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COVERS THE WORLD

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
NEUTRALITY

By THE IMPERATOR



WE HEAR so much these days regarding neutrality and the theoretical neutral attitudes that certain countries and groups of people should take in regard to national and international matters. The most common use of the word is in connection with

our own American relationship to international problems that are involving many countries in war.

Some statesmen argue that each nation of the Western World, particularly the United States of America, should remain absolutely neutral in all of its actions and all of its thinking, and particularly all of its diplomatic correspondence and statements, and that such neutrality or neutral attitude actually bordering on complete indifference as to what is going on in the rest of the world will keep us out of any conflict and particularly out of the anticipated great wars of Europe. Other statesmen argue that we cannot remain neutral because we are one of the largest nations in the world, one of the most powerful, and one of the best customers and best friends of many of the countries in Europe that will become involved in the next war. Such statesmen argue that the attitude of neutrality and indifference is diametrically opposed to the attitude of a spirit of human brotherhood and that by trying to be neutral we will

deliberately violate many of our moral and other obligations to the countries of Europe and thereby force ourselves into an antagonistic position.

To the mystic, both of these arguments seem strange indeed. In the first place, a neutral attitude need not be an attitude of indifference. I feel sure that the average American citizen feels quite convinced that we should have no part in another world war and that we should, as a nation of people, take no part in any of the diplomatic juggling that has been going on for many years, and which has reached a serious crisis in Europe. I think also that the average citizen feels that we should not encourage war by admiring it, by lending any assistance, either financially or otherwise, and that we should simply keep our fingers as well as our minds out of the meddling and controversies that are taking place in Europe. But I do not think that any American citizen wants to assume an attitude of complete indifference in regard to what is going on in Europe at the present time or what may take place in the near future.

Those statesmen who say that we cannot remain neutral and indifferent because we are "our brothers' keepers" interpret that ancient principle in an extremely limited sense. While it is true that each and every one of us has an obligation to give consideration to and thought about our brother, here, there, and everywhere, and that we should do our utmost to help him as well as help ourselves, we cannot strain that principle to mean that we should take arms and fight his battles when he becomes

involved in conflicts and controversies that are unnecessary and deliberately destructive.

In other words, we do want to help our brothers and render them every possible assistance, when we find that our brothers are just as anxious to help themselves and to avoid controversies, to avoid conflicts, to avoid bloodshed, to avoid suffering. Our hearts do bleed for the innocent victims of wars. We are not indifferent as an American nation to the suffering of the noncombatant and innocent citizens of Spain, China, Japan or other parts of the world. We are not indifferent in regard to the destruction of art and architecture, the loss of libraries, the ruination of cities, towns, crops, farms, and shrines that have been created and erected by man throughout the past ages. We are not indifferent to the turmoil, the unrest, the fear and the sorrow of millions of human beings who should have every opportunity to live a peaceful and happy life. But we cannot attempt to be protectors and helpers of those "brothers" who deliberately conceive and plan and do their utmost to carry out their campaigns of attack, of combat, of destruction and of pain.

It is not right, of course, for one man to sit in judgment upon another, or for one nation to attempt to judge another nation in its national, political, social or other affairs. But the world is too old and the human race is too old, and we have had too many bitter examples in the past, for humankind not to realize that certain actions, certain campaigns of criticism, bitterness and challenge lead definitely and positively to war and bloodshed.

If there were some way in which we, as a neutral nation, could help those innocent "brothers" who have been victims of unexpected and drastic actions upon noncombatant civilians, I am sure that we would all be as willing to render this help as we have been ready and willing to render assistance to the victims of earthquakes, floods and epidemics. But this is not the kind of assistance that the great warriors of foreign nations expect from us. They want us to enter the war activities by sending armed men, armed forces, and ammunition into foreign lands or into

the conflict, and to participate in the battle on one side or the other. They claim that we should properly see some side of the argument and sympathize with that side and aid that side to win a victory in war. But of course, every real mystic, and happily, every real American citizen, has learned by this time that no one wins in war, and that there is no such thing as a victory in war. The country that claims it has won is as great a loser in the loss of life, in bloodshed, in the destruction of property, in the economic cost, in the disturbance of peace and harmony and the tranquil routine of life as any other nation.

We can remain neutral, but not indifferent. And it is not a selfish motive that cries aloud in our hearts and says, "We shall not sacrifice our men; we shall not sacrifice our happiness, or our possessions and our peace!" In fact, from the Cosmic, the mystical and philosophical point of view, we, as an American nation, can render more help to the innocent victims of war by remaining not only neutral but nonpartisan in all of the conflicts and maintaining a balance of harmony here in our own country, of peace, economic stability, progress and industry, so that when the great conflict is over, we, at least, of all the nations in the world, will be on a firm foundation and in a sound condition to attempt to alleviate some of the suffering in other parts of the world.

As Americans, or as citizens of the Western World, we should not only hate war, but despise it and refuse to recognize that it is ever justified or that anyone can ever be victorious in any degree of participation in it. We should not attempt to assist one side or the other, one country or the other, to try in vain to be an impotent victor in any battle. We should set an example to the rest of the world, showing that real growth, progress and power comes not from the conquering of nations, the conquest of land, the victory over armies, but through the maintenance of peace and harmony, tranquillity and saneness.

Every great war since civilization began ended in loss to all concerned. The fact that the loss was greater to



one side or the other is insufficient to warrant the belief that one side can be victorious. We should know by now that nothing is really gained by war. There is an old slogan that I found among some Rosicrucian manuscripts years ago which reads, "That which is changed by revolution never remains permanent, but that which is changed by evolution continues to progress throughout eternity." That country or that nation of people which will use the

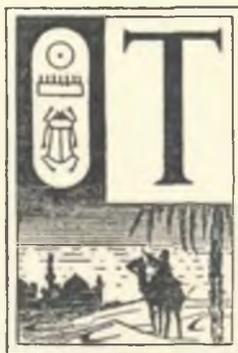
principle of evolution to modify its place in life and will refrain from revolutionary campaigns of a militaristic nature will become the most successful and powerful nation in the world because of the peace and happiness that it will possess.

By all means, let us remain neutral in regard to war activities in foreign lands, and let us maintain peace in our own land in regard to problems, either economic, political, social or otherwise.



A Shaft Upon the Mountain

By FRATER FRED C. BOND, F. R. C.



RUTH is like a great shaft rising from the mists of a mountain peak, and bearing a Light. Those who dwell on the plain can catch the sheen of its snowy splendor as the clouds shift and sway, but no man has ever beheld it whole. Some have journeyed up the mountain to its base, and have known it better, then returned and told their fellows where to look, and from what point on the plain; but few cared to see, and few raised their eyes except when needing justification. Then they called it good or evil, great or small, according to where they dwelt, and ever after remembered this sight as Authority.

These stored up glimpses were compiled and became the Law, by which men lived; for it was easier to cite than to raise the eyes upward to the silent majesty.

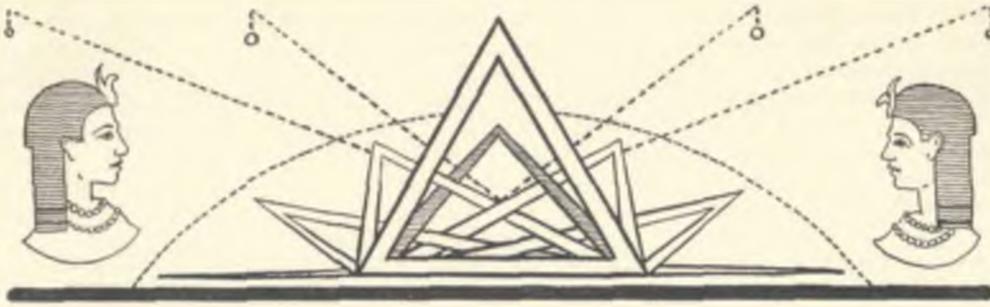
Few knew that every shadow or ray of light which fell across their paths had its source in the shaft, and that every thought which reached their minds was reflected from there.

As generation followed generation the Great Light became a legend, and the Law the reality. The mists about the shaft deepened when men said that it could not be seen. The Law was increased by speculation and by expediency, and the rule was that of Authority. Those who sought the Light rather than the Law were jeered at and punished by their fellows, for it was held impossible that men should see the Light since ancient times.

Wondrous devices for work and for study were made from the imagination of men and the things on the plain, but with each new discovery the shaft seemed to draw farther away, and the mists to be more confusing. Imagination could reach toward the Light, but things could not; so most of the devices were turned downward to work on other things, and imagination followed them.

Wars and conflicts came increasingly, and men suffered sore. They searched the Law again and again, but found not there the answer they sought. And the suffering increased in the grip of selfishness.

So continues the shaft above and men below; and they that search for the Light are few.



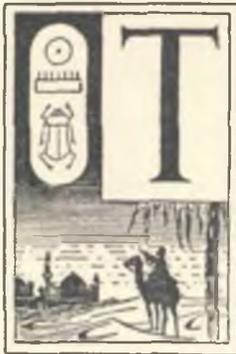
Inception and Evolution of Thought

A DISSERTATION ON THE ORIGIN, NATURE, DEVELOPMENT
AND PROCESS OF THOUGHT

By FRATER WALTER A. FINCH

I.

Origin and Nature



THOUGHT, I believe we generally concede to be a direct sequence of consciousness; and yet in the raw, or fundamental state of consciousness no obvious trace of Thought is visible. When, then, does Thought begin to manifest? And how can it

begin to manifest at all as a conscious sequence if it is not already *inherent* in the consciousness? I contend that Thought, Emotion, and Consciousness are identical in essence, varying only in evolutionary aspects: that consciousness is the STATE, and that Thought and Emotion form its dual basis of MANIFESTATION: Emotion providing the *motive power*, and Thought serving as the storage reservoir of accumulated energy upon which Emotion draws.

Referring to the fundamental law of energy, we find its motif to rest in some phase of comparison; that is, it seeks resolution in certain comparisons to, or contrasts between, given phases of activity. Phenomena thus are the result

of the relation between two things, which result we speak of as evolutionary — incessantly becoming more complex and more refined, through the reactions of its incessant dual activity. We admit, of course, that the basis of manifestation may be divided into two general classifications, the material and the conscious. The underlying characteristic of material manifestation is *motion* — we may state it concisely thus, that "Matter manifests as such in infinitesimal shades and degrees of motion." The underlying characteristic of conscious manifestation is *emotion* — and this we may also state concisely as, "Consciousness manifests as such in infinitesimal shades and degrees of emotion." Hence the proposition, that "Emotion is the *conscious energy* of animate life."

The activity (or affinity) of certain chemicals, under certain conditions, results in various forms of atomic organization; these remain purely chemical, and inorganic, however, until the germ of life contributes the infinitesimal but vital impetus, and plasmic manifestation becomes possible. The chemical organization has reached the highest possible manifestation, and conscious evolution has not yet begun; only by the fusion of the two is further evolution possible since conscious energy cannot manifest except through a suitable medium. A spontaneous incorpora-



tion of the two energies harmonize and complement each other, as in protoplasmic life; a process of metabolism which is no less than a system of *direction* of chemical processes into still higher and more complex atomic organization, manifesting as an organic body. As the conscious energy cannot manifest until there is something to be conscious of, cannot direct until there is something to direct, it obviously must affiliate with an atomic organization capable of a plasmic resolution. So all phenomena is a hiatus; temporary, imbued with immanent potentiality, rather than a static fulfillment; and the resolution of any hiatus contributes to still another, more complex and evolved. Consciousness thus first manifests in response to a chemical hiatus, a state of hunger within the body of its vehicle, a cessation of atomic activity, or metabolism, from lack of fuel; and the demand is met in the rudiments of voluntary activity seen in plasmic movement as in the ameba. The resolution of the hunger hiatus however creates a surplus energy within the body which must also find an outlet, and this surplus, being the very opposite of the selfish energy, hunger, finds natural expression in diffusion, outward toward extraneous being, rather than concentration inwardly upon itself. This rudimentary beneficence is known as segmentation; and these two opposite phases of fundamental conscious energy form the pattern upon which all subsequent energies are evolved. Thus hunger and satiety furnish the cycle of voluntary comparative experience, the chemical resolution contributing a new impetus that demands expression on the conscious plane.

The basic conscious energy is thus expressed in two diversified tendencies — that of preservation, manifesting in metabolism, and that of perpetuation, manifesting in segmentation, the first essentially selfish, the second essentially altruistic. The process of metabolism however is not entirely chemical, any more than the process of mitosis is entirely conscious; both are a fusion of the two energies, each with its dominant polarity. Both energies continue to manifest, gradually evolving to higher

phases, each adding new complexities and new manifestations of energy through its processes of evolution. These evolving energies are said to be instinctive; and upon these bases are eventually developed all ensuing manifestations of consciousness, evolving through the action and interaction of each and all upon the other, sensitive to both external and internal stimuli.

The instincts are the rudimentary ideals of nascent consciousness. As manifestation becomes more complex realization of the ideal becomes more difficult and more hazardous; and through the effort to meet this physical opposition protective energies are built up which favor the realization of the immediate ideal, a new impetus which seeks either to evade the resistance, or leaps boldly in defense of the ideals. This new impetus, said to be emotional, is a highly evolved phase of instinctive energy, of two general polarities, and may be referred to the original energies of preservation and perpetuation in order of their respective tendency; and the two tendencies induce variations on the theme of each, in the shape of emotional phases, or aspects. These emotions, the impetus or motive power of consciousness, are states of stress induced by instinctive perception of the desirability of the ideal and the difficulty of its achievement.

Fear, most negative of the emotions, is an evasive impetus born of the realization that one or both of its fundamental ideals are threatened; but springing in direct contrast evolves the element of combative courage, attended by a mongrel brood of defensive impulses, anger, hate, jealousy, cupidity, and the like. Love, the divine emotion, evolves through the activity of the fundamentally altruistic instinct of perpetuation, first in segmentation, then in propagation, through parental solicitude, pity, sympathy, sorrow, shame, etc.

All emotion is thus evolved through these dominant phases of Fear and Love. Noting that all emotions have their negative and positive phases, there can be no hard and fast rule of distinction between them, except as they contrast to one another. Emotion rises ever in defense of some dominant phase

of the ideal, it may be positive or otherwise. All emotion is interrelated, and evolves from the lesser to the higher, and still higher phases, widening into numerous classifications and differentiations of conscious manifestation; and owing to the permeation of all phases of such manifestation by the fundamental energy of consciousness, nowhere can we draw arbitrary lines of distinction between two phases without impinging on both of them. Although emotion in origin is essentially instinctive and subjective, it evolves with the evolution of the objective faculty, and is, in the truly evolved state, under the direct supervision of its will. However, before considering the evolved stage of manifestation, we must return to the comparison-basis of its original impetus.

This comparison-basis of the field of experience consists in the constant comparison and contrast of dual phases of manifestation, of fulfillment and unfulfillment, of hunger and satiety, of pleasure and pain, of anxiety and calm, peace and anguish, a multitude of sensations, a variety of sights, sounds, smell and tastes. Gradually the evolving individual is brought from the purely elemental comparison-basis of instinct to the more actively objective basis of primitive curiosity, investigation, and experiment, through the comparison of that which is new and interesting to that which is already experienced and known.

The entity of Thought is an energy-sequence of this comparison-basis of experience; for Thought is not only *induced* by emotion, and its striking comparison values, but *is, crystalized emotion*, a higher, transmuted form of emotion — as we might say a sort of preserved emotion, ready for instant use. Consider the fact that when Thought is released it instantly becomes of emotional nature, seeking instant resolution, or emotional issue, through direct action or in swift imaginative climax—potentially both. Thus is Thought ever transmuted back into emotional form. This constant transmutation finds final resolution in our ideals, through the comparative faculty of consciousness, and the creative power of imagination. Thus we may say that while Thought and Emotion are identical in one sense,

they are antithetic in another. Emotion is active — Thought passive; Emotion hinges upon the instincts, the involuntary manifestations of consciousness, while Thought is the manifestation of the *reasonable*, or *voluntary* consciousness.

Since the energies of manifestation are never lost, but merely transmuted into another form, the result of this interaction of Emotion-Thought and Thought-Emotion is the resolution of experience through the comparative faculty into *thought-elements*, the basis of Thought — which are registered in the subjective memory, an accumulation of more or less approximate realizations of experience which form the comparison-basis that we call knowledge; constantly enlarging and extending and modifying through the comparative process. Emotion, thus, is the *medium* of experiences; thought, the *classification* of experience. It follows of course that Emotion inevitably influences and colors the thought-element—at least temporarily. The thought-element must remain such until its resolution, or modification and incorporation with other thought-elements into a concept or an ideal through the reasoning, comparative faculty of intellect.

II.

Development and Process

Reason is the highly evolved faculty of comparison, or classification. It is a selective process of comparison of the pertinent thought-elements available, to the proposition, or focal thought-element upon which attention is concentrated—a process which can result only through eons of crystalized experience. Reason cannot manifest beyond a primitive, relatively instinctive and involuntary sense, until a wide comparison-basis of thought-elements is registered in the memory; and neither does the reasoning faculty become evident until this comparison-basis is brought into activity. Activity of the process further develops the faculty in crystalizing new thought-elements, by awakening old ones, stimulating their comparison to the new ones, thus fostering the development of ideas and ideals. The emotional impetus released by the comparison of similar



ideas, or the contrast of dissimilar ones, leads on into the maze of imagination, creative and analytical—or perhaps into the imaginative *cul de sac*, an imaginative expression of vagrant energy, an uncontrolled “stream of consciousness,” leading in association of idea to unproductive sequences from one more or less irrelevant idea to others. The irresistible, fundamental emotional urge of consciousness is here evident, in its idle moments seizing on the first thought-element suggested to it and carrying it on rapidly to some sort of pseudo-climax. This interaction of Thought upon Emotion, and Emotion upon Thought, has not only the faculty of developing the comparison-basis of Thought, but also of refining the emotions, through the developed thought-elements. Thus, while Thought originates in Emotion, eventually it governs it; this is indeed its purpose, in which is the meaning of the evolution of consciousness.

The shuttle which carries the threads and binds together the warp and woof of the fabric of Thought is the element of Suggestion. Suggestion is essentially a potent Thought-element, capable of instantly arousing the thought-energy, or emotion-energy or both, to their highest impetus; and its importance can hardly be too highly estimated. Suggestion (inspiration, in one phase of its manifestation), acts as the spark which releases the tremendous energy stored in the thought-element reservoir; challenging the reasoning powers in a highly emotional impetus of intuitive idea from the occult regions, or carrying back into the subjective storehouse some item of pertinent idea to be compared with the vast array of intuitive data already classified therein. This play of suggestive energy between the regions of classified memory and the regions of imaginative reason constitutes the highly emotional state of consciousness known as creative ecstasy, perhaps the highest volatile, or emotional, state of consciousness.

In a general way the predominating emotional characteristics of personality determine the *thought characteristics* of personality. The ideal manifestation of the Thought-Emotion entity is that of

an even balance between the emotional and the reasoning faculties, the basis of mystical aim and attainment. Reason is the analytical use of thought-elements, imagination the creative, constructive use, each interacting upon the other, eliciting the more evolved phases of emotion; imagination stimulating the impulse, reason repressing and directing it into the more evolved forms of expression. The emotional type of personality is the imaginative type, the thoughtful type the rational, in general tendency—though by no means does an absence of emotion indicate reason, nor demonstration of emotion argue the absence of reason. Personality is influenced by the *potency* of its ideals, whatever those may happen to be; and as imagination needs the rationalizing influence of reason to direct it into productive channels, reason also needs the creative imaginative impetus behind its subdued emotion to carry it irresistibly on beyond the component parts of its thought-elements to an active, living, perfect premise or ideal.

Hence the relation of Emotion to Thought; of experience to knowledge; of thought-elements and imagination to reason and ideals. Experience takes two forms, first, the realization of intensified emotion: second, the passive reaction following the active emotion, resolving into thought-elements. Reason compares and classifies the thought-elements, which process we call Thought. Emotional energy crystalizes into Thought, Thought flows back into emotional energy; *ad infinitum*, till both are one. Imagination conspires with reason to create out of this thought-energy our future ideals, which in turn stimulate the cycles of conscious energy into realization of higher and still higher ideals, refining and sublimating the Emotion-Thought energy into the Absolute manifestation of consciousness. This is the cycle of conscious evolution, upon which the consciousness of man has built, and must perpetually continue to build. *Sic passim. Sic itur ad astra.*

One hundred thirty



A Land of Reincarnation

A NATION OF PEOPLE WHO PRACTICE AND LIVE
THE ORIENTAL BELIEFS

By THE IMPERATOR



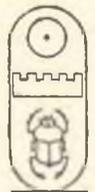
SO MANY of our members and readers believe that only certain religious sects or certain mystical schools of philosophy teach or deal with the subject of reincarnation, and that the doctrines of reincarnation are purely theoretical and

have no vital bearing upon the lives of many people living today. Of course we know that there are thousands of Rosicrucians in this country and in foreign lands whose entire outlook on life, and whose faith, hope and confidence in regard to their own evolution and future possibilities, have been broadened and strengthened by their firm belief in the doctrines of reincarnation. To them it seems to be and has proven to be the only satisfactory explanation of many of the mysteries of life and many of its seeming injustices.

But I want to speak now of a country and nation of people who are living the life of reincarnationists, and have been doing so for hundreds of years. They are so convinced and so positive about the soundness and correctness of the doctrine of reincarnation that it governs all of their daily actions, all of their think-

ing, and all of their political, social and business activities.

And we do not have to go to any isolated section of India or Africa, nor to any jungle land, nor to the primitive huts of an uneducated class of people to find this wonderful country. We find a nation of over one million people so imbued with the belief and the consequent encouragement and happiness that comes from an understanding of the doctrines of reincarnation, that they make a picturesque section of this world's habitation. In the first place, their firm belief in the doctrines of reincarnation has led them to look upon life as a glorious experience, and to seek every opportunity to express in their social, business, and other affairs, the spirit of beauty that exists in the world, and which exists in the soul because of its immortality and its opportunity to live again and again. The result is that they have made of their land and their country a veritable paradise. They have constant floral fetes, use mystical and mythical rhythmic music in all of their forms of outdoor and indoor entertainment, have modified their religious beliefs gradually to where the natives universally believe now that there is but one God who is loving, merciful and just, and who is ever trying to awaken within them the spirit of beauty and loveliness, hope and contentment.



Their religion does include the existence of an evil demon or a personification of the evil powers and influences in the world, but this evil influence is set aside by them as being wholly negative and unworthy of their consideration. Their religion includes no gloomy puritanism, but the brightest and sunniest of situations that the human mind can imagine. They are not sun worshippers, despite the fact that they look upon the glorious sun as a symbol of the vitalizing power, eminence, radiance, and all-pervading character of God. In this respect they are much like the mystics of Egypt in the pre-Christian era, although they have no other similarities to the Egyptians in appearance, language, religion or characteristics. Their one hopeful understanding is that when transition comes, their bodies and personalities will be purged of any evil or sins that they have inadvertently committed by an ordeal of fire and water, but that this ordeal will take place here on earth by means of which the fire will cremate their bodies into ashes on the earth, and these ashes will be scattered in the waters of the sea. This element is much like some of the earliest beliefs in the Rosicrucian documents regarding the disposition of the cremated body.

They feel that immediately after this purification ordeal, their souls and spirits will ascend to a heavenly kingdom in which they will exist temporarily for further advice, instruction and guidance, and that they will return again to earth as reincarnated individuals. What they hope and pray for is to be reincarnated again in this very country where they now live. Their love for their country, their love for its beauty and its religious practices makes it their paradise on earth and their one universal hope is that the next incarnation will bring them back into the same land again. They also believe that if one of their individuals or citizens wilfully or deliberately does evil or commits a deliberate sin, that for punishment his soul or spirit will not be sent to some place of fire and brimstone to suffer, but that he will be reincarnated again, and to carry out his Karmic punishment he will be reincarnated in another country rather than the one where he has been and where he hopes to come again. And

these people look upon such a reincarnation in another country as the utmost of punishment, and equal to a lifetime of exile.

These people are given to agricultural activities and to every modern form of sanitary and hygienic living, to the extent of their abilities to create. They are all very kindly toward one another, take very good care of the aged ones, and their family life is strengthened by a firm belief in the divine necessity of dutiful care of their offspring. Nature and the Cosmic seems to be especially bountiful to these people with wonderful gifts in things that grow, and they never have suffered or never feared from any danger of famine. They do not have any of the social or economic problems we have in the Western World, inasmuch as there is no unemployment and everyone who can work is occupied with creative production, and those who through age or infirmity cannot work, are well looked after by family or community. Their schools teach a very broad education, and the children are encouraged at an early age to interpret everything they see, hear, feel or sense from the mystical point of view as well as from the materialistic point of view. They are highly efficient in the use of vowel sounds in their chants and songs, and know the mystical values of musical notes.

They have little need for police departments or police regulations, and seldom take any matters into courts of law. Their political form of government is one of broad leniency and kindness and sympathetic understanding. It is their desire to adjust every difference of opinion as peacefully as possible, without any legal litigation. They are always ready to submit any matter of dispute to some other person or to a group of persons for arbitration. They have many so-called holy days or anniversaries of mystical and holy occurrence, and they trace their history back through tradition and recorded notations for a long period. Their older men are quite mystical in appearance, and there is something in the eyes of both the men and women that seems extremely soulful, yet merry and laughing. They treat visitors or tourists who happen to come their way with extreme

courtesy and kindness, and are always happy when they find any persons of the Western World or of modern civilized countries who understand their doctrines of reincarnation.

They do not believe that the soul in man is ever reincarnated into the body of a lower animal, or a different species of man. In other words, they have no belief in the false or ridiculous doctrines of transmigration. They believe that each individual in the present incarnation and in every preceding one was placed on earth to accomplish certain good, and to make the world happier and to carry out the constructive, creative, happy ideas of God. They believe that evil exists only as an opposite to goodness, and that it should be avoided, and no one presumes to be evil or to do any evil act except through ignorance or accidental error. Knowing that in a future state after transition they must be purified and purged of any evil they committed, and must make compensation again in another incarnation, they try to make compensation now in their daily lives for any injustice, error or sin they may commit. For this reason they frequently ask one another, or ask in their family conversations, if any one of them has done anything that was not right, or unfair to others. Even in their commercial contact with people of a civilized country, they will ask whether the transaction was thoroughly satisfactory, and if the buyer of any article is thoroughly satisfied. They do not want to have any deception or accusation of mistreatment resting upon them.

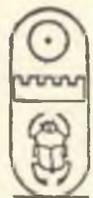
They still have many practices and customs that we would call primitive, but which they look upon as God-given and worthy of continuance since it gives employment to so many of their people. They look upon something made by hand as superior to anything made by

machinery, and they like to have the personal element and personal nature enter into the making of anything that is worthwhile. They do not permit persons from other lands or other countries to come to their country and commercialize their abundance of things that grow, or to commercialize their hand-made articles. The end of all of their actions is not the accumulation of material wealth but the continuance of peace, happiness and beauty, accompanied with song and music. They like to decorate themselves and look attractive and pretty as well as decorate their homes and their gardens. They cannot logically understand and give credence to the theories of warfare and international strife and contest, and the taking of another human life seems to them like not only the most sinful but the most absurd process of human accomplishment. They do not arm themselves for protection, inasmuch as they expect no invasion of enemies, and therefore the idea of destroying another person in "self-defense" seems absurd, for they feel sure that even an enemy could be reasoned with and made to understand that his act was wrong, and that he would not want to injure any of them.

Certainly a nation of people living in their own separate country, with such ideals and practices, does seem like a paradise on earth, and I hope that some day a group of us, if not all of us, can visit such a land. I am not promoting a tour of any kind in speaking of these people, and that is why I am not giving any specified directions as to how to reach this strange land or these strange people, but some day I hope we shall have moving pictures and records of the manner in which they live, and I do hope that some day many of us will go as a body and dwell awhile in such a paradise among such living mystics.

THE ROSE-CROIX UNIVERSITY

Take advantage of liberalism of thought. The Rose-Croix University is fearless in its consideration of subjects which will advance the learning of man. It is not obliged to submit to those influences of a selfish nature which often hamper the progress of many institutions of learning. If you wish to share in its advantages, write at once for the free copy of the booklet "The Story of Learning" with its full explanation, and remember, the 1938 summer term begins June 20.





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

“SHOULD SUFFERING INCURABLES BE PUT TO DEATH PAINLESSLY?”

Rabbi S. M. Machtei is an active head of the only radio synagogue in America, and a scholar of ancient literature. These qualifications make his opinion on this question most impressive.

Dr. W. P. Gasser is most qualified to express the physician's point of view on this subject. He is a principal member of a prominent hospital and clinical staff.

YES, when requested by them, or by their legal guardians, but only under the following conditions: That a group of no less than three medical men concur in the opinion that the ailment is, in the light of modern science, and of investigations and research in that particular field, not curable NOW, nor in the immediate future; that, after such findings, the patient be subjected to metaphysical healing treatments, or “Faith Cures,” which such men as Dr. Alexis Carrel admit DO effect “miraculous” cures; that, after the failure of these methods, an effort be made to ascertain the degree of dependency and “strain” upon relatives and society, with a view to relieving them of the burden, to permit their energies and resources to be directed in productive channels; that, in no case, should euthanasia be practiced upon a person of great wealth—thus avoiding the suspicion that relatives had bribed the physicians.

THOU SHALT NOT KILL” is one commandment credited with a definite and Divine origin by all Christian nations. Strangely enough, they frequently find it necessary to create exceptions in its strict observation. Capital punishment still is deemed vitally necessary in the name of Justice. To kill in the defense of one’s person or property is deemed an inalienable right. The deliberate negation of an otherwise sacred command becomes imperative when nations are at war, and church joins state in its sanction.

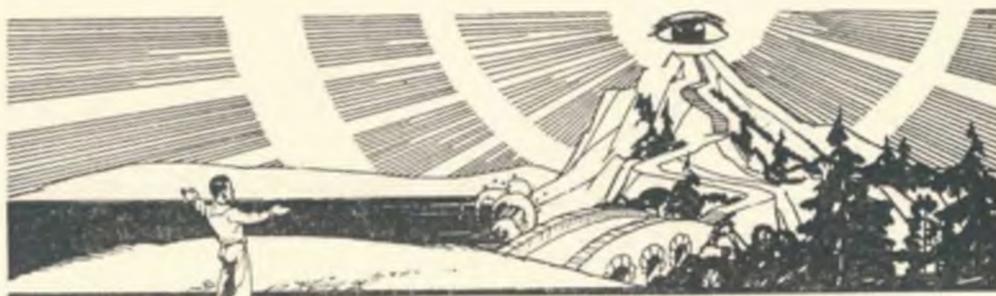
To suggest that “To kill in the name of Mercy” be sanctioned in definite and authoritatively established cases of hopelessly incurable unfortunates, arouses loud and wrathful clamour of indignation, and forever labels its proponents as pagans and heartless degraders of Holy Writ.

Nature has decreed in both the plant and animal kingdom that only “the fit shall survive.” The physician is fre-

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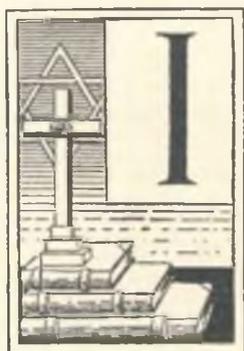
(Concluded on Page 140)

One hundred thirty-four



New Worlds For Our Educational Systems To Conquer

By SOROR LAURA E. JENNINGS



IT HAS been stated that the aim and purpose of our educational system is to produce a "more abundant life." Surely we all thrill at the thought of working toward such a splendid end. But the day in which we find ourselves has become some-

what disillusioned. We have turned a cold, calculating eye on all our social systems both in government, education and religion. And in our cool analysis we have placed on one side of the scale our pet theories expressed in high sounding rhetoric, on the other the net results of our systems, the plain accomplished facts. When all the weighing is accomplished we find that in spite of steady advances made during recent years we must still press on, adding new worlds and reconstructing older ones.

As we glance at the position of education today we find the chief defect in our over-emphasis on the memorizing faculties. The cramming of facts and the passing of examinations has come to mean education to the great majority of the people. And to this same group edu-

cation has meant money. The best teachers have always tried to introduce the element of reasoning. But such efforts failed where a pupil could memorize more easily than reason and where the pupil's only purpose in attending school was to pass the examination successfully and secure the situation and money thus made possible.

Education of the future must in some way avoid overstressing these purely intellectual faculties of memorizing and reasoning, if it is to lead the way to that "more abundant life." Human beings have also an emotional nature, and are endowed with imagination capable, in varying degrees, of creative activity. Surely a system that would lead to "life more abundant" must give at least equal attention to the world of everyday experience as to the realm of book learning. The great Master who first used this thrilling phrase made no such mistake in his system of instruction.

We have heard a great deal lately about personality. In fact the subject is in danger of becoming a popular craze. Yet, perhaps, no experience gives us greater pleasure than our few and brief moments of contact with interesting personalities who are really great or truly interesting. We store up and treasure such meetings in our memory. When in moments of leisure we dream of a more utopian world, we people it



with ideal men and women, and in imagination endow all our friends and acquaintances with this fascinating gift called a pleasing personality.

We then begin to meditate upon the sources of such personality and how it can be developed. Again we look at our schools, which we would expect to find leading the way in such development. It is true that some of our rich personalities have excelled in matters of intellect, but there are many others who have not been brilliant as learners of book knowledge in our schools. We are likely to feel that this particular quality is something derived more directly from life itself; that these are people who have reaped fully the experiences of life, who have understood the lessons of life more deeply, and who have felt with keener emotions. Nor have their lives been full lives because by good fortune they were born in circumstances of abundance. Indeed, more often the opposite has been the case, and only by use of imaginative power coupled with hard work, have they expanded the narrow limits of early life and risen above circumstances that would have left others embittered and utterly crushed.

These people have that ready understanding and sympathy which all the book learning in our educational systems cannot produce. How often do we listen to educated men using in their addresses such terms as "love" or "imagination" only to feel that they have merely become familiar with the term by looking it up in the dictionary, and fitted it into a discourse full of other terms similarly memorized from a dictionary.

Let us look at the quality of imagination. Do our educational authorities really understand what imagination is? Probably only a small minority do, although nearly every text on the subject of education will deal at length on the necessity for fostering this valuable gift. But how do we account for the well-known fact that so many children around the age of nine can write quite promising poetry; and that by the age of eighteen, in fact long before this age, they have given up trying to write verse. Surely education has failed even to keep alive the child's native endow-

ment of imagination, and certainly has not promoted any new growth.

The truth would seem to be that imagination is merely another word in the dictionary to most people, and in actual existence meets with ridicule and suppression. For example, take the worn joke or "funny story" — that probably everyone has heard — and at which one is supposed to laugh in considering the child's irrepressible tendency to lie. (At least most people do laugh at that.) Mary comes in to tell her mother that there is a big lion on the veranda. The mother scolds Mary for telling a lie, saying that she knows perfectly well that the animal is a dog, and that she must now go to her room and ask God to forgive such a lie. Mary returns later and reports, "God said it was all right, that he had often taken that dog for a lion himself."

Myself, I always feel rather sad over the story. Mary's mother is so true to life and so typical of a large number of mothers. To make it even sadder, not all Marys are so irrepressible. Perhaps the mother is right in demanding that Mary take a more analytical and less imaginative approach toward the subject of natural history. But she fails to appreciate Mary's attempt to indulge her love of make-believe and her childish sense of humor. As a result all imagination and humor are submerged when the mother is very unsympathetic; she, moreover, pictures to Mary an equally unsympathetic God. And poor Mary — for how many years will her spirit remain irrepressible, before she abandons all effort and sinks into the same drab uneventful existence lived by the average grown-up? Even the few who escape must feel wistfully sad in their loneliness and say like Walter de la Mare in his poem "Dreams":

What can a tired heart say,
That the wise of the world have made
dumb?

Save to the lonely dreams of a child,
"Return again, come!"

If our educationalists cannot learn the error of their systems from the evidence that is always before them, they might at least go back to the teachings of the man who coined the beautiful

phrase "life more abundant." They will find that he once placed a child in the midst of his listeners and told them to become as little children. The reason was surely not that the child's intellect had attained some encyclopedic proportion. He must have had in mind other qualities. It is these other qualities that our world still needs to learn to appreciate. We will then remember when planning our school courses that chil-

dren have an emotional life as well as an intellectual, that we learn from actual life as well as from books, and that imagination is a priceless endowment to be protected and cared for as carefully as at present we safe-guard the eyesight or hearing of our children. We would then be approaching that goal of a "more abundant life," and also realizing our utopian dream of peopling the world with rich personalities.



The Art of Relaxation

By FRATER OSWALD J. RANKIN



NE of the important yet frequently overlooked "stepping stones to success" in Cosmic attunement is the ability to relax the body into that condition whereby we may forget who we are, where we are, and how we are.

Proper relaxation is as important in spiritual development as gymnastics in physical development. Unfortunately most of us ignore the value of relaxation until we grow old and have little else to do. Incidentally, this is perhaps one of the major reasons why we do grow old.

It has been said that Franklin Roosevelt always maintains a very high degree of relaxation, never becoming tense even when faced with his most difficult problems. This has been given as the reason why guidance always comes to him at critical moments.

It is a fact that a slight nervous or muscular strain, perhaps unperceived, can obstruct the finer degree of relaxation necessary for Cosmic consciousness. Such strains, in our time, might be compared with the "fully awake and active" condition referred to by Paracelsus three centuries ago:

"Whenever the elementary body is at rest . . . the sidereal body is awake and active . . . but whenever the ele-

mentary body is fully awake and active, the activity of the sidereal body will then be restrained, and its free movements be impeded or prevented, like those of a man who is buried alive in a tomb."

We can all learn to relax properly if we give a little thought to it and take the trouble to carry out a simple daily exercise until we attain perfection. A good method, noted from a book: "Power Through Repose," by Annie Payson Call, Little, Brown & Co. publishers, is as follows:

The "patient" lies flat on his back, on the floor, with eyes closed, and imagines himself *heavy*. One leg is drawn up very slowly, bending the knee and dragging the heel heavily along the floor. When the sole of the foot is flat against the floor the leg is allowed to slip slowly down and finally let go, so that it drops of its own weight. The arm is then lifted from the shoulder, with hand hanging limp, always with the idea of heaviness, and lowered, slowly at first, then abandoned to its own weight. Then the head is rolled slowly to left, back, to right, and back again. Each exercise should be repeated three times, with intervals of deep breathing. Finally, one sits up with head dropped forward, then sinks back slowly, imagining the vertebrae as beads on a string being flattened out, one by one, until the whole string lies flat on the floor.

It is the writer's opinion that this method is one exercise which really proves "as good as it looks."





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

REACHING GOD



PRACTICALLY all of us were taught when we were children that we could easily reach God with our simple prayers and that He was ever listening and ever ready to answer our prayers if our requests and desires were good.

Throughout life our religious studies and our church instruction have taught us the same idea. Those of us who are Christians have the excellent example set by Jesus Himself as to how to pray and to whom to pray. Every mystic, every spiritual philosopher, knows that there is great

efficacy in the attunement with God and in the reverent, prayerful attitude in communing with God and expressing our desires and wishes, and in petitioning Him in behalf of ourselves and others.

But when we were children there was something about the religious instruction that we received which created in our minds the idea that God as a Being sat upon a throne in some special place adorned with gold and pearls and ivory, and with a host of angels supplying the heavenly music. Some way or other there was created in our minds, as children, the idea that God lived or existed in a palace of considerable material quality and that God was limited in some way to this palace or this throne, and that we had to reach up to this unseen palatial residence in the heavens

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and with timidity and humbleness approach His presence as we would approach the most austere king or ruler on earth.

The mystics of today — as those of the ancient times — know that God exists everywhere and that His principal place of abode is in the heart of man. They know and feel that when they attune themselves with God they are attuning the outer self with the inner self, and through this means communing with the God Consciousness within them. For this reason they have always been inclined to think of God as dwelling in the holy temple that is a temple of the soul. It was this idea that prompted the plan of having thousands of sincere and understanding individuals sit in meditation and attune-

ment at the same hours and direct their thoughts to the same invisible and immaterial temple which we call the temple of the soul. Through such concentration and attunement there come joy and peace and harmony to the soul of man, and there come strength and tonic to the body. If you have not experienced the sublime ecstasy of such spiritual attunement, spiritual peace and power, send for our little book called *Liber 777* and learn how you can enter into this prayerful, spiritual attitude at various hours of the day and night and without any obligation, without any material restrictions, without any limitations of creed or dogma, become one with God and one with God's Consciousness in a sentient manner, and experience the real joys of divine communion.



“The Garden of Allah”

By FRATER GEORGE D. ABRAHAM

“With the kiss of the sun for pardon,
The song of the birds for mirth,
One is nearer God's heart in a garden
Than anywhere else on earth.”



HETHER the poet who sang these lines was a mystic I know not, though poets often are. Whatever his spiritual calibre however, a deeper mystical truth underlies his words than perhaps he knew. For nowhere, when we meditate upon it,

do we find a more perfect and concise demonstration of the highest Cosmic Laws than in that patch of cultivated green, be it ever so tiny, that we proudly call “our garden.”

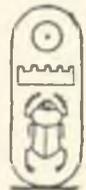
The first law of the garden is growth. Truly the first law of the Cosmos, for all things grow. Nothing is static in all creation, and even change and decay, which seem at first sight to be the very antithesis of growth, are in actuality

but the prelude to further expansion, greater expression of consciousness.

All growth, moreover, is slow. You can't watch the ivy climbing the kitchen garden wall any more than you can watch the growth of a soul. God has all eternity for his working day and his ways are unhurried. How often does the over-anxious Neophyte seek to take himself up by the roots every few weeks or months to see if he can detect the spiritual sap rising within him. His garden has a lesson for the Neophyte.

All growth again is towards the light. Every leaf, every petal strives towards the sun. For them the source of all life, for us, since the days of Amenhotep IV, the symbol of that greater light in whose incomprehensible brilliance we shall eventually become absorbed.

The second great law of our garden is rhythm. All its manifestations occur in definite cycles arranged with mathematical certitude. “First the blade and then the ear, then the full corn in the ear.” Seeds, shoots, buds, blossom, fruit, fall, forgetfulness. The seven ages of man in miniature. And finally the great cycle of rebirth. An apparently



dead plant or tree springing into fresh life to complete a further cycle. A fresh coating of leaves and bloom but the same tree. Man also is a hardy perennial. To reverse a well known occult maxim, "as below, so above." "Arrayed in some new flesh disguise the old soul takes the road again." The true graph of evolution on all planes is spiral.

We notice too the prevalence of green. Not a tree, bush or flower but shows its share of green. Endless shades and shapes, and almost unimaginable diversity, yet a common unity amongst it all. No two souls, no two hairs even, are identical in all creation, yet all have a common origin and a common goal.

As we meditate further from our summer-house window, we realize that we only regard a part of the plant. The essential part, whence the life is drawn, is invisible. The outer manifestation is dependent upon the connection being maintained with the great within, the life of Earth of which it forms an un-separated part. So man must needs have his roots in the eternal soil.

As with man too, the life force of the garden is dual. The negative element

comes from the soil and water while air and sunshine convey the positive, spiritual element necessary to complete the triangle and produce the perfect creation of flower or fruit.

Then we cannot be blind to the beauty of the Garden. Here of all places do those invisible workers of the Elemental Kingdom put forth their best efforts for our delectation. Yet in an earthly garden all cannot be beautiful. As in the garden of life there are weeds, and worse. "Lilies that fester," said a famous Rosicrucian, "smell far worse than weeds," and true it is. Yet even a festered lily will fade and die and a better and brighter bud open and bloom in its place, born anew from the same stem.

And for us as Rosicrucians, thoughts of the garden bring us to the symbol of our beloved Order, the Queen of Flowers. For the Rose is as surely the Queen of Flowers as the Lion is the King of Beasts and sums up for us the lessons of our meditation. May we in our hearts envisage the day when the Rose will be plucked for ever from the Cross, and awake and in full radiance be our symbol evermore.



QUESTIONS OF THE TIMES

(Continued from Page 134)

The moral angle need not trouble anyone. Scripture is not inconsistent. The Hebrew text for the Sixth Commandment is "Lo Sirtzoch," "thou shalt not murder," not "thou shalt not kill," as erroneously handed down and recorded in many versions of the Bible. Had "killing" been prohibited, the wars related in the Bible, the sacrifices, the laws of capital punishment, the eradication of wild beasts, all would have been outlawed.

It appears to me that the question hinges on the term "incurable," which, honest medical men will admit, is an admission of the limited knowledge of practical science. Beyond the realm of the physical, is the spiritual. When the application of spiritual principles and laws will have become as common as that of the physical laws, the list of "incurable" diseases will dwindle, and human suffering will vanish.

quently confronted with the penalties nature exacts when her decrees are challenged. Despite his indefatigable efforts, he will often see his triumph of today become a ghastly tragedy tomorrow. A life has been spared, unfortunately leaving a body wracked and tortured with pain, and organs irreparably damaged and in decay. Then it all seems so hypocritical and heartless when one is confronted day after day with the haunting, soul-stirring plea, "Why, in the name of God, won't you end my suffering." The one plea calling for aid, for relief, for a deliverance from an existence intolerable—more insistent and more pitiful than all others—the world cruelly ignores, and in a sudden return to righteousness, they glibly quote, "The Lord giveth, and the Lord taketh away."

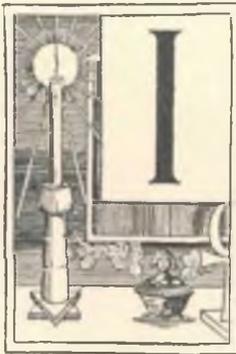
Yes — for the love of man and the God of our Hearts, I believe in euthanasia.



High Recognition of Our Imperator

SOME FACTS OF CONSIDERABLE INTEREST
TO OUR MEMBERS

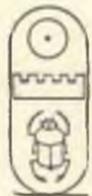
By THE SUPREME SECRETARY



IN THE month of March our Imperator, Dr. H. Spencer Lewis, received official communications from a university in India which appointed him to the faculty of the university and conferred upon him a high degree of recognition for his work in the field of learning, and particularly for literary contributions and erudition. Perhaps some of our members do not realize that the many books written by our Imperator in the last ten or twelve years have been translated and published in many foreign lands, in many foreign languages, and that some of these books have had not only eight or ten American editions in the English language but have had eight or ten editions in foreign countries. There are very few American authors specializing in research fields of literature and science whose writings have been reprinted so frequently in America and translated and republished in foreign lands. In practically every case of foreign translations and publications, eminent individuals connected with institutes of learning or with fellowships of learning

have sought permission and privilege to translate these books and republish them in their country solely because of a great demand on the part of learned people in those countries for his writings. AMORC itself has not fostered these foreign translations except in the case of the few books that have been reprinted in Spanish for our own Spanish-American jurisdiction. Therefore, the foreign recognition of his work has been solely voluntary and without any commercial element attached to it.

This new recognition and honor of his learning and work comes from the Andhra Research University of the Madras district of India. This university is really so old and so exclusive and restricted that it practically constitutes one of the several Indian monastery schools. But the Andhra Research University has perhaps the most unique reputation of any university in the world. It is located in one of the oldest and most exclusive sections of India where it has been visited and patronized by some of the most eminent scientists and educators of India and foreign lands. Its incorporation under unique British India Acts describes it as being founded "for the purpose of the advancement, dissemination of and recognition of achievement in learning of university and higher standards, in the living vernaculars, primarily of India,



like the Andhra or Telugu language." The work of the university is divided into a number of divisions covering divinity and philosophy, literature, polity, history and law, fine arts, and the practical sciences.

Many of the hereditary Indian rulers of ancient estates, as well as some of the most important titled rulers of India, have been and are the patrons and directors of this great institution. The Foundation-Chancellor during the period of 1924-1931 was the Maharajah of Vizianagaram, whose ancestors were the earliest allies of the British Power in South India. The present Chancellor of the university is Sree Vikrama Deo Varma, who is Maharajah of Jeypore, a poet in three Indian languages and an expert in four ancient Indian sciences, and a ruler of a Manne Rajyam, reaching back to the early Buddhist times. Among the active patrons at the present time are members of the royal houses of India and Europe. The university is not operated as a profit-making college or academy, but selects its students and research workers on the basis of merit and distinguished service in the fields of literature, science or art. Some of the deans and presidents of leading universities and colleges in America are patrons and members of the various departments of the university.

The certificate and communication which was sent to our Imperator, Dr. Lewis, appoints him as a member of the faculty of the university and gives him one of the high degrees connected with the section of the monastic work of the university known by the holy name of Bharati Thirtha, which in the Indian language means the group of learned persons who gather at the shrine of learning and constitute a brotherhood of the organization known as the Bharati Order, or Sampradaya. This brotherhood or fellowship is the most ancient cultural brotherhood of the world, developed and founded by Veda Vyasa. This fellowship devotes itself to the search for ancient Indian manu-

scripts and sacred teachings and mystical philosophies, and all who are connected with it are honored as being outstanding research workers in that field throughout the world. The Bharati Thirtha Fellowship, therefore, is practically a fellowship of mystical philosophy and science, and is in charge of the real secret monastery activities in India.

The diploma received by our Imperator states that at a meeting of the directors of the university held in India on the seventh of January, 1938, he was not only appointed an active member of the faculty of the university, but a member of this ancient fellowship, because of "a proper consideration of attainments in literature." The diploma is signed by the Maharajah of Jeypore as Chancellor, and by the President of the university and the Dean of the International Faculty and the Registrar, and was sealed and signed in the ancient mystical city of India where the monastic fellowship of the university and the directors and highest officers of the university have their headquarters. It contains the official seal of the Maharajah of Jeypore.

The letter accompanying the diploma signed by the Dean of the faculty states that Dr. Lewis is the first and only American representative of the ancient Rosicrucian Order who has been recognized and honored by the university, and that he will be permitted, as a member of the faculty, to nominate those members of the Rosicrucian Order in North and South America who attain eminence in any specific branch of the work to receive some recognition from this Indian university.

The diploma and various communications received constitute a very distinct honor, not only to Dr. Lewis, who has been honored with titles from other Indian academies and universities and very similar institutions in Europe, but a distinct honor to our Rosicrucian organization.



Perfect knowledge is that which, for the moment, is irrefutable by anyone and about which you entertain no doubt.—*Validavar*.



Mexico's Appeal

Editor's Note: Mexico is a neighbor not only to the United States, but to the nations of the world. She is in constant communication with the lands of the earth, and ships of all countries anchor in her ports. Mighty in resources, she is frail in means of self-expression. Her cries to be heard are drowned in the thunder created by foreign exploitation interests. The high-pressure storms of protest raised by these interests successfully cloud issues which otherwise would give the struggling republic of Mexico a chance of appeal before the court of world public opinion. We are pleased to present, in the following article, Mexico's official answers to charges made against its conduct. The article consists of an interview by Dr. Roland Hall Sharp, with a high ranking member of the Mexican government, conducted over radio station XEW in the month of April of this year. This article was presented to an officer of A. M. O. R. C. in Mexico City. The Rosicrucian Order (A. M. O. R. C.) is not interested in political or commercial controversies of any nature, but it has a keen desire to see justice made manifest. Also, knowing that the Republic of Mexico is making every effort to place itself among the liberated, cultured nations of the world, offering its citizenry the opportunity of self-expression and personal advancement, we believe this answer by one of its official spokesmen to recent charges should be given as wide a circulation as possible. A great many men and women of Mexico are Rosicrucians, members of this organization, and we believe that a presentation of this statement in the Rosicrucian Digest is due them.



SALUTATIONS from Mexico City. Like a visitor from Mars, I have dropped from the sky into this capitol at a moment when Mexico has reached the tensest stage to date in the long struggle for control of her natural resources. Even long-time

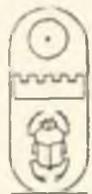
observers here hesitate to pass judgment on today's events. The situation is confused, but in the interests of promoting at least some understanding of it, this broadcast will seek a level somewhere above the heat of controversy.

One of the means for understanding is for both sides to avoid the mistake of misinterpreting each other's policies and acts. It is easy for press accounts to become lurid on both sides, inflaming public opinion. The Mexican Government,

now frankly devoted to the cause of labor and the underprivileged, is the prime mover in the present situation, and its policies set the tempo of events. A high-ranking member of that Government has graciously consented to be interviewed on the air and is here at the microphone, prepared to answer pointed questions put by myself as a completely impartial inquirer.

Question: Senor Armando Zubaran, is it true or untrue that the Mexican Government and Mexican people are generally unfriendly at present to foreigners, and especially Americans?

Answer: There is no such enmity as that to which you have made reference. On the contrary, there is not a single foreigner who has dwelt with the Mexican people, who has failed to recognize that one of its outstanding characteristics is hospitality. To such an extent has this been so, that it has even, on occasion, been criticized. As for the



Mexican Government, it has always afforded to foreigners the opportunity to come to live in this country and share the ideals of its people, and even the resources of the nation, without other restrictions than abiding by the laws; an obedience that is required of all the citizens in the country, just as all nations throughout the world demand respect for their sovereign dignity and international decorum.

Question: Could you give us in a few words the motives which actuated the Mexican Government in its decree for expropriating foreign oil properties?

Answer: The President of the Republic in his address to the people of Mexico, set forth the motives that led to the expropriation of the oil companies, and made the resolution adopted on the matter by him and his cabinet. The refusal of the oil companies to abide by an award of a court of justice made expropriation necessary, owing to the need of preventing without loss of time, the troubles that would arise as a result of a standstill in industrial and transport activities, inasmuch as disobedience by the companies of a decision of the courts compelled the oil workers to apply for, and the labor courts to order, termination of the labor contracts.

Question: Secretary Hull has indicated that the United States Government, while not denying Mexico's legal right to take over the oil holdings, regards proper payment, provided for by Mexico's own Law of Expropriation, as essential to a settlement. What can you say about Mexico's plans for payment to the oil firms?

Answer: The President of the Republic has stated that the Country will honor the debt contracted and the people have given him their unanimous backing.

Question: The Mexican Government and the National Revolutionary Party, I understand, oppose Communism, but many people are confused by the resemblance of land expropriation policies to Communism. Please clarify this for us.

Answer: Nobody in Mexico confuses communism with the land distribution policy. The agricultural policy of the Mexican Government aims at the division of large landed estates among the peasants. For this, the Government uses distribution of lands as a means; but it also undertakes to promote small holdings, domestic colonization and irrigation, in order to open up to cultivation big tracts of land, on which small private properties are to be developed. Consequently, there is no incompatibility between respect for small property and distribution of land: both are means employed by the Government, simultaneously, in order to obtain a better distribution of the large landed estates. That's all.

The first consideration that may help restore and strengthen the foundation for conciliation and a just settlement of the present oil controversy, in my opinion, is for both the United States and Mexico, as well as Britain, to recognize that relations of these countries have reached a new stage which must be understood. Anyone who has followed the course of Mexican political development during the past quarter of a century knows that the Mexico of today must be dealt with on a far different basis than the Mexico of the past century. Mexico is growing up, or has grown up. One of the first impressions a visitor has when he talks with officials of the Government, and with Mexicans in business, is the Mexican spirit of self-reliance, of having suddenly discovered their own innate powers. However harsh or extreme the demands of Mexican labor and of the Mexican Government may seem to foreigners whose investments in Mexico are threatened, there is little prospect that the Mexico of today will yield its new self-assertion in the face of foreign bullying, diplomatic or economic.

There was a time—and this is history not seriously denied by anyone — when Mexico, like many other semi-colonial countries of the period, had to bow as foreign governments put on the pressure. The record of industrial imperialists in Latin America is not one to point to with unmixed pride, even during the formative periods of Latin

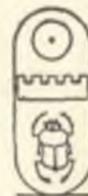
One hundred forty-four

American countries. In the present heat of controversy, both sides naturally make extreme charges to buttress their cases. The oil firms in Mexico are by no means as guilty as they are painted by some extremist orators. Neither is the Mexican Government as brutal as some actions of the foreign press are making it out to be. In both cases, the volcanic fires of hate and misunderstanding are loosed by a failure to grasp each other's point of view, Mexico is young in the business of grappling first hand with the vast economic and social problems now confronting the world. She may find, as she has in part already, that the distance between idealistic social concepts and their practical realization is many a league, and that haste is not always the fastest way to progress. Foreign oil interests—and I have talked with their representatives of long experience here — may not be grasping the real power of the upsurge in Mexico of a consciousness of social and economic independence. Mexico today is throwing off, not without some violence, a heritage of centuries of colonial and economic serfdom. Today's struggle is older than the oil companies which now bear the brunt of Mexico's movement toward nationalization of raw materials. Just as Mexico and the rest of Latin America threw off Spanish political domination at the beginning of this century, so today Mexico and some other Latin American countries are throwing off the swaddling clothes of their dependence on foreign capital. They are far from being able to walk alone, and they know it. This makes it all the more imperative for the older, more mature countries to sympathize with this new spirit of independence,

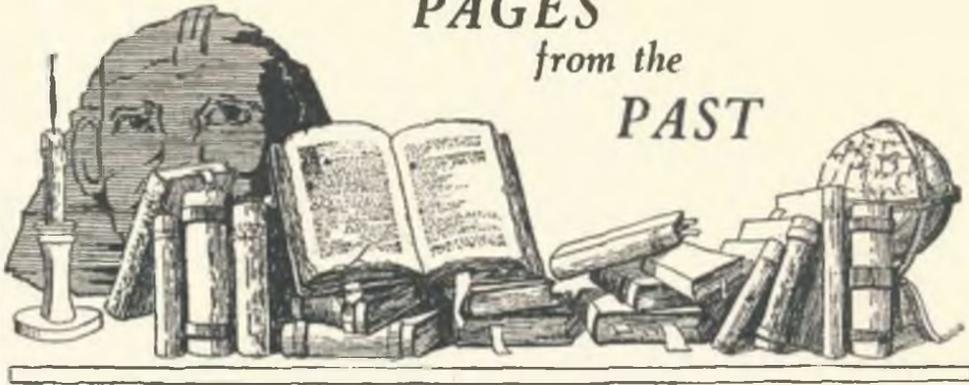
even if they can not accept all of its specific acts. When a child is learning to walk he may knock over a few priceless vases on precarious pedestals, but he is not for this reason turned back to the cradle. Only the deepest kind of comprehension, and the most earnest efforts for adjustment on both sides, can save a situation like this one in Mexico from going on from bad to worse. All of the adjustment cannot be made on one side. Only adjustment of conflicting claims can restore cordial good feeling between the peoples. Europe today is a cruel example of what happens when humanity fails to adjust specific political and economic and social maladjustments between nations. Unhealed, they sour and embitter relations that should be constructive. Mexico and the United States in the New World, and Britain, have an opportunity in this oil controversy to prove that conciliation can win out. As far as the United States and Mexico are concerned, there are considerations far more vital than how much Mexican laborers receive, and how much money is paid by Mexico for expropriated oil lands. These are vital issues, but world peace is also a vital issue. Can the United States expect Mexico to grow increasingly friendly, if the United States proves unsympathetic toward Mexico's legitimate social aspirations? Can Mexico expect the United States to help her economically if legitimate interests of Americans are not respected? Can these two important neighbors look forward to drifting into opposing camps in the world's ideological struggle? It is time to stop, look, and listen, with heads raised above the immediate smoke of this oil controversy.

FACT IN FICTION

Frequently it is necessary to garnish fact with appealing fictional incidents, so it will be assimilated easily by the reader. Once the reader digests it, the beneficial effects take place without effort on his part. Reincarnation, presented as a doctrine of philosophy, may confuse some persons, but when they read of it as part of a fascinating story, it provokes an interest which leads them to an acceptance of it, without antagonism. For this purpose we offer the book entitled "A Thousand Years of Yesterdays" by Dr. H. Spencer Lewis, which is a gripping tale of reincarnation, but within its lines exist the sound principles of philosophy. Non-members and Rosicrucians alike will find it most interesting reading. It is economically priced at only \$1.00 postpaid per copy. Send order and remittance to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, Calif.



PAGES from the PAST

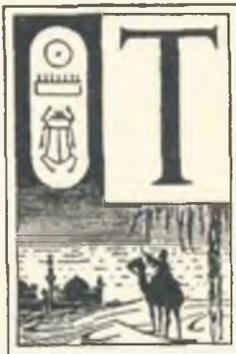


CHARLES LAMB

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present excerpts from the work of the English essayist, Charles Lamb.

Born in 1775 at London, and educated at Christ's hospital, Charles Lamb entered the business world at fourteen as a clerk. Three years later he entered the accountants' office of the East India Company where he was employed for over thirty years before being retired with an annuity which enabled him to devote all his time to the literary pursuits begun some years previously. Lamb's life—unlike that of many authors—was not filled with changes and outstanding events, but was devoted to his office work, the guardianship of his sister Mary, pleasant meetings with friends such as Coleridge, Wordsworth and Southey, the production of a few poems, some unsuccessful dramatic attempts, and—the writing of those essays which we always think of in connection with his name. These, the "Essays of Elia," have been termed "sensitive, whimsical, humorous, graceful, quaint, illuminating," etc. Written in a rambling, personal manner, they produce in the reader a sense of confronting the man himself, of sitting and listening to the entertaining viewpoints of an intelligent friend for whom one feels an affectionate interest. Certainly, Lamb is not the type of "essayist" who deals in moral precepts—making the exposition of them so attractive that we are inspired to follow in the Way outlined—but rather one who is adept at making his personal opinions of general interest. He describes himself as "a bundle of prejudices—made up of likings and dislikings—the veriest thrall to sympathies, apathies, antipathies."

In choosing the excerpts to be presented we have avoided those which are most familiar—the critical essay "On the Tragedies of Shakespeare" and the delightful "Dissertation Upon Roast Pig"—and have chosen, first, a section from "Imperfect Sympathies" which describes two opposing types of mind, and second, a section from "Grace Before Meat."



*The
Rosicrucian
Digest
May
1938*

HERE is an order of imperfect intellects (under which mine must be content to rank) which in its constitution is essentially anti-Caledonian. The owners of the sort of faculties I allude to, have minds rather suggestive than comprehensive. They have no pretences to much clearness or precision in their ideas, or in their manner of expressing them. Their intellectual wardrobe (to confess fairly) has few

whole pieces in it. They are content with fragments and scattered pieces of Truth. She presents no full front to them—a feature or side face at the most. Hints and glimpses, germs and crude essays at a system, is the utmost they pretend to. They beat up a little game peradventure—and leave it to knottier heads, more robust constitutions, to run it down. The light that lights them is not steady and polar, but mutable and shifting; waxing, and again waning. Their conversation is accordingly. They will throw out a random word in or out of season, and be content to let it pass for what it is worth. They cannot speak always as if they were upon their oath—but must be

understood, speaking or writing, with some abatement. They seldom wait to mature a proposition, but e'en bring it to market in the green ear. They delight to impart their defective discoveries as they arise, without waiting for their full development. They are no systematizers, and would but err more by attempting it. Their minds, as I said before, are suggestive merely. The brain of a true Caledonian (if I am not mistaken) is constituted upon quite a different plan. His Minerva is born in panoply. You are never admitted to see his ideas in their growth — if, indeed, they do grow, and are not rather put together upon principles of clock-work. You never catch his mind in an undress. He never hints or suggests anything, but unloads his stock of ideas in perfect order and completeness. He brings his total wealth into company, and gravely unpacks it. His riches are always about him. He never stoops to catch a glittering something in your presence, to share it with you, before he quite knows whether it be true touch or not. You cannot cry *halves* to anything that he finds. He does not find, but bring. You never witness his first apprehension of a thing. His understanding is always at its meridian — you never see the first dawn, the early streaks. — He has no falterings of self-suspicion. Surmises, guesses, misgivings, half-intuitions, semi-consciousnesses, partial illuminations, dim instincts, embryo conceptions, have no place in his brain, or vocabulary. The twilight of dubiety never falls upon him. Is he orthodox — he has no doubts. Is he an infidel — he has none either. Between the affirmative and the negative there is no border-land with him. You cannot hover with him upon the confines of truth, or wander in the maze of a probable argument. He always keeps the path. You cannot make excursions with him — for he sets you right. His taste never fluctuates. His morality never abates. He cannot compromise, or understand middle actions. There can be but a right and a wrong. His conversation is as a book. His affirmations have the sanctity of an oath. You must speak upon the square with him. He stops a metaphor like a suspected person in an enemy's country.

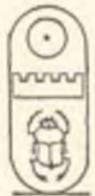
One hundred forty-seven

The custom of saying grace at meals had, probably, its origin in the early times of the world, and the hunter-state of man, when dinners were precarious things, and a full meal was something more than a common blessing; when a belly-ful was a windfall, and looked like a special providence. In the shouts and triumphal songs with which, after a season of sharp abstinence, a lucky booty of deer's or goat's flesh would naturally be ushered home, existed, perhaps, the germ of the modern grace. It is not otherwise easy to be understood, why the blessing of food — the act of eating — should have had a particular expression of thanksgiving annexed to it, distinct from that implied and silent gratitude with which we are expected to enter upon the enjoyment of the many other various gifts and good things of existence.

I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton—a grace before Shakespeare—a devotional exercise proper to be said before reading the Fairy Queen?

. . . . When I have sat at rich men's tables, with the savoury soup and messes steaming up the nostrils, and moistening the lips of the guests with desire and a distracted choice, I have felt the introduction of that ceremony to be unseasonable. . . . The very excess of the provision beyond the needs, takes away all sense of proportion between the end and means. The giver is veiled by his gifts. You are startled at the injustice of returning thanks — for what? — for having too much, while so many starve. It is to praise the Gods amiss

I hear somebody exclaim, — Would you have Christians sit down at table, like hogs to their troughs, without remembering the Giver: — no — I would have them sit down as Christians, remembering the Giver, and less like hogs. Or if their appetites must run riot, and they must pamper themselves with delicacies for which east and west are ran-



sacked, I would have them postpone their benediction to a fitter season, when appetite is laid; when the still small voice can be heard, and the reason of the grace returns — with temperate diet and restricted dishes. Gluttony and surfeiting are no proper occasions for Thanksgiving. . . . We may be grate-

fully sensible of the deliciousness of some kinds of food beyond others, though that is a meaner and inferior gratitude: but the proper object of the grace is sustenance, not relishes; daily bread, not delicacies; the means of life, and not the means of pampering the carcass.

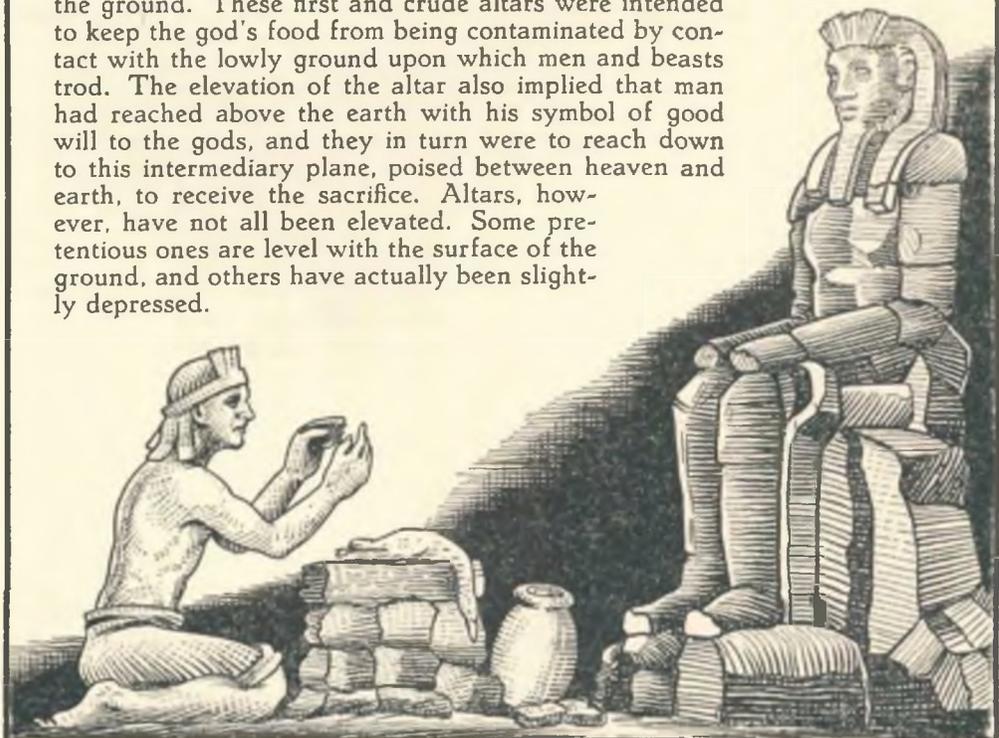


The most discouraging thing in life is the approach toward the unfinished end. This perhaps more than any other thing prompts the hope in a hereafter or future life.—*Validavar.*

How It All Began . . .

THE USE OF ALTARS

THE use of altars has always been intimately associated with religious practices. Offerings by primitive man to beings thought to be Divine, for the purpose of appeasing imagined wrath, or to obtain their blessings, were at first placed on the idol or at its base on the ground. Such sacrifices did not consist of food. However, with the later development of the concept of sacrifice as providing a meal or feast for the god, food was used and placed upon a small pile of stones to elevate it above the ground. These first and crude altars were intended to keep the god's food from being contaminated by contact with the lowly ground upon which men and beasts trod. The elevation of the altar also implied that man had reached above the earth with his symbol of good will to the gods, and they in turn were to reach down to this intermediary plane, poised between heaven and earth, to receive the sacrifice. Altars, however, have not all been elevated. Some pretentious ones are level with the surface of the ground, and others have actually been slightly depressed.

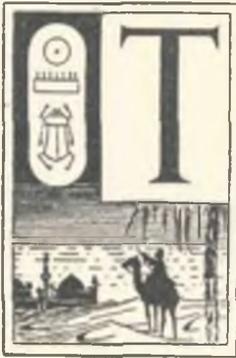




To California -- An Economical Vacation

THOUSANDS HAVE DISCOVERED THE BENEFITS OF A
SUMMER VACATION TO CALIFORNIA

By THE CONVENTION SECRETARY



THROUGHOUT the year we have visitors come to see us at Rosicrucian Park, and those who stay a week or a month in this glorious valley of California always say to us that they are pleased and surprised at the economical conditions

that have been demonstrated to them throughout their whole visit.

In the first place, many of these visitors come by automobile, and they say that by getting free advice from the various automobile associations, or by studying maps issued by various gasoline and oil companies, they have found that there are two or three direct routes across the United States that are safe and pleasant for automobilists, and that the driving is not too tedious or the labor too hard, nor are the conditions unpleasant. All along the course of these principal automobile highways there are auto camps, and auto hotels that cater especially to tourists, and the rates at these places are very reasonable, much more reasonable than our regular hotels in large cities. The roads

are always carefully marked and there are a few detours and these are always safe and well guarded. Even in the winter season the average tourist does not encounter more rains or storms in going across the entire United States than he would encounter in driving around in his own state or city.

The constant variation in scenery, foods, forms of amusement in the evening, and so forth, make the tour one continuous vacation. The average tourist from eastern states claims he has crossed the whole of the country in from five to seven days, according to how leisurely he has driven. Those who have wanted to make it in a shorter time have been able to make the entire journey in four days. Where two persons can drive, by alternating during the day and the evening, the journey can be shortened to not over five days and made very pleasant. The consumption of gasoline and oil makes the entire tour cheaper than one by railroad, or the large cross-country buses. On the other hand, the railroads offer special rates in the form of tourist car accommodations west of Chicago, which give the tourist a lower railroad fare rate and a lower rate for sleeping accommodations and for meals. Yet these tourist cars run just as rapidly and on the same schedule as the more expensive first-



class Pullman cars. The Greyhound buses and others that cross the country offer another form of transportation that is less than the railroad, but the private automobile method is still more economical.

Another thing that pleases all of these tourists is the fact that as they reach the western part of the United States and get into western Nevada or western Arizona, they begin to see a great difference in the climate and in the scenery, in flowers and shrubbery, in the freshness of its fruits and vegetables, and the reasonableness of prices. Many of these tourists tell us that by living in a small bungalow or auto camp and doing their own cooking, they find they can live with an excellent quality of food and plenty to eat for less money than they can live at home. The great variety of outdoor amusements and entertainment, the delightful scenery the whole year round, the mild climate and other inducements, make such a vacation to California a wonderful pleasure at any season of the year. But when the summer months begin to exert their tremendous heat and tropical rains back in the eastern states, then is when California is most appealing. Here in the Santa Clara Valley where we have no rain from May to November, no lightning at any time of the year, no thunderstorms or windstorms during the summer, a constant mildness of climate with fairly warm daytime periods and cool evenings, with a large variety of fresh vegetables as well as fruits—here is the place one may expect a very pleasant vacation indeed. The rates at auto camps and cottages are very reasonable, and the hotels here in Central California, while just as modern as any in the eastern cities, are more reasonable, with increased roominess and attractiveness.

Here in the Santa Clara Valley, famous not only for its scenery but its great quantities of fresh fruits and vegetables, which are distributed throughout the world, there are so many scenic attractions for daytime sightseeing and so many forms of amusement in the evening, that a week or two spent here in the Santa Clara Valley is like a week or two spent in Paris in the spring. And

when you couple with all of this the week spent here at Rosicrucian Park in the very heart of the Santa Clara Valley, with all of our Convention meetings, the contact with hundreds of members of like minds, all of the special attractions which we arrange for the Convention delegates and members, you have an ideal arrangement and an unusual inducement to come to California during the Convention week.

This coming summer the Convention will be held from July 10 to July 16. There will be morning and afternoon as well as evening sessions, and many forms of entertainment and instruction along with many tours of sightseeing with special guides. There are ample facilities near Rosicrucian Park for room and board or for stopping at economical auto camps or hotels. Millions of persons living in the East have wanted to visit California and spend a short time enjoying its scenic and climatic beauties. But when you know no one in California and have no definite place to go to, it is somewhat discouraging. But *you* have a great mystical home to go to, and you do have friends and acquaintances here who will be glad to see you, and will welcome you heartily. Very often wives and husbands and children accompany those who come here for the Convention week, and although they are not members of the organization and cannot attend the actual Convention sessions, *there are other forms of and opportunities for amusement and entertainment that can be enjoyed by those who are not members, thus making their visit to the Santa Clara Valley very enjoyable.*

There is no place in America where you can go from your home in the East and enjoy so much pleasure in scenery, climate, personal and social contact and instruction, and real rest and enthusiasm as you can by taking a trip to California during the Convention week in the summer. You will find when you return home that you have not spent any more in actual money than you would have spent at some seaside resort or mountain resort and you will have enjoyed more freedom in dress and in oc-

(Concluded on Page 153)

One hundred fifty



Who is Responsible for Them?

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



AS WE meditate upon the social and economic structure of our community, the thought of those confined strikes our consciousness most forcibly. When we use the word "confined," we do not mean only those behind the prison

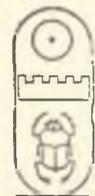
walls, but the inmates of mental and psychopathic institutions as well. Probably we should include the unfortunates confined to hospital beds also.

I feel, however, that the prison question should interest all of us most, inasmuch as we are interested in the soul of man as a whole and not just the individual personality or character who, because of his lack of strength or knowledge as well as proper balance, committed some crime against society and found his way into the grip of its unmerciful methods of kill-or-cure development. This question should interest us because we are all to blame for the great crime wave, whether we know it or not. We are all contributing to the prisoner's confinement unless we are working, either alone or with some organization, attempting to better society by becoming better acquainted with the cause of the prisoner's incarceration, and are trying to eliminate the number of in-

mates by spreading LIGHT and TRUTH in the community where we reside.

You may be a little shocked when I say, "We are all to blame," but this is due only to your lack of understanding of the power of thought vibrations, as well as your unconscious expressions, such as "He should be severely punished," "He should be hanged," "They ought to whip him at the post," "He should be confined to solitary for life," or "They should burn him at the stake." All of these remarks, and hundreds of other equally well-known quotations, are expressed by millions of people every hour of the day. These thoughts are generated in the soul, emitted to the ether through the mind, the aura, and by pronunciation of sound vibrations. Little does the average individual realize what happens and what injury he does by thinking ill of those who have fallen (according to community regulations). Little does one realize how much he perpetuates crime and torments the soul of the prisoner by voluntarily or involuntarily radiating these negative thought vibrations.

In connection with the above is the astounding realization that even those who profess to be profound students of thought vibrations, soul and mind, and who claim to know the results of such deliberate expressions, whether they be audible or mental, go right on committing the crime of perpetuating crime by agitating the minds of the WEAK with



their destructive mental and psychic thought vibrations. Would it not be better, when one has learned of the wrong committed, to express the thought of sorrow and forgiveness for the culprit, realizing the misdeed was due to weakness, lack of education, spiritual growth, and an understanding of economic or social rights, as well as mental incompetence, and disease of the body resulting in an unbalanced mind, rather than hold contempt for him and thoughts of hatred, which only aggravate the self and make it more ferocious?

It seems to me that we fail to realize that the one who slips and falls and makes himself a beast and a tyrant is made of the same material as those who do their best to walk the straight and narrow path, the difference being due to proper and improper direction as well as circumstances, environment, breeding, and culture. Of course, there are innumerable other conditions which cause the difference, but the ones mentioned are fundamental.

As students of God and Nature, we realize that the Soul of God has interpenetrated all of our physical bodies and that each human being is guided, directed, and inspired by the one God or the one force, power, or soul which we call God. The actions of every human being are motivated by the inner feelings and impressions and emotions which have their beginnings in the soul. Knowing this ONENESS OF BEING, realizing that we are all related by the soul which pervades all things and infuses all men and women, with the understanding that the power which affects one indirectly affects all, how can we continue to succumb to our negative, destructive nature and express contempt, hatred, and scorn toward those individual expressions of the ONE SOUL OF GOD when they fall from the accepted, righteous way of life because of their natural moral and ethical delinquency?

It appears to me that many students of mysticism and philosophy and religion are missing a very important point in the study of God and man's relationship to Him, as well as to their own personal growth and spiritual development, when their reactions to the downfall of a fellow-man are contemptuous.

True, we are tempted to be vexed when others violate our code of life and the standards of our community, but such violations serve as tests for our own individual self, and as we meet the test courageously and remain compassionate for the violator instead of radiating vibrations of hate and disdain for him, we convert or transmute our emotions into love and understanding. Then, let the soul expand and envelop the so-called culprit so that he may feel the constructive vibrations of God and be healed of his destructive nature and become attuned to the finer vibrations of the soul of man. When we act in this manner, we are working toward the upliftment of all mankind, we are helping to create the Christ Consciousness in the soul of the weak, we are beginning to establish a universal brotherhood of man, and we are lifting the misfits of the earth plane to a realm of realization that they may more successfully guide and direct their own individual egos to happiness and peace; and, instead of "going the way of all flesh," they will go the way of all spiritual life to Peace Profound.

Now I ask, who or what is responsible for the incarcerated soul who failed to comply with the standards of civic society? It is easy enough for you to shrug your shoulders and say, "Well, that is his karma; it has nothing to do with me," but do not forget that he is a part of you, he is a segment of the Soul of God and is linked to every other human soul which is part of the Divine Law. His karma has everything to do with you if you are striving for ONENESS OF BEING, and unity with God. You are a part of all of the misfortune of the earth, whether you know it or not, and until all crime, corruption, sin and evil are obliterated from the earth, you will be subjected to them, and may also fall into the march of the lockstep. It is therefore your karmic duty to humanity to do everything possible to raise the consciousness of man through your constructive thoughts if not by your audible expression.

I wish to quote a short verse from Marie Corelli's book which I believe will more clearly explain my point:

One hundred fifty-two

"God said: 'I will create a world in the air!'
 Satan heard and answered: 'I, too, will be there!'
 God said: 'I will make of man a creature supreme!'
 Satan answered: 'I will destroy Thy splendid dream!'
 God said: 'I will ordain that Thou shalt no longer be!'
 Satan answered: 'Thou canst not, Lord, for I am part of Thee!'"

This beautifully brings to our realization the profound truth of our relationship to each other, whether we are good or evil. She explains that God and Satan are one and the same force, and the manifestations of this force depend on how it is directed. "Good" and "evil" are different polarities of one power. Man is the director of both polarities. The Rosicrucian Order and the Great White Brotherhood are the schools which teach man the proper way to direct this force.

In the United States we have over two hundred thousand convicts who have misdirected this power, either through ignorance of the laws of God, or because they have met with circumstances which they could not control; or, further still, they were born in such environments that they had no opportunity for spiritual guidance, and probably had no father or mother sufficiently

strong to direct their emotional natures. They are now in the care of men who rule them with an iron hand and a merciless will. When they return to society they are generally worse than when they first fell, due to their prison associates as well as the ocean of vibrations of hatred by which they are constantly surrounded.

Can they work out their natural karma under prison restrictions? Can their souls expand and develop under the guidance of prison officials, and if not, are they retrogressing? Who and what is to blame for the sorrow brought to thousands of mothers, fathers, wives and children because of the need of prison institutions? These are questions for you to think about and try to solve individually. This is not a plea in behalf of the wrong doer and the unmanageable character who must be taken care of by society, for we must have some system of segregating the unlawful from those who comply with law and order, but it is a plea to those who are trying to understand their fellow-man and help him out of the pitfalls of life. It is for those who study THOUGHT vibration and mind power, and I hope that each one will concentrate on the idea that to bring peace and contentment to all we must express forgiveness and compassion to the fallen and to those who are struggling to regain their places in the SUN.



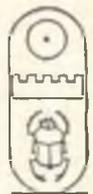
TO CALIFORNIA—AN ECONOMICAL VACATION

(Concluded from Page 150)

cupation and more enjoyment and pleasure than you would at any summer resort.

So why not make your plans now for you and your family to journey westward to California by the most economical method, and enjoy the thrill of seeing this great western empire of surprises and delight, and benefit by the Convention sessions as well? If you want any assistance in planning your

tour so that you can come by way of San Francisco and return by way of Los Angeles and Hollywood or some other route, write to our Convention Chairman for suggestions. He will be glad to help you if you address him care of AMORC Temple, Rosicrucian Park, San Jose, California. But remember, a really personal welcome awaits you and your family here in this western world of beauty and amusement.





SANCTUM MUSINGS

TOWARD MASTERSHIP

By CECIL A. POOLE, F. R. C.



WE HEAR a great deal in any phase of our lives today about accomplishments. We hear in the field of metaphysics about mastership. However, we seldom hear, anywhere, as much as we should about the process to be used or the path that is to be traveled before mastership, accomplishment, fame, success, and honor may become realities. If one thinks back over a period of years and remembers the number of individuals who have become heroes or heroines, it seems that they break into public acclaim very suddenly and were not heard of by a great many people previous to the time of their recognition by the public; particularly is this true in the fields of science, invention and worthwhile accomplishments. A careful analysis of the past lives of these individuals, who have gained certain accomplishments, would reveal years of study, work, disappointment, and striving toward the attainment of the goals which they eventually reached.

In practically all the groups and organizations which function today for the purpose of bringing man into a

fuller realization of his purposes, aims, and his connection with the higher forces of the universe, we hear only of the end in view. Many churches emphasize as of paramount importance the theme of salvation; they have apparently no greater attainment to offer to mankind, and yet they do not usually attempt to outline systematically and develop a process which will lead to salvation and really help man to attain this ideal state. Modern movements and organizations hold up the principle of health and long life, and yet, upon careful analysis of their teachings, their scheme or process of attaining these things is evidently not very carefully planned and worked out in advance. Their ideal or aim is good, but again we find little to help the seeker in attaining the eventual ideal.

Mastership is another thing toward which we all strive as a goal, but the attempt which we make should be the thing with which we are concerned right now rather than the state of mastership itself. This condition which exists now is the process by which mastership can be obtained. The great things of the world are accomplished in the realm of everyday effort; this is also true of mastership. That which is commonplace, which is considered routine, and which has very little glamour to attract the attention of the world, is

nevertheless the working ground, or we might say the stage of development, which brings about eventual accomplishment. There is no great glory in the digging of a ditch; but until the ditch is dug and the proper foundation laid in it, a great structure to be built on this foundation cannot bring to man the benefits of its purpose.

We are taught in the early degrees of the Order that there is no condition which should be looked upon definitely as good or evil—that we are simply seeing a positive or negative expression—that good is usually the result of a knowledge of something that is in accord with universal law, and evil is the result of the lack of that knowledge. It is pointed out that there are not good and bad men and women, but merely different individuals—different in knowledge and perception and comprehension of life. The same holds true in worthy enterprises. The president of a great corporation is important to its activities; but the individual who does the most menial labor is, considering the effective functioning of the whole, equally as important as the president. One cannot function without the other. He who will not accept this fact simply brings discontent and misery to himself. It is no crime—it is no moral shame—when it becomes necessary for any of us to get out and do a good hard day's work. All of us have probably done it. We will find that many who have reached the highest success in life have had at some time in their lives to dig ditches, pick fruit, or support themselves by doing some similar kind of so-called common labor.

All this is brought to your attention to point out that it is not the glamorous things in life which are the only parts of our existence that are important; *life* is important, and that means every phase of it. While every sincere student, of course, desires the attainment of the state of mastership, the struggling on the path — those unglamorous efforts to attain this state—are also very important, and they should be considered very important by us right at this time in the stage of our development which we have reached in this, our present life.

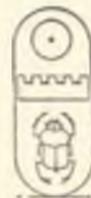
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We might ask, "What path shall we take?" We find, regretfully, that there are apparently many choices. We hear a simple process announced from the stage, or read from a pamphlet, by one who represents himself as a great mystic, or an individual who has suddenly been infused with mastership—due to the consent and aid of some of the great Masters of the past, who have suddenly decided to leave the Cosmic scheme of things to take care of itself, while they descended and picked out this mortal man to be their representative on earth. And then, upon their ascension, this individual goes out to take his message to the world that the ascended Masters have visited him and given him authority to offer mastership and salvation and every attainment to every man who will voluntarily give to the collection plate as it is passed around, or buy the books which are necessary to indicate the method of contacting these Masters. Most thinking persons will realize the ridiculousness and, in fact, the absolute blasphemy of the pure principles of the Cosmic, as expressed by these individuals.

As the Emperor in an article in a recent number of "The Rosicrucian Digest," so ably pointed out; in America particularly there seem to be offered many paths toward mastership, a number of which are merely the attempt of one individual to exploit the highest aims and aspiration of another.

The comments just made, and the article referred to, are not necessarily for the purpose of criticizing the methods or purposes of other individuals or groups. They are made for the purpose of indicating to the individual who is sincerely striving toward mastership, that many of the ways, many of the paths that are *apparently* available are not practical, or at least do not lead to a practical end.

All groups, individuals, or organizations which have to appeal to the emotional nature of the individual before they can appeal to the reason, are surely not offering a balanced course of study. The human being is capable not only of reacting from his emotional nature, but is capable of analyzing all



paths before him and determining which is most fitted for him to follow.

The best path is many times the least elaborate, but nevertheless in many cases it has the foundation. To work toward Mastership is to follow established laws and proven principles that have been tested and proved by many individuals over a long period of time.

The apparent inspiration of the moment, on the part of an individual, should always be carefully investigated because it may prove only the individual's imagination or personal intent to use the banner of Mastership to attract attention to himself for personal fame and gain.

It is difficult for us to comment, and in fact to offer a great deal of advice, upon this path which we have selected for the very reasons previously mentioned—that is, the lack of glamour and the hard work connected with this accomplishment. Successful effort should be made, not only because of favorable conditions, but rather in spite of unfavorable conditions; trials and difficulties should be a challenge to accomplishment. We frequently hear a student state that if only he could have a sanctum prepared in a certain way, in absolute privacy, and the time to give to his studies, he could accomplish much. Theoretically this is true, but in practice it has proved absolutely false. The greatest Masters of the past did not have sanctums with easy chairs, did not have the privacy that they needed; in fact, throughout the lives of any of the great mystics, we can find records of the interruptions and trials which they had to face in attempting to carry on their work. Any student who is waiting for completely favorable conditions under which to study never will attain the state of mastership which he desires. Those who accomplish, those who proceed on the path toward accomplishment and mastership, are those who work regardless of conditions. Many mystics have never had a sanctum, and many modern potential mystics, many individuals who are members of this organization, have to do their studying within a short distance from the equivalent of a boiler factory, which is anything but

conducive to concentration and meditation. *But the very effort that is consciously put forth to overcome these difficulties is an important force* to carry these individuals on the path much more effectively than many who have more favorable circumstances under which to work.

This path, then, which we travel is mainly one of study and attempts to apply that which we learn. Study, in itself is like labor—in fact, it is labor—and not a form of amusement; but it can, nevertheless be made interesting to us if we strive to realize the full possibilities of its applications. It is very interesting to any teacher who has taught in the primary grades to see how eagerly a child will grasp some of the first fundamentals of reading. The ability to recognize a word or a letter is a great step in the child's life, and the realization that he has control—although very slight—over a thing which previously was entirely unknown to him, gives him a great sense of satisfaction; and often this sense of pride and satisfaction can be used as a flame of enthusiasm to be fanned by the careful teacher toward further effort. The same is true in studies with adults. Even a small realization of some of the fundamental principles of our studies should be greeted by the individual as a part of his ultimate accomplishment and, even though small, should be treasured as though it were a thing of great value.

Those, then, who strive toward accomplishment must recognize the fact that such a state of accomplishment lies in the future, and that what exists now is the process. This process exists in the present, and toward the present we must set our faces and determine that if we are going to reap the harvest of success and attainment in the future we must plant and cultivate those things which will develop into the state and opportunities which we desire. Development of an evolutionary nature such as this is the law of the Cosmic. There is no other way. Mastership, then, does not lie in the glamour of another individual's attainment, but in the knowledge which we are being given to apply for ourselves.



THE HISTORY OF MEXICO

The above is the central portion of the very large wall mural in the National Palace in Mexico City. It depicts Mexican national life from the early conquest by the Spaniards, who are seen in the lower portion, to the administrations by recent presidents who appear at the top of the mural. The work is a magnificent example of mural art and is one of many by the famous, internationally known mural artist, Diego Rivera, who is also a member of the Rosicrucian Order, AMORC. Within the AMORC Grand Lodge in Mexico, are seen works executed by him for the Rosicrucian Order in his country. Although an ardent supporter of his country, Diego Rivera is an internationalist in spirit.

(Courtesy of The 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 demigods 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 dwelt? 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.

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Booker T. Washington Chapter. Dr. Horace I. Hamlett, Master, 491 Classon Avenue, Brooklyn; Ida F. Johnson, Secretary, 286 McDonough St., Brooklyn. Meetings every second and fourth Sunday at 8 p. m., Y. M. C. A. Chapel, 181 W. 135th Street. Inquirers call: Prospect 9-1079.

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(Directory Continued on Next Page)

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