal with advertising specialists or "healers" who offer to make cures of a remarkable nature at a very small cost, or who encourage the use of substitutes for the proper medical attention, or proper form of treatment. It is a remarkable reflection upon the intelligence, and the lack of deep thinking on the part of an otherwise competent group of people known as the middle classes, when we note that within the last twenty-five years the manufacture and sale, the advertising and promotion of fraudulent, misleading cures, patent medicines, healing systems, superstitious practices have increased to such an extent that it is becoming an alarming matter requiring the careful thought of leaders and educators everywhere. If some change in this regard is not brought about, a large majority of the human beings in our modern civilized lands are doomed to become slaves to superstitious practices and quack remedies.

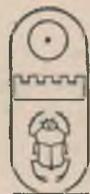
There is but one solution for this problem. Something must be done to enable the persons of the middle class to have competent therapeutic advice and guidance upon an economical basis, and our attention as nations of peoples must be directed more definitely toward the prevention of disease than toward the cure of disease.

Several plans have been tried and adopted in various countries, and have been suggested for the United States. These are called the plan of State medicine, and medical insurance. Under these plans either the state through taxation would provide free medical attention to all who could not secure it otherwise, or insurance companies would provide such services as part of a policy supported through premiums. Both of these plans have their weaknesses, and objectionable features. Some other plan containing the best elements of the other two will some day be formed, and will make a strong appeal to millions of thinking men and women. Two very important principles must be incorpor-

ated in such a plan, however. First, there must be widespread and enthusiastic cooperation on the part of all agencies to introduce into the human consciousness the factors that make for the prevention of disease. Secondly, the individual who believes he requires a physician either to advise him or to treat him, must have the privilege of choosing his physician, or at least choosing the type and nature of therapeutic system or school from which he will select his physician. There must be no attempt to restrict the free expression of man's right to choose his physician, his nurse, his hospital, or his clinic.

Every physician will indorse the idea of making popular the practice of preventative medicine. Not only are great epidemics prevented through the correct understanding of the laws of health and hygiene, but individuals are saved from much suffering and pain, and the more expensive methods of attempting to cure disease, or correct errors that have been ignorantly established within the human body. The day will come when men and women will understand enough of the fundamental laws of nature, and especially as they apply to health in the human body, to assure themselves of a fairly happy, peaceful, and healthful life. Every physician acknowledges the fact that in a large majority of the cases that come to him the patient could have prevented the illness—and even the accident that has befallen him—if he had given some attention to the fundamental laws of nature and had called upon a competent physician regularly for examination and for advice and recommendations in regard to the maintenance of health and the avoidance of common errors of judgment and neglect.

The subject of diet has become a very popular one in the civilized world today, principally through the desire to normalize the form and weight of the body. It has led, however, to a better understanding of the importance of diet in its relationship to the maintenance of health and the prevention of disease. The benefits derived from this knowledge have made themselves manifest in the lives of millions of adults and children, and there is no doubt about the fact



that many thousands of these have already lengthened the possible span of their lives, and avoided many serious illnesses and complications. The better understanding of the functioning of the glands in the human body has also aided in the prevention of disease, but there are many other fundamental principles which could be made just as popular or at least just as widely known and universally practiced as are the principles of diet. No two individuals are precisely alike in their requirements, and no two may indulge in the same strain of exercise, labor, lack of sleep, exposure, and other features which affect the normal functioning of the organs of the body, and the harmonious balance of the various vital qualities that enter into the maintenance of a healthy body. Each individual has some organ or some part of the body that is weaker than others, and this can be discovered in childhood, and usually corrected through proper attention to certain recommendations. Physicians know well the importance of such examinations and recommendations, and each true physician would rather spend his time in aiding individuals to maintain health and to gain greater health than in drastically and frantically trying to overcome the conditions of disease or illness which have reached a culminating point and crisis.

The various national, state, county, and local boards of health cooperating in their campaigns of preventative medicine through a careful study of hygiene and its application to individual and community life have lengthened the lives of nations of peoples, and have prevented epidemics and serious conditions which are responsible for the fact that the average length of life of the individual in civilized countries is growing longer and longer from year to year according to vital statistics. If the practice

of preventative medicine in just one phase of its wide scope can do this for individuals and for nations, a complete system for the prevention of disease and the maintenance of health adopted nationally and locally and applied universally by all individuals, either under state control, or through insurance, will accomplish marvels for the future generations.

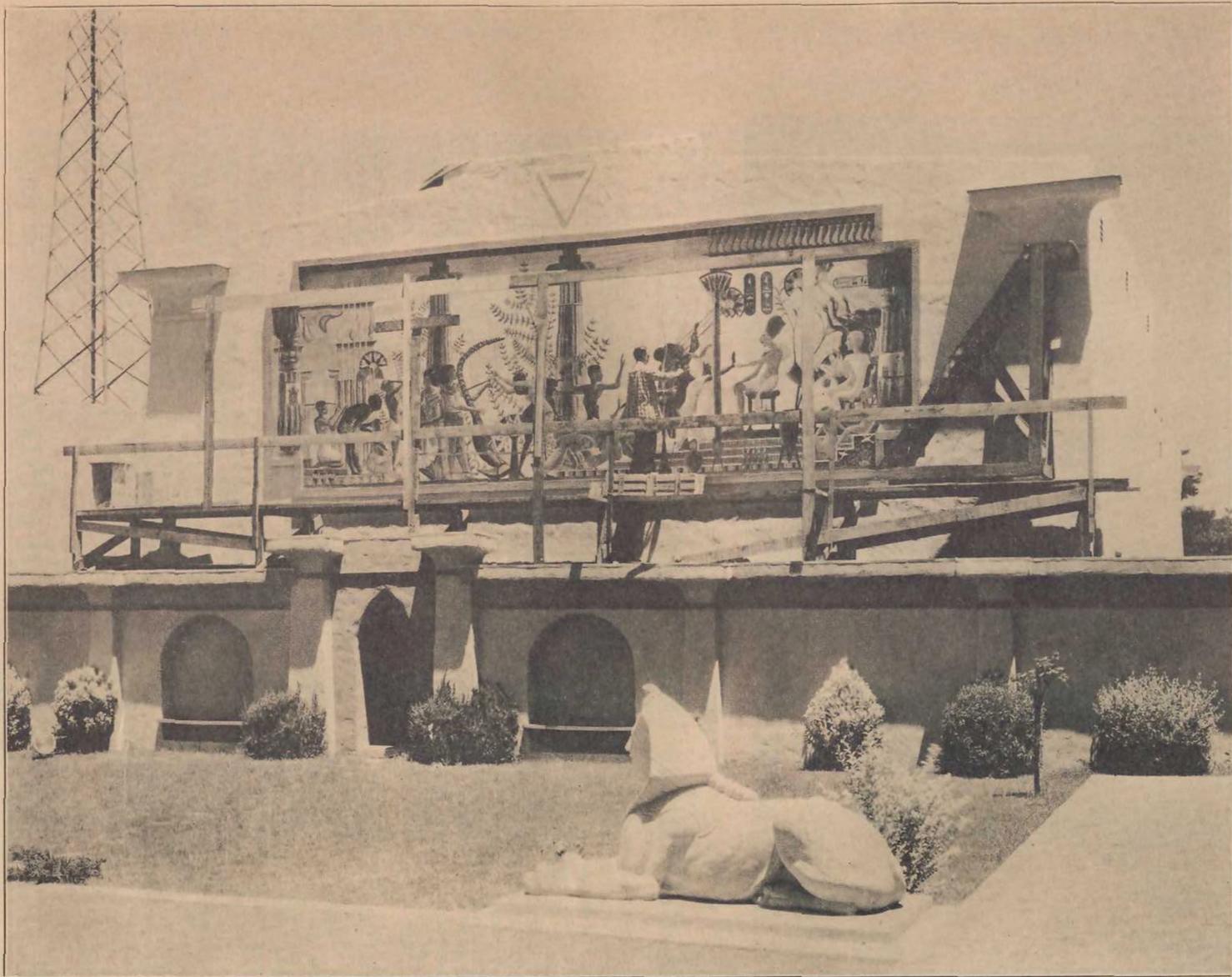
One of the outstanding results of the Rosicrucian studies and practices is made manifest in the better health of the individuals in the organization. It is quite common to read in the monthly and yearly reports of those who have been members of the Rosicrucian Order for a number of years, that the health of the individual has not only improved, but there has been a complete absence of the repetition of the common ailments and chronic conditions that used to affect these persons periodically, and there is, therefore, an accompanying improvement in the constitutional vitality of the individual along with a cheerful, hopeful, optimistic view-point of life itself, and all of its problems. If this condition, so manifest in the members of an organization representing a fraction of the national population, could be made more universal through state or national laws, and the average individual acquainted with the possibilities of bettering his general worldly conditions through the prevention of disease both physical and mental, the resulting physical power and mental and cultural enthusiasm would add greatly to the assets and potentialities of the nation. Undoubtedly, the coming year will see many plans along these lines brought before the public's attention, and the earnest, sincere, and honest efforts of every licensed physician will then be directed toward the one end that has been his fond hope and dream for many centuries.



*The  
Rosicrucian  
Digest  
July  
1935*

● READ THE ROSICRUCIAN FORUM ●

*Two Hundred Thirty-six*



### NEW MURAL BEAUTIFIES ROSICRUCIAN PARK

Norman Gould Boswell, noted for his specialization in Egyptian art, is seen above, completing an Egyptian mural, thirty-four feet in length, and twelve feet in height, on a new structure in Rosicrucian Park. This is the largest mural of its kind on the Pacific Coast.

It is an authentic scene from a papyrus found in the ancient city of Tel El Amarna, depicting Pharaoh Amenhotep IV, of 1350 B. C., receiving Asiatic heralds at his royal court. The beauty of the design and harmony of the colors are admired by numerous daily visitors to Rosicrucian Park.

*(Courtesy of Rosicrucian Digest.)*



**BENEATH THE  
PACIFIC SANK—**

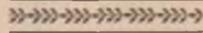
## Lemuria, the Mystery Continent!

In the depths of the Pacific, shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilization of demi-gods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelled? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

### Alive Today?

Majestic Mount Shasta, crowned with eternal snow and surveying the great Pacific, harbors strange clues of an unknown people. Tradition and fact unite to tell a weird saga of a tribe reputed to be the descendants of lost Lemuria, who fled to safety, and who dwell in the mountain fastness of Mt. Shasta. What are their mystical practices? Do they account for the eerie lights seen far upward toward the summit? Do they practice rituals which had their inception centuries ago? Why are they cloistered from the world? Are they masters of nature's laws not yet known to men of today? No other book as this one so thoroughly explains the scientific, mystical, and spiritual achievements of the ancient Lemurians and the remnant of their descendants existing today. This book is a gift supreme, either to another or to yourself. It is complete with all necessary maps, tables, charts, and strange symbols.

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

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

Inquirers seeking to know the history, purposes, and practical benefits that they may receive from Rosicrucian association, are invited to send for the free book, "The Secret Heritage." Address, Friar S. P. C., care of

## AMORC TEMPLE

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#### San Jose, California:

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Francis Bacon Lodge, Mr. David Mackenzie, Master, 1655 Polk Street, San Francisco, California.

#### New York City, New York:

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Benjamin Franklin Chapter of AMORC; Warren C. Aitken, Master, Martha Aitken, Secretary, 2203 N. 15th Street. Meetings for all members every Sunday, 7:30 p.m. 1706 Rittenhouse Square.

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Baltimore Chapter, Mr. William Roland, Master; Miss E. Pauline Trax, Secretary, 1116 St. Paul Street.

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Chicago Chapter No. 9, Joseph S. Older, Master; Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

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(Directory Continued on Next Page)

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The name and address of the Officers and Representatives in the jurisdiction will be furnished on application.

*All correspondence should be addressed as follows:*

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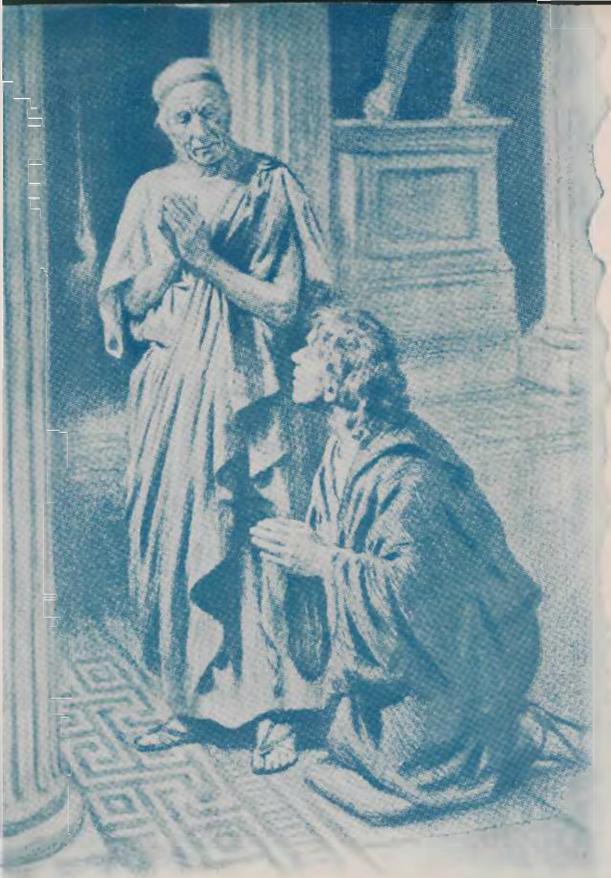
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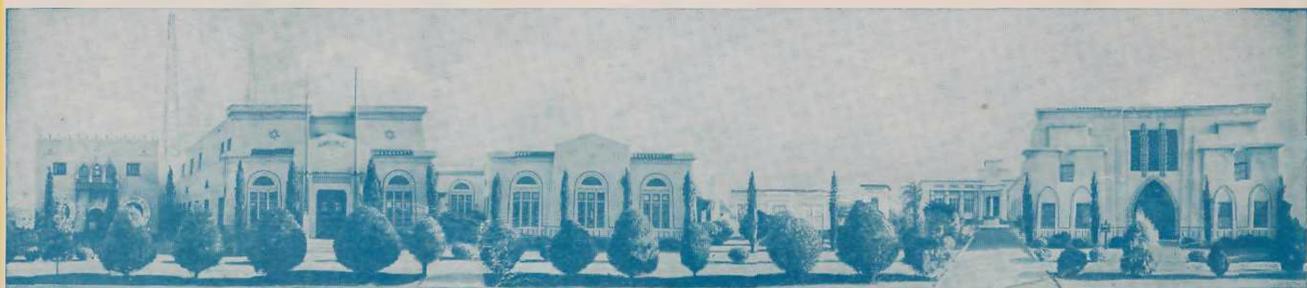
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