

ROSICRUCIAN DIGEST

COVERS THE WORLD

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SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

ENVIRONMENT AND REFLECTION

By THE EMPEROR



IT HAS often been said that man can think of nothing *new*. Whatever he conceives is basically related to what he already knows, or has experienced. Psychologically this is true, for thoughts are compounded from the sensations of things

which we have perceived. Even an invention, no matter how much of a departure from that already in existence, is an extension, development, or combination of that which has been, though the result may not resemble the things of which it is composed.

Generally speaking, all cerebration is *thought*. When we remember, *we think*. When we realize the existence of a thing, *we think*. When we meditate and reason, *we think*. However, there are certain aspects of our thinking which constitute a higher mental function than others. This evaluation of thought is not determined by the subject of our thoughts—in other words, the things we think of—but rather by the process of our thinking. The lowest type of thinking, using this term loosely, is *cognition*—knowing a thing through perceiving it. This requires the least mental effort. Some of our readers may take exception to this statement and declare that really to know something requires concentration, which is not so facile. However, where one interposes his will and seeks to know, proceeds to analyze what he is apprehending, he is entering another

sphere of his thought processes, and he is going beyond mere cognition.

I think it will be agreed that each hour of our waking state we are cognizant of things and experiences by means of our objective sense faculties, things which we have not sought to know, but which have impressed themselves upon us. There is no direct relationship between perception of a thing and comprehending it. An illiterate person may have the same general perception that a highly trained mind may have. Thus two persons walking through a forest might simultaneously, and to the same audible extent, hear a cry. If the trained mind, or the more intelligent one, eventually reasons correctly as to the nature of the cry, it is not that his cognition is more acute, but that he has applied another phase of his mental powers—analysis.

Memory, likewise, we might say, can be attributed to the natural *mechanics of the brain*, and cannot be identified with the higher mental powers of man. Many individuals incapable of adequately expressing a thought or relating an experience can vividly recall incidents that occurred years ago. Ordinarily cognition and recollection require little mental discipline. Thought enters its highest estate when it is directed, when it becomes a matter of volition. When we *plan*, *analyze*, *define*, and *speculate*, we have become masters of thought, for we then are harnessing our impressions instead of just recording them, as we do in perception, or reviewing them as in recollection. New things or conditions are generated from the old, not just by seeing, hearing, or feeling the old, but by ruminating upon

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them, detecting imperfections in their nature or operation, and in conceiving a more perfect function for them.

Human progress, collectively and individually, is made, not by the acceptance of the things of life or experience, but by an attempt to relate them to a purpose. Everything has a natural or an artificial existence. The natural is created without the influence of man's mind. The artificial, as the products of civilization, from a book to a bombing plane, are an assembly caused by human thought. Progress consists in the periodic appraisal of these factors of our existence to determine whether they adequately serve the purpose for which they were intended, or whether they can better fulfill some new end. Something may be serving the immediate purpose for which it was established, and yet fall short of a higher one. Consequently progress depends upon a dissatisfaction with the present. The dissatisfaction must not adumbrate good reason. It must not consist of a satiated interest, a tiring of something merely because it has existed for a considerable time. The dissatisfaction must exist because of a personal dislike for inertia; because we desire to see the further development and refinement of all things. It must be motivated by the belief that each thing spirals to perfection and the end occurs only when the old changes entirely in principle.

Satisfaction with a forty to sixty-day crossing of the Atlantic Ocean could never have inspired experimentation with steamboats. It took a mind to speculate on the end being accomplished by the sailing vessels. It was apparent that the primary cause of the vessels was to transport passengers and commodities. This might take a month or many months. The question that ratiocination would bring forth is whether the element of time was a factor. As it obviously was, perfection would then consist in making this same journey in less time. From this reasoning, an ideal immediately emerged. As the time of the journey was dependent upon that which propelled the vessel, the problem was to increase the power of propulsion and consequent speed. This, then, constitutes a constructive dissatisfaction with the things of the present.

The question before us is — how would environment in the above example cause one to contribute a beneficial change? A man might live the life of a seaman from youth to old age on a windjammer and never conceive from his experiences one idea for change in sea transportation. We have seen that cognition and recollection of the things of our environment are elementary forms of thinking, and in themselves very inept for progress. The things and conditions which constitute daily experiences become commonplace to us, and hardly ever captivate our imagination, and thus never compel meditation upon them. We come to believe we understand all there is to know about them. An environment to be helpful to us, intellectually, morally, and socially must be one in which we exist by preference and not by circumstance.

Returning again to the example—if one of the seamen of the old sailing vessels had been observant and responsive to his experiences, and had taken occasional absences from his ship to travel by other modes of transportation, to witness other types of propulsion, he would have eventually become aware of the difference between his usual environment, the conditions by which his ship moved, and the movements of other things. By withdrawing from observation occasionally and entering a state of analysis, he would conceive the possible application of these other motivating powers or forces to ships. Then he would realize a needed perfection in sailing vessels, at least in so far as speed was concerned.

Biologically there are ideal states of environment for man, prearranged by nature. That is, states which further life itself. However, man must select and create the environment he thinks will advance him *mentally* and *spiritually*. Nature has not done this for him. Such ideals of the proper environment are a matter of reflection, not observation alone. One may be born surrounded by an extensive library, a rendition of classical music, and an atmosphere of culture, and though affected by it superficially, never, because of it, add one worthwhile thing to human betterment. The environment would not be of his own making, it would not be an expres-



sion of his desires. The environment you surround your self with, if it is to be of value to you, must serve a purpose that you conceive as necessary. It must be a condition that you can draw upon, add to your mental state to attain an ideal, or it is valueless. Each person must make a substitution of environments frequently. If he cannot move away from his location, change his position, or travel, he should read good literature or visit nearby places where there are exhibits of things that will provide a radical departure from his everyday experience and mode of living. This affords a comparison. The differences must not be just perceived by the individual, *they must be evaluated*. He must ask himself such questions as—is

my present state of living better or worse than that which I experienced? By what do I determine the advantages or disadvantages of my present environment? Why do I wish to make changes? What are the things in other environments which I feel I should acquire, and what purpose will they serve? The answers to these questions are found in *meditation* and *reflection*, and if answered satisfactorily will compel the individual to build an environment for himself. Even that will not be sufficient. He will, from time to time, analyze the accomplishments of his new-formed environment to determine if they are possible of further improvement. Environment without reflection contributes little to self-improvement.



The chief difference between a wise man and an ignorant one is, not that the first is acquainted with regions invisible to the second, away from common sight and interest, but that he understands the common things which the second only sees.—*Starr King*.

GRAND COUNCILLORS

At each Annual Convention members of the Grand Council are elected for the following year as provided in the Constitution of the Grand Lodge. We are listing here the names and addresses of the Grand Councillors elected at the 1940 Annual Rosicrucian Convention for the Year 1940-1941. Any member may consult the Grand Councillor in his locality or district regarding any matter concerning the welfare and advancement of the Order; however, *questions regarding your studies and personal membership* should be directed to the proper officers at Rosicrucian Park. The names of the Grand Councillors are as follows:

Dr. J. Lewis Blass, 475 Fifth Avenue, New York City, New York
 Mr. James M. Blaydes, Route 9, Box 495, Dallas, Texas
 Dr. Stanley Clark, 5 Glen Cedar Road, Toronto, Ont., Canada
 Mr. William V. Whittington, 4700 Connecticut Avenue, Washington, D. C.
 Mr. O. Hughes, 608 Kansas Avenue, Topeka, Kansas
 Sr. Manuel Garfias Salinas, Avenida del Ferrocarril 34, Tehuantepec, Oax., Mexico
 Mr. C. R. Cleaver, P. O. Box 3048, Seattle, Washington
 Mr. H. C. Blackwell, 1201 South Maple Avenue, Berwyn, Illinois
 Mr. S. R. Landis, 602 Schuylkill Avenue, Reading, Pennsylvania

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Man of Nature

By DR. VINCENT RED FOX JAMES, JR., Ph. I. D., M. I. C.

Second Assistant Great Sachem of The Indian Association of America, Inc.



EVERYWHERE on this great continent of North America there are imprints of a noble and picturesque race which once roamed about it for centuries. Their names are in our forests, lakes, rivers and streams. Of all races, we know none more favored by Divine Providence than the native Red Race. They were as free as the winds. Nature was their provider and they respected her with the greatest reverence. They knew the habits of the animals that roamed the valleys, the names of the trees and flowers of the forests. Their whole lives were spent in observing Nature in all its splendor. Their first law was health, to commune always with Nature that the body, mind and spirit might keep wholesome and pure. Thus, they developed splendid physiques and lived long lives.

There existed many tribes, and they were located in various parts of this continent. Each tribe spoke its own language. They had a well established universal language known as the sign language, by which they traded with one another. They lived in a somewhat different manner than did others. Those who were living in rocky and dense for-

est country depended mostly on game, and in seasons they gathered wild rice, roots, nuts, and fruits of the forests. Others who were favored by soil and climate had a perfect farm combination of corn, pumpkins, beans and squash. The beans twined up the corn stalks without other aid, the squash shaded the ground and kept down the weeds. All was done with one hoeing. Among other foods cultivated by the Indians were potatoes, sweet potatoes, tomatoes, lima beans, kidney beans, and chili peppers; cotton and tobacco were also cultivated by them. They made use of maple syrup, cranberries and other edible wild berries, fruits and nuts which grew in abundance in their native soil. In the season of the Planting Moon the Indians held a special ceremony by which they sought supernatural blessings for a good harvest. Thank offerings were made at harvest time, when all took part in feasting and merry making. All tribes preserved great quantities of food for the winter months.

Each Indian tribe had more or less a social form of government. They all worked for the common good. The tribes varied in population, some tribes consisted of thousands, while others were composed of a few hundred. Each tribe was composed of units, each under the leadership of a chief. These were known as clans, each clan had its own name and totem and marriage was consented only when a member was from a distant clan, or a person from another



tribe. The place of habitation was so arranged that clans established themselves in proper order. The Council Lodge was a distinct dwelling—where the affairs of the tribe were presented for consideration. They had also fraternities within the tribe for men and women. It was from these fraternities that the members of the tribe gained their knowledge of the various activities of their culture which was handed down from one generation to another. The Indian women had a voice in council and a vote in all tribal affairs.

They were a religiously inclined race of people. Their religion was associated with them in everyday life. While they believed Mother Nature had many powers, they truly believed in a *Supreme Power* who governed and directed all things. They called *Him* by various titles: "*Great Spirit*," "*Great Mystery*," "*Great Architect*" and "*Maker of All*."

The medicine-man's duties were of great importance in the every day life of the Red Man. The members of the tribes looked upon him with great respect and extreme honor. The knowledge and wisdom of the medicine-man consisted of the great familiarity with herbs and their prophylactic qualities. He was called upon to heal diseases, to perform surgical operations, and to give spiritual advice. He was familiar with music, the law of rhythm and harmony, the use of vowel sounds in songs and chants, the effect of sound, light, heat, and color upon every living thing, and upon the human system, especially the inner emotional system of man. He was an authority on tribal laws, governmental laws; and interceded to adjust laws when they began to affect the standing of the tribe.

The preparation of a medicine-man took place from early boyhood. The one chosen was put through the most rigid test by his elder. Having succeeded in this, there were before him many years of study, by which he proceeded to gain his knowledge and wisdom from nature in its various aspects. The studies of the medicine-man were not only those of medicine, but also those which involved their very existence. He learned by consultation, through observation, analysis, and the study of the plants and their effects, the seasons, the tides,

the winds, the storms and the habits and movements of every living thing. Not until he proved himself worthy of the title "*medicine-man*" was he given the authority to perform his duties.

The Indian ceremonial peace pipe was held very sacred. No council was opened or treaty made without first performing the peace pipe ceremony. Smoking the peace pipe was an act of reverence and friendship, the history of which is one of the most beautiful known narratives of Indian Tribal Life. It has its inception from the Mayan Indians of Yucatan, Central America, who had a great civilization where elaborate Temples were erected. It represents the reincarnation of the spirit or soul and regeneration of the breath of life. The pipe stone was quarried with prayer and was used for no other purpose than to make altar stones, sacred beads, and bowls for sacred uses. The stem of the pipe is of wood or reed, symbolic of the vegetable kingdom. The pipe is generally decorated with eagle feathers, to symbolize the animal kingdom; these while attached to the stem were given considerable play and left to wave in the wind, emblematic of free motion of animal life. With the burning of the tobacco, were represented the four vital elements of life: earth, liquid, air and fire. Such a pipe was a small sacred temple which could be easily carried about.

The American Eagle, the most majestic of birds, was the national emblem of the Red Race of America. The Eagle to the Indian symbolized nobility of spirit, perfect courage, vision and wisdom. The birthplace of the Eagle is in a nest built upon the highest tree in the deepest forest or on a high pinnacle of rock. This royal bird is reared in hardship and inured to storm. He views the earth from his high station and sees all that goes on about him. He fears nothing, for he has learned his lesson from the north wind and the thunder cloud. Indeed he is often represented by the Indian as bearing the lightning on his back. The language of the eagle tail feather was conferred upon the braves and warriors in recognition of some heroic deed. The feather might be painted or marked in some way so that any stranger would know at a glance

the reason for which it had been bestowed. If he wore more than one, the grouping would indicate whether he received them all at one time or on different occasions. It might represent the rescue of another at a great risk of himself, or the saving of his band from starvation by success in a difficult scouting trip for game in midwinter. The basic idea was not that of war and destruction, but of self-sacrificing service, never to give up, but to keep striving to achieve, the highest attainment in life.

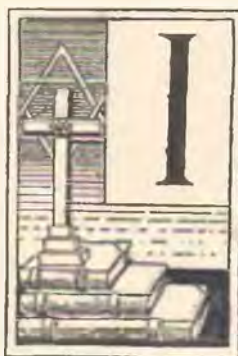
The Red Race of America has given to us much that is wonderful in the arts, both fine and useful, which should not be forgotten. From the Red Race the

world has gained a number of the most valuable agricultural products which it uses today; their knowledge of herbs used for medicine, many of which are being used by the medical world; their skillful handling of raw materials, which were converted to their use; their love of decorum and ceremony; their interpretation of the spiritual life and the hereafter — these are the subjects of some of the lore that has come down to us from the original Americans. The memory of the Red Man on this great continent of North America will always live; he has left his imprints in the forests, lakes, rives, and streams, for the coming generations to see.



A Message to Uplift a Doubting Mind

By JUSTIFICA



IS IT not probable that we all, even the most advanced students of our enlightening teachings, have our moments — weary moments, disheartened moments, when "the world is too much with us" — when we seek to withdraw from turmoil and take stock of what our lives seem to hold for us? At such times it may seem that much might be better, and what we have of good may seem to be slipping away and we long to keep the best and the dear as they are today

Yet, when we ponder upon the changes which we have already faced, and tabulate what we have gained — have learned — in the process, we are heartened once again and can turn our thoughts to the principles which we have studied and are now proving to ourselves:

Nothing is so great it cannot become greater — nothing so good it cannot become better.

All matter is in the process of evolving. Spirit descends through mind into

matter, and matter is ascending through mind into Spirit. So is the circle builded around the two joined triangles. The wheel is in revolution, downward in devolution, upward in evolution. Yet each revolution of the circle is lifted above the last in the ever-mounting spiral whose beginning and end is one — in the Universal All.

Think not that today's good can pass, or can never be outdone. Were that so, the mechanism of the universe would fail and the stars fall in confusion. For in that glorious and perfect scheme of which each atom is a unit, the circles are ever spinning, the spirals ever rising, and all is being lifted into a higher state of perfection and beauty, from the gross to the ethereal, in the realm of pure harmony and light.

Oh fall, ye veils, from mortal eyes

And bare the secrets of the skies!

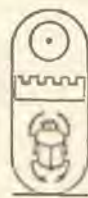
As where each sun spins in its course

The soul of man wheels to its Source.

Alike the star and human soul —

The glory of Pure Light their goal!

Yea — think not the stars are only dying suns; the suns are raised from stars that live. The rhythm never ceases, and those which now seem dead are swinging back to life and light. The Law rules with infinite precision, and Life and Light work toward Their own great end!





Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



THE Rosicrucians have always contended that brain, though one of the important organs in man's body, is not absolutely necessary or vital to life. Rosicrucianism tells us that life can go on with or without brain, and that brain is not the thinking,

knowing part of consciousness.

We see this clearly illustrated to us in the case of the little one-celled animals seen under the microscope. These little cells respond to stimulus, just as more complex forms of organisms do. We can affect their vibratory movements with the use of various colored lights and other conditions to which we subject them. Some colors will agitate them and cause them to vibrate violently, while other colors will quiet and soothe them; and yet these little cells do not have a seat of sensations such as a brain. They do, however, have consciousness.

From the study of Rosicrucianism, we learn that the mind of man is the thinking, knowing part of his consciousness, and that the brain is only the organ

through which mind works or functions. Even today in this world of great scientific achievement and knowledge, science is constantly making discoveries and uncovering the secrets of man and his relationship to the universe. Daily we read of these great discoveries of science and note with satisfaction that Rosicrucians have perpetuated these "newest" findings for centuries. In this question of brain and its purpose, we find that leading psychiatrists are able to perform delicate operations on the brain, removing tumors, cysts, and portions of diseased tissue, without seriously affecting the life and activities of the patient.

It is interesting to note that many schools of science have given credit to the brain as being the "seat of the soul" and, therefore, the most important part of man. It is quite apparent in the light of so-called new discoveries that the brain is no more the "seat of the soul" than the lungs, the heart, the liver, the kidneys, or any other of the many vital organs. The entire body is alive with this vibrating energy or force known as the soul of man. Every drop of blood, every particle of tissue, is vibrant with this energy that is responsible for life and makes it possible to distinguish between animate and inanimate matter.

If the brain were the "seat of the soul," it would seem natural that the brain would be the most highly developed portion of the body, regardless of how little it was used; but we know from observation that this is not true, and that it is necessary to exercise the organ, brain, by objective observation; otherwise, it will become dull and virtually atrophy with non-usage.

It has been stated that the mind of man is the thinking, knowing part of his consciousness, and that life exists without a seat of sensations such as a brain. We usually associate thinking with the brain, but we realize we do not have to think consciously to keep the heart beating, the lungs expanding and contracting, and the blood circulating. These, the involuntary actions of the body, are controlled entirely with the mind, but that portion of mind we often refer to as the subjective or the Divine Mind. We see at once that the mind must be dual in nature, functioning subjectively, as well as objectively.

In order to understand better the duality of the mind and how it functions, we often think of man as having two distinct minds, the objective and the subjective. The objective is that division of mind that is most closely associated with the voluntary actions of the body and with the five physical or objective senses, seeing, hearing, smelling, tasting, and feeling. Through these five physical senses, we acquire our knowledge of the material world. This knowledge becomes a part of the complete memory, which is related to the objective mind.

Recent scientific discoveries indicate that although the brain is divided up into minute areas, each with its individual functions, such as a localized area for the sense of speech, one for hearing, another for feeling, and so on, all of them are connected and coordinate in their purpose. It would seem that a brain injury will not necessarily cause the complete loss of memory of colors, memory of odors, or of sounds or tastes. For as the Rosicrucians have always taught, there is consciousness in every cell. By such modern discoveries, science complements the Rosicrucian teach-

ings, which have come down to us through the ages.

Let us look at a natural experience in one's everyday life and see just what takes place. In passing the corner fruit stand, we stop for a few minutes, and there, for the first time, we see a fresh pineapple. Never having seen a pineapple before, our curiosity is immediately aroused. We pick it up, feel it; smell it and notice that its odor is quite different from anything we have experienced before. We may spend many minutes examining this strange, unusual object. Try as we might, we are unable to bring forth from the memory anything to compare with this pineapple. All during this duration, our consciousness is absorbing a knowledge of the pineapple. Impulses are being carried from the sense organs to certain plexuses of the brain, and hence we become objectively conscious of the object we are examining.

Perhaps we will purchase one of these strange-appearing objects, or we may simply go on our way, forgetting all about it. This new knowledge then becomes a part of the complete memory, being registered there by a quality of the objective mind that classifies sense impressions. Now, the next time we happen to see a pineapple, certain sense impressions are released from the storehouse of memory through the organ, brain, and we recall the impression of the odor, the shape, and formation, also the color, of the pineapple, as well as all other distinct characteristics of the pineapple that had previously registered upon the complete memory through the organ, brain, and the objective mind.

It is true, of course, that a blow on the head might cause one to lose certain memories, such as the memory of a color, a sound, an odor, a taste; but this might easily be due to injury of the spinal nerves that carry the sense impulses and not to an area of the complete memory. Often pressure on a certain section of the organ, brain, will affect memory; and when the pressure is removed by a surgical operation, memory is restored.

The following news article issued through the Associated Press will prove interesting to our readers:



"SEES NO HARM IN BRAIN LOSS"

"Psychiatrist Says Surgery Isn't Necessarily a Handicap"

"Cincinnati, Ohio — (AP) — The actual loss of brains by operation or injury does not necessarily handicap a person, the American Psychiatric association was told recently.

"Dr. Leland B. Alford of St. Louis declared that serious destruction of brain tissue in the 'speech area,' which is supposed to radiate impulses to other parts of the brain, did not interfere with the activity of other parts.

"Persons whose speech areas are damaged either by concussions or operations for tumors remained as normal, or more so, than before their accidents or operations.

"A school teacher continued teaching her class efficiently in spite of a large cyst in the frontal lobe' lying just back of the forehead. 'A man with a brain tumor which destroyed the speech area of the brain gave his own hospital history' to the receiving attendant, and another patient who had a large part of

the speech area of his brain removed by operation continued his work and activities without impairment of his activities, Dr. Alford said.

"His results indicate, the St. Louis physician declared, that it is impossible to localize in or on the brain such complex activities as speech, hearing, smell, or other sensations, since they seem to be functions of the whole brain rather than any individualistic part.

"The top of the brain is apparently not the 'seat of the soul' as has been postulated for several centuries by physicians and metaphysicians, Dr. William B. Van Wagenen of Rochester, N. Y., told the psychiatrists.

"The 'Corpus Callosum' or tough part of the brain tissue running from the front of the skull to the back and separating the right and left parts of the brain has been believed to be both essential to thinking and body activity and with some is still held to be the seat of the soul.

"The New Yorker declared this part has been removed in the case of epilepsy and 'it was expected that marked mental changes had become apparent'."



There is no short-cut, no patent tram-road, to wisdom. After all the centuries of invention, the soul's path lies through the thorny wilderness which must still be trodden in solitude, with bleeding feet, with sobs for help, as it was trodden by them of old time.—*George Eliot.*



CONVENTION PROGRAMS

Additional copies of the Souvenir Convention Program are available to all members. These programs serve as an interesting and worthwhile guide to all Convention features and will be of interest to all members whether they had the opportunity to attend the Convention or not. In each program is a description of all the buildings of Rosicrucian Park and the activities carried on in each building as well as a complete program of all activities during the Convention week. You may secure a copy postpaid from the Rosicrucian Supply Bureau for the small sum of fifteen cents.

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

ARE WE BECOMING AUTOMATONS?

Mr. Stanton C. Phelps, a history instructor familiar with the present-day educational problems presents the following opinion on this interesting subject.

WE EDUCATORS in America are doing a stupendous task never before attempted — the raising of the educational level of an entire nation through education, both public and private, offered freely to all. Does the subject matter studied by these boys and girls decrease their initiative? On the contrary, the liberal subjects, which compose most of the mental fare of most scholars, are especially designed to broaden their outlook on life, and make for greater adaptability.

What stultifying effect does factory work have on persons? It is undeniably true that it causes a weakening of the initiative to have to do set tasks all day long. But even a person thus unfortunately placed in life can be compensated for it by his life and pleasure after work. He can drive out in the country and get a new lease on life, or he can attend a movie to shake off any mental torpor arising from association with machine production.

Are any classes of the population actually much better off today? From

(Concluded on Page 256, Col. 1)

Miss Florence Brown, a school instructor, as a result of her observations believes that under present trends there exists the possibility of the human being becoming an automaton.

THE opinions expressed in this article have been formed after years of experience in the schoolroom and a study of the effects of our national depression.

Comparing the skill of boys in using their hands in the construction of models of solids used in teaching, only one of a class of thirty-five had the ability to use his hands and he was the least promising in a class of thirty-five. Those who excelled in intellectual qualities could not apply their knowledge.

Our depression showed that man and his machine had become inseparable. Many tried other fields of work but failed. Some said they had worked too long on one machine and they recognized they had become slaves to a system. It would take time for man to ad-

(Concluded on Page 256, Col. 2)





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

THE BROTHERHOOD OF MAN



A GREAT deal has been said and written about the brotherhood of man. It would probably be more appropriate if less were said about this fact and more were done. To a straight-thinking individual who understands even the elementary facts concerning the laws of God and nature, there need be no proof offered of the brotherhood of man, or to cause him to realize that men are interdependent upon one another in many ways. Yet, it is one of the facts of the universe that is acknowledged but ignored.

We speak of the brotherhood of man as we speak of the relationship of the planets within the solar system. It is taken for granted that a law exists that causes the planets to remain in their relative positions in relationship to each other, and regardless of what man does about it they will continue to exist that way. So, also, we accept the fact that there exists a close relationship between all human beings, and acknowledging the fact we accept it and do very little to avail ourselves of the possibilities that might result from the utilization of this law.

All religious philosophy has based itself fundamentally upon the brotherhood of man, but in some religions the interpretation of brotherhood has been limited to those of the same religion. Broader attitudes are accepted on the part of those who consider all men as

children of God in the literal sense. By that term, we mean that there is a universal life essence which pervades all the universe and is resident in the human body of each human being. Furthermore, man is created from the same substance materially and physically, and so with two bonds, material and immaterial, we exist in close harmony with our fellow men.

When apparent differences and chaos exist in the world it would seem that brotherhood among men was something only to be talked about and not to be considered seriously; but the fact nevertheless remains that this relationship between men exists, and whether or not man wishes to acknowledge the value of such relationship matters little. Brotherhood is a universal law which exists in its potential possibilities to serve man. The important thing for all individuals to consider is where they stand in relationship to other individuals, and how they can benefit themselves and others by acknowledging and using their knowledge of this law.

In the first place, in order to acquire happiness one of man's necessities in this life is to learn to understand and utilize his environment. Environment wholly without other individuals is almost inconceivable, particularly in our present state of existence. Therefore, regardless of what man does, with the exception of an individual who might isolate himself on a desert island, he must consider other human beings in practically everything he does. There are certain forms of pressure brought to bear upon each of us due to the fact that we live a gregarious existence. This might make it appear that brotherhood was a liability rather than an asset to which we must conform. While this is true in the broadest sense, it is also true that each individual constitutes part of the environment of another individual; consequently, as you and I must consider others in our environment, others must also consider us in their environment.

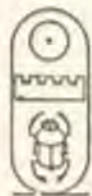
All things that work perfectly in the universe according to Cosmic law function because they abide by that law. If anything happens to disrupt the working of the fundamental laws, discord and even disintegration result. Man has

been given the power, within a certain range of his ability, to choose to conform or not to conform to certain laws. The law of the relationship of men to one another is one which he has chosen on the whole not to follow exactly. Therefore, disagreements exist. Man does not utilize the fact that he is related to all other human beings. Since it is acknowledged that such is not accepted by all men, what can it benefit one individual carefully to consider the fact of brotherhood? This is the question that many would ask, and in asking the question they, themselves reveal a weakness.

One of the great troubles that man has brought upon himself is this very point of view; that is, what can I gain? If man would ask instead the following questions then he would find that his own individual problems would be solved and that he would fit into a scheme of things which would make it possible for him to exist to the fullest extent of all potential possibilities: What can humanity gain? How can the laws of God be fulfilled by his doing this or that? As long as he refuses to conform to the principles and laws of God and nature he is placing himself in a position not to be able to avail himself of the opportunities and possibilities, as well as the blessings that should come to him in life.

Therefore, even in the most narrow sense the recognition of the brotherhood of man is for the individual's own benefit. The time has come when all religions, philosophies, fraternal organizations and societies must cease only talking about brotherhood and practice setting an example of brotherhood in use. Civilization has advanced to a high state in many eras of man's existence, but desire for power on the part of individuals desirous to overshadow the cause of the whole for the cause of selfish motives and to disregard our relationship with others, has been a contributing factor to the fall of such states of civilization.

Therefore, if man today is anxious to preserve his heritages, if he wishes to continue to advance, if he wishes to leave to posterity an environment in which real happiness and purposeful living are obtainable, he must realize



that he does not walk alone in this world — that all men are his brothers. Regardless of social standing, of physical and mental abilities, or material possessions, man walks with his fellow man.

If you wish to succeed, if you wish to avail yourself of all of your God-given potentialities and abilities, then begin immediately to direct some of your attention toward how you can serve as well as how you can gain more for yourself. He who serves is best able to

be in a position to receive because he follows a law ordained by the very force that made him. Direct your attention with others who have similar aims and purposes. Join in the Cathedral of the Soul a few moments each day as a means of contacting others and contributing our own good thoughts toward their benefit. The book described at the beginning of this article explains the full purposes of this unique institution. Write for your copy of Liber 777 today.

▽ ▽ ▽

God has been confined in stone walls with only stained windows for light and altar candles for heat. Ah truly, God must be the light of a thousand candles.

—Sebe.

▽ ▽ ▽

QUESTIONS OF THE TIMES

(Continued from Page 253)

By Mr. Stanton C. Phelps

the point of view of the farmer, untold advantages have accrued to him from inventions for the farm. His work is lessened and made far less difficult by mechanical aids, and many have shaken themselves free from the serflike manner of living which characterized many farmers in former times. Does the increase in inventions tend toward enslaving the worker? No. The opposite is true. His shortened work hours make for longer hours of enjoyment. The very number of inventions proves that the human spirit and genius are not withering away.

Do opinions of minorities, set forth by radio and press, have a tendency to take the place of our thinking for ourselves? To an extent they do; but all parties have a right to the radio and counter propaganda usually neutralizes the effect of lying statements. Thus, the modern man, with much greater knowledge of controversial matters, is free to pick what he deems the right side, after hearing all sides.

To summarize: modern education, mostly liberal in nature, and readily available to all who can benefit from it, is a mental invigorator. If the modern educated person is reduced to a machineless world, he can adapt himself to the simple life quite readily, with a minimum of wasted effort.

By Miss Florence Brown

just himself. He really knew only one or two steps in the production of the product manufactured and nothing of the simple life he was now compelled to lead.

Others found that the article manufactured was in disuse and they must change their profession if they wanted to supply their needs.

Mass production is the only method for a preparedness program but if men carry this on for several years they will find they are no longer free and independent, although living in a free country they are slaves to a system. Independence and freedom exist in their imagination only.

▽ ▽ ▽



Facts and Fancies

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

PART I



FROM early childhood until late in life we are governed by two major influences; one, facts, and the other, fancies. As small children, while learning our ABC's — purely a factual matter — we were at the same time having our consciousness

inculcated with legends, fairy tales and Red Riding Hood stories. It is not unusual for a little girl to fancy herself a queen, and, while in that state of unreality, to associate with the fancy things that she has read or heard concerning a queen — her scepter, her crown, her castle. We can well tolerate this intermingling of facts and fancies by children, but it is a dangerous practice for adults and persons of mature mind because it confuses their world. We live in a false world if we live in a fanciful existence, and often the sudden realization that our existence has been just fancy is a painful one.

The control of fancy is entirely within our own province. We can will ourselves to be almost anything we desire to be, in fancy. While actually in an atmosphere or environment of turmoil, strife and confusion, in fancy we can dream ourselves to be at peace. On the other hand, fact deals with actualities,

external conditions and circumstances that may not be a part of us, but have just as much of an existence as we have. Accumulated facts are the realization of our experiences. We can deny factual things if we want to, we can ignore them, but they persist in their existence. We can in our conduct be like the proverbial ostrich and bury our heads in holes in the sand and refuse to take cognizance of the things of the world. But these things, whether we recognize them or not, take their toll in their influence upon us.

It is necessary, as well, to distinguish between imagination and fancy; the two are not synonymous. *Fancy presumes existence.* Fancy presumes that something actually is, in the present or in the future, when it may not have any such existence whatsoever. For example, an individual may fancy himself to be very important. He may fancy that everything he does or says attracts the attention of others, or is of great interest or concern to them. Actually and factually, no one may pay any attention to him or take cognizance of him.

Imagination, on the other hand, consists of the combination of the present and of the future. Imagination works with things that have an existence now, and that can be perceived, or which have already been experienced. But imagination enlarges upon these things, projects them into the future. For example, an engineer may stand upon the banks of a great swamp overlooking its



dismal extent, observing the actual murky waters and the unpleasant reeds and grasses that grow out of it. He may look, as well, on the hordes of insects which hover over it, carriers of fever and other germs. But while perceiving these actualities, in his mind's eye he can imagine another condition growing out of the present, a transition taking place. He can see dredges being brought in by crews of men. He can see drainage canals being constructed and the water being drawn away from this swamp. He can see the grasses being removed, and dams and dikes being erected to prevent a future submerging of the land. And then, in his mind's eye, he can see in this great area before him and beneath what now is just murky water, a black, rich, fertile soil. He can see that soil being cultivated, and he can see plots of vegetables and acres of billowy grain. He can see the area dotted by orchards and farms and little communities, growing and prosperous—all of this in his imagination, but linked very definitely with things that have existence and which are probable. *Imagination employs reason*, and reason combines the elements of the things we have experienced into a new form, into a new order. Likewise, reason compels action. Imagination establishes the goal, and reason takes the present, puts it into an order or process by which that goal can be attained.

Now it is advisable for us to consider some of the fancies of the day; shall we say, some of the conceptions and practices of people which are a combination of facts and fancies. Persons who believe many of the things they do, or practice them, are disappointed with life because they do not know how to distinguish between fact and fancy.

We begin with fate. There are millions of people today who are fatalists. That is their philosophy of living. They are governed entirely by it, or, shall we say, submit entirely to that belief. A fatalist is one who presumes that his whole course of life, all of the events of his life, of today and of tomorrow, have been and are mapped out for him. Each step that he will take will not be the result of a personal decision, but of an influence or direction brought to bear, and which was conceived even in

advance of his birth. Consequently, the fatalist looks upon his life as being a sort of a bowling alley, and he just rolls along, motivated by powers beyond his control. The strike at the end of the alley may be high or it may be low; he resigns himself to whatever it may be. The true fatalist, as a rule, is not a student, for why should he study? Why should he hope to improve his mind? Why should he inquire into the nature of his own being or existence, or the phenomena of the universe? What would be accomplished by knowing of the laws of nature, because he could not expect to change his life, he could not expect to employ these powers to alter his environment or to bring about conditions that he desires, for as a fatalist, his wishes and desires have no place in his life. He is but a puppet, to take what may come, be subject to the whims and fancies and caprices of a power beyond himself. A fatalist, likewise, has no ambition. Why should he aspire to anything? His aspirations may be in opposition to what has been planned for him; therefore, he cannot expect to realize them. Further, therefore, a fatalist has no initiative.

So much for the fanciful side of the subject. But let us reason a little. If fatalism is Cosmically true, then God would be unjust. It would be useless for a man to attempt recourse through prayer or any other means of communion with God. Why appeal, why hope for intercession? Why ask for divine wisdom? All that would be useless. Man would merely have to resign himself to whatever occurred. All methods whereby man hoped for divine consolation, advice and intercession, would be useless. We have, however, in opposition to the fancies of fatalism, the facts of our existence and nature. *Man has the ability to reason*. He can appraise and evaluate the things of the world around him. He can name and adjudge some things as good and some things as bad. These things may be purely notions of his mind, but depending upon these notions he can make his life one of happiness or one of torment. Man can—and we know he does—alter his environment. If man is purely a product of fate, why is he given the ability to think and to analyze and to

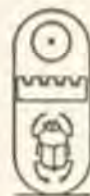
perceive? Why does he even have consciousness at all? What value is it to him? Even more important is the fact that *man has been given will*, volition, the right to choose a course of action. If there is but one course of action open to man—that which has been decreed in advance—why has he been given the agency of selection, of change? We know that this is possible, and we know that men have changed their lives through their own decisions. Consequently these, then—the existence of will and the existence of reason—disprove an absolute fate.

One of the most fantastic, and perhaps one of the oldest practices and concepts of man which still has a very profound influence upon his life, is that of divination, prognostication, or fortune telling. When the belief in the foretelling of the future began, perhaps no one will ever know. It may have occurred when man first had eschatological concepts. That is, when he began to consider the finality of things, what occurs after life, what happens at death, whether the world has a permanent existence or is transitory. However, man has always been aware, since he has been man—that is, since he has had the ability to reason and think of himself in relation to other things—of his insecurity. His experiences were of two kinds: those that he recollected of the past, and those that he had at the present. The future, on the other hand, was always a series of surprises, and these surprises have often been disastrous to man. Things have occurred which he often did not anticipate or look for, and which caught him unawares. Sometimes they were opportunities which he grasped, and of which he made the utmost; other times they were calamities. This insecurity left man troubled. He hoped to know the future. If he could but for a moment tear aside the veil and peer ahead he could see what was about to come, what was impending, prepare for it, either to take advantage of it or to avoid it. For thousands of years he has devised means and methods to satisfy his belief in the future and in foretelling it. We have records of the ancient Babylonians resorting to the crude method of reading the convolutions or folds of a sheep's liver. The priests of

Marduk, Enlil and of Ishtar would, in all solemnity, upon occasion, have a sheep slaughtered, and then the liver, while yet warm, would be seriously studied. Its natural folds would, to these priests, augur some sign of an event to occur in the future, either near or distant. In fact, archaeologists and Assyriologists have recovered from the ruins of some of these temples and of some of the cities clay casts of these livers, especially those which portended some future that was favorable, and thus the liver with its omens was preserved.

The stars, then, became the next and most lasting method of divining the future. What a deep impression the Cosmic bodies had upon the Babylonians, the Assyrians, the Sumerians and the Akkadians can easily be realized by those who today visit Mesopotamia or the great deserts of Iraq, known thousands of years ago as the plains of Shinar. As we stand in these vast silences at night, looking up at the black canopy overhead, there seems to be suspended from this vault on silver threads, shimmering, dazzling specks of light, almost unreal, so close to the earth do the heavens seem to be. With little else at night to distract their attention, these early peoples must have gazed long upon the phenomena overhead. Their fancy was uncontrolled, and in their mind's eye these different Cosmic bodies assumed forms that were related to humans or to animals which they knew, and some of them seemed, to the primitive minds of some of these peoples, a combination of both human and animal forms. They believed that all of these Cosmic bodies were part of some great family, each with its own influence, its own weaknesses, habits and characteristics, not unlike man. These gods were believed to have an influence upon the lives of the people; and, depending upon their personal temperament or virtues, they were either a good influence or an evil influence. Consequently, the conjunction of these planets and stars, and the time of the year as well, were developed into a system of divination. We find, therefore, astronomy combined with the vagaries of astrology.

But let us presume that the future is established for each of us. If we believe



in divination or fortune telling we must be fatalists as well. If we were not fatalists we would not be concerned with looking ahead. There would be nothing to look ahead for, except what man made himself. So if it is true that there is a future, would it not be often disastrous to look upon it and to see in the offing tragedy, misfortune, pain, sorrow, grief? Such portending events would offset any advantages through knowing opportunities that lie ahead. It would be of no use to say that we could escape the things of the future that were not favorable if we could see ahead, because if the future is established, if it is definite, if it has an existence, *we cannot escape it*. It is ours. We have to meet it. Why then even know about it, if we cannot escape it? Why not wait until it comes? If, as some say, we can change the future, then it is not the future. If it lies within our power to create or to make the future, *then we are the future*, and it does not exist apart from us, and what we do today determines the tomorrow. Now there are certain systems of divination that are scientifically correct and proper. For instance, we can determine the cyclical causes of tomorrow's phenomena. If we throw a stone into the air, having a knowledge of the existence of the law of gravity, *which exists now* as well as in the future, we can predict precisely that the stone will return to the surface of the earth. We can predict, as well, the coming of an eclipse, because those laws are known to us, and those laws have continual existence. They are not past; they are not present, they are not future; they are always. And so it really is not prediction, it is merely the declaration of a law and its effect which are ubiquitous. But things which have no existence in the now, have no existence in the future either, because whatever is to be tomorrow must have its roots in the present.

Another fantastic belief and practice, and yet founded upon some very fundamental physiological and psychological laws, is that of automatic writing. Automatic writing is the practice or the phenomenon of writing by various methods without volition, without the effort of writing, in other words, without the conscious intent of putting down what

is written. This craze of automatic writing—and it is such, because it has bursts of popularity at different times — first spread to this country in 1850, and was very prominent between the years of 1850 and 1860, also during the early part of the present century. Automatic writing may be accomplished either in a trance state, when the person has no awareness of anything, or in normal wakefulness. Most automatic writing is accomplished when the subject is perfectly aware of his surroundings and what he is doing. In fact, he is able to carry on a conversation, while at the same time his hand is gliding over the paper holding a pen or pencil and writing cryptic messages. He may be reading a book or looking about the room, all of which does not seem to interfere with the automatic writing, because of the fact the subject does not control his writing. Likewise, because he is not familiar with the text of his writing it seems a strange communication to him. The prevalent idea among many of the subjects is that it is external, that it is the result of some supernatural power or agency that for the moment has dominated his consciousness, taken possession of him. Consequently, many persons are inclined to believe automatic writing is the result of spiritualism, a disembodied or departed soul hoping to express itself in a physical form through the medium of the living person.

The lowest form of automatic writing is where the subject actually knows what he is going to write, the text does not come as a surprise to him, but he has the uncontrollable urge to sit down and write, and cannot resist it, and watches the words pour from his pencil. The hand and arm of the automatic writer are almost insensible. That is, they work like a mechanism, without any sensation of feeling. True, they are not completely dormant, and pain can be sensed, but they seem apart from the individual, as though there were some mechanical attachment fastened to his body and motivated by some power beyond himself. The text of the automatic writing is, as I have said, mostly strange to the writer, cryptic, enigmatic, sometimes almost unintelligible. At other times it reads quite rationally, and yet

may still be of a nature that the subject does not recall ever having heard or read. Names may be written, of which the subject disclaims any previous knowledge. There may be incidents related with which he has never had personal experience.

The one thing that is of particular importance, from a psychological point of view, is that no practitioner of automatic writing, no matter how insistent he may be that other powers or beings or intelligences are working through him, has ever yet given a message that contained a scientific formula or a philosophical doctrine or a fact that had not been disclosed to man. In other words, if there are intelligences working through man in this method, these intelligences apparently are not possessed of any wisdom not already known to man, and not quite common.

Psychologists explain the phenomena of automatic writing as being the results of half-formed impressions released from the subjective mind and actuating by reflex action the motor nerves of the arm and hand to the extent that the impressions are formed in written words or sentences. In other words, there are many things which we perceive with our peripheral senses, that is, we hear them or see them without our being fully conscious of them at the time. For example, we may be carrying on a conversation with someone over the telephone, and at the same time we look out the window and observe something occurring across the street, and we half-form impressions about what we see, while at the same time listening to the conversation over the telephone. These half-formed impressions pass through and are registered in the subjective mind, but have no definite registry in the memory. So consequently we forget them; we never remember them. And yet, under certain conditions they may be restored and take form in the conscious mind, and they surprise us. *They seem new, different.* They are what psychologists call "dream stuff." That is, the disorganized, unregulated, undisciplined ideas of the mind.

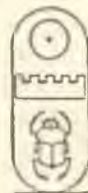
Automatic writing, as fantastic as it may seem, has a therapeutic value. Persons possessed of hysterical convulsions, and who are unable to articulate, can, through automatic writing, reveal the subjective notions in their minds, which, when analyzed by psychiatrists, sometimes give a clue to the causes of the mental state of the individual. It must be realized that automatic writing does not have as followers, just morons or neurotic persons, or those inclined to superstition only. Many intelligent persons and practitioners are fascinated by the phenomena. Some are only sensationists, others are sincere in their belief that it is a divine force working through them, and make no attempt at scientific investigation of the phenomena.

Some years ago a prominent Senator of one of our eastern states was, shall we say, quite an automatic writing addict, and would have the spell occur several times a day. He was a very intelligent individual; consequently, he attempted to analyze carefully the results of his writing. He found that most of the writings were in essay form, a page or two pages, and were usually controversial—that is, polemic in their nature—and he found himself objectively arguing with the writings before him. In fact, he said that he would become indignant at the expressions, as though someone else were writing the things on the sheet of paper before him merely to argue with him, or merely to oppose his views. He said they were on various topics, and were definitely opinions that he ordinarily would not hold or to which he would not accede. He kept a complete diary of his writings, and they made very interesting reading. Sometimes the continuity was not thorough, and they would break off in the middle of a thought. Apparently the Senator was not a student of psychology, because he said the only explanation he could make for the writings, even though he was reluctant to accept the explanation, was that they came from an agency or power, human perhaps, but beyond earth at the time.

(To be continued)



A man only understands what is akin to something already existing in himself.
—Amiel.





PAGES from the PAST

In this department we present excerpts from the writings of famous thinkers and teachers of the past. These give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. This month we present excerpts from Amiel's Journal, selected by Soror Hazel Fowler. Of Amiel she says:

HENRI-FREDERIC AMIEL, Swiss philosopher, was born at Geneva in September 1821 when Genevese prosperity was at its height. He was orphaned at the age of twelve and placed in the care of a relative. It is evident that his childhood and youth were bare and lonely since he was a sensitive, impressionable boy inclined to a dreamy view of life and deeply interested in religious problems. He attended college, read enormously, and was attracted to friendships with those older than his contemporaries.

After years of steady intellectual expansion and much travel, he was appointed professor of aesthetic and French literature at the Academy of Geneva, but four years later exchanged this for a professorship in moral philosophy. In these fields he made no mark. JOURNAL INTIME alone acclaimed his greatness. Its 17,000 folio pages of manuscript, written over a period of twenty-nine years, express the author's remarkable literary talent and ability possessed as they are of knowledge, insight, eloquence and critical power. The book is representative of human experience in its more intimate and personal forms. It is the human consciousness of today, of the modern world, in its two-fold relation—its relation toward the infinite and the unknowable, and its relation toward the visible universe which conditions it—which is the real subject of the JOURNAL INTIME.

POETIC AND PROPHETIC FRAGMENTS FROM AMIEL'S JOURNAL INTIME

Selected by SOROR HAZEL J. FOWLER, F. R. C.



HERE is but one thing needful—to possess God. All our senses, all our powers of mind and soul, all our external resources, are so many ways of approaching the divinity, so many modes of tasting and adoring God. We must learn to detach ourselves

from all that is capable of being lost, to bind ourselves absolutely to what is absolute and eternal and to enjoy the rest as a loan, a usufruct. . . .

Whether we will or no, there is an esoteric doctrine, there is a relative revelation; each man enters into God so

much as God enters into him, or as Angelus, I think, said, "the eye by which I see God is the same eye by which He sees me."

Each bud flowers but once and each flower has but its minute of perfect beauty; so, in the garden of the soul each feeling has, as it were, its flowering instant, its one and only moment of expansive grace and radiant kingship. Each star passes but once in the night through the meridian over our heads and shines there but an instant; so, in the heaven of the mind each thought touches its zenith but once, and in that moment all its brilliancy and all its greatness culminate. Artist, poet, or thinker, if you want to fix and immortalize your ideas or your feelings, seize them at this precise and fleeting moment, for it is their highest point. Be-

The
Rosicrucian
Digest
August
1940

fore it, you have but vague outlines or dim presentiments of them. After it you will have only weakened reminiscence or powerless regret; that moment is the moment of your ideal.

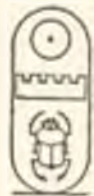
The age of great men is going; the epoch of the ant-hill, of life in multiplicity, is beginning. The century of individualism, if abstract equality triumphs, runs a great risk of seeing no more true individuals. By continual leveling and division of labor, society will become everything and man nothing. As the floor of valleys is raised by the denudation and washing down of the mountains, what is average will rise at the expense of what is great. The exceptional will disappear. A plateau with fewer and fewer undulations, without contrasts and without oppositions, such will be the aspect of human society. The statistician will register a growing progress, and the moralist a gradual decline: on the one hand, a progress of things; on the other, a decline of souls. The useful will take the place of the beautiful, industry of art, political economy of religion, and arithmetic of poetry. The spleen will become the malady of the leveling age. Is this indeed the fate reserved for the democratic era? May not the general well-being be purchased too dearly at such a price? . . . Utilitarian materialism, barren well-being, the idolatry of the flesh and of the "I," of the temporal and of mammon, are they to be the goal of our efforts, the final recompense promised to the labors of our race? I do not believe it. The ideal of humanity is something different and higher. But the animal in us must be satisfied first, and we must first banish from among us all suffering which is superfluous and has its origin in social arrangements, before we can return to spiritual goods.

Let mystery have its place in you; do not be always turning up your whole soil with the plowshare of self-examination, but leave a little fallow corner in your heart ready for any seed the winds may bring, and reserve a nook of shadow for the passing bird; keep a place in your heart for the unexpected guests, an altar for the unknown God. Then if a bird sing among your

branches, do not be too eager to tame it. If you are conscious of something new—thought or feeling, wakening in the depths of your being—do not be in a hurry to let in light upon it, to look at it; let the springing germ have the protection of being forgotten, hedge it round with quiet, and do not break in upon its darkness; let it take shape and grow, and not a word of your happiness to anyone! Sacred work of nature as it is, all conception should be enwrapped by the triple veil of modesty, silence and night.

"Bathe, O disciple, thy thirsty soul in the dew of the dawn!" says Faust to us, and he is right. The morning air breathes a new and laughing energy into veins and marrow. If every day is a repetition of life, every dawn gives signs as it were a new contract with existence. . . . At dawn spiritual truth, like the atmosphere, is more transparent, and our organs, like the young leaves, drink in the light more eagerly, breathe in more ether, and less of things earthly. If night and the starry sky speak to the meditative soul of God, of eternity and the infinite, the dawn is the time for projects, for resolutions, for the birth of action.

Materialism coarsens and petrifies everything; makes everything vulgar and every truth false. And there is a religious and political materialism which spoils all that it touches, liberty, equality, individuality. So that there are two ways of understanding democracy. . . . What is threatened today is moral liberty, conscience, respect for the soul, the very nobility of man. To defend the soul, its interests, its rights, its dignity, is the most pressing duty for whoever sees the danger. What the writer, the teacher, the pastor, the philosopher, has to do, is to defend the humanity of man. Man! the true man, the ideal man! Such should be their motto, their rallying cry. War to all that debases, diminishes, hinders, and degrades him; protection for all that fortifies, ennobles, and raises him. The test of every religious, political, or educational system, is the man which it forms. If a system injures the intelligence, it is bad. If it injures the



character it is vicious. If it injures the conscience it is criminal.

Each sphere of being tends toward a higher sphere, and has already revelations and presentiments of it. The ideal under all its forms is the anticipation and the prophetic vision of that existence, higher than his own, toward which every being perpetually aspires. And this higher and more dignified existence is more inward in character, that is to say, more spiritual. Just as volcanoes reveal to us the secrets of the interior of the globe, so enthusiasm and ecstasy are the passing explosions of this inner world of the soul; and human life is but the preparation and the means of approach to this spiritual life. The degrees of initiation are innumerable. Watch then, disciple of life, watch and labor toward the development of the angel within thee!

The most beautiful poem there is, is life—life which discerns its own story in the making, in which inspiration and self-consciousness go together and help each other, life which knows itself to be the world in little, a repetition in miniature of the divine universal poem. Yes, be man; that is to say, be nature, be spirit, be the image of God, be what is greatest, most beautiful, most lofty in all the spheres of being, be infinite will and idea, a reproduction of the great whole. . . . Be humble, devout, silent that so thou mayest hear within the depths of thyself the subtle and profound voice; be spiritual and pure, that so thou mayest have communion with

the pure spirit. Withdraw thyself often into the sanctuary of thy inmost consciousness; become once more point and atom, that so thou mayest free thyself from space, time, matter. . . .

To the materialist philosopher the beautiful is a mere accident, and therefore rare. To the spiritualist philosopher the beautiful is the rule, the law, the universal foundation of things, to which every form returns as soon as the force of accident is withdrawn. . . . Heroism, ecstasy, prayer, love, enthusiasm, weave a halo round the brow, for they are a setting free of the soul, which through them gains force to make its envelope transparent and shine through upon all around it. Beauty is, then, a phenomenon belonging to the spiritualization of matter. It is momentary transfiguration of the privileged object or being—a token fallen from heaven to earth in order to remind us of the ideal world. As a powerful electric current can render metals luminous, and reveal their essence by the color of their flame, so intense life and supreme joy can make the most simple mortal dazzlingly beautiful. Man, therefore, is never more truly man than in these divine states.

Time is but the measure of the difficulty of a conception. Pure thought has scarcely any need of time, since it perceives the two ends of an idea almost at the same moment. . . . With limitless duration, boundless space, and number without end, Nature does at least what she can to translate into visible form the wealth of the Creative Formula.

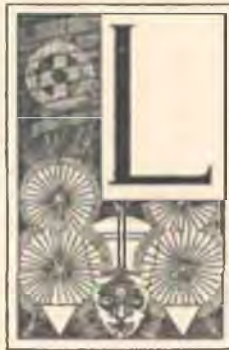
ATTEND AMORC CHAPTERS

In addition to the instruction which all National Lodge members receive, those members who live near a Chapter should avail themselves of the additional membership privileges and benefits that come through Chapter affiliation. In every AMORC Chapter you will find members of like mind who are working together in order to better understand and use the Rosicrucian principles. Chapter membership and attendance is not essential *but it is an important addition* to your own studies; therefore, if a Chapter is located in your vicinity make plans now to attend a meeting in the near future. If there is no Chapter listed in the directory in the back of *The Rosicrucian Digest*, you may write to the Extension Department requesting the name of the nearest Chapter.



Yes! I Have a Bug

By FRATER ROLLO ELLIS



LET me tell you about my bug. It's the *Love-Bug*. Not exactly the kind of a love-bug that a song writer wrote about, but a deeper and greater love. A love for our mother earth on which we live and the universe of which it is a part. A love for

all fellow-men, for life itself, all of which is God. It is a wonderful thing to know and have and enjoy, and I wish to share it with more people. It is a heritage of every living thing but most people throw it away and trample upon it.

My love-bug was born through the ultimate comprehension and understanding of life, resulting from the study of nature (geology), people and things. It took years of mental and physical suffering, groping in the dark, to discover that which I had thrown away, and all because I would not accept any of that which I read or was told. I just had to find out for myself in my own way.

By no means am I the first to make such a discovery. It has been known by many in ages past and is being discovered by many others every day. Quite evidently it was that which Christ was preaching about but which most people little understood. The regrettable part of it all is that such a comparative-

ly few make this discovery, and of those, few live on earth long enough to tell about it. That and the fact that all too many of those to whom this understanding and knowledge come early in life, fail to make reasonable efforts to share their gifts with others.

We, the present living beings, are not actually to blame, speaking for the large majority. We have been taught from childhood a misconception of life, love and God. We have been led to believe that God was some mysterious being that we should fear; that, in order for us to be godly persons, we had to live lonesome and pious lives, and give up most of the things we believed worth while. In other words, most people are living under the impression that fine clothes, good homes, worldly goods, fun and happiness and God do not go together; and so what? They barter away the God within them and trample upon their own souls, and they try to set up a fictitious, synthetic world to live in.

Many a man has built a castle to house his miseries. He thought he knew what he wanted and how to get it, but he never found it and died in despair; or if he did find it, he found it too late to enjoy it. We need not be millionaires in order to give. In fact, such is a great handicap, so great are the expectations. We can give of the love from our hearts, a smile, a pleasant word, and as we give so shall we receive. Such gifts are like planting seeds. The more we plant, the faster they multiply. Perhaps at first we fail to recognize them, and if



this be so we then need to develop our sense of appreciation.

What is God? God is the being, the life and soul within you, and that is within all things. Without God there is no life. How do you recognize it? Well, in the first place, you are alive or you could not be reading this article, and then you must be conscious of a soul within you. It is that of which we speak when we say it comes from our hearts. It is that which tells us right from wrong. It is that inseparable companion and guiding force in life that guards us while we sleep, that is always with us. The only mysterious part about God is that people look far and wide for him, not knowing or understanding that it is that part of them in which they live. If you fear life, you fear God. If you love life and enjoy it, then you love God. God is the most real thing that exists, in fact the only real thing that does exist. The life and being of everything.

If God is as simple a principle as all this you may wonder what is this "Hell" they talk about and who is this fellow they call "the Devil." Frankly speaking, the world is living in a hell right now. True, there are many of us living in a state of mind we call heaven, but there cannot be any true heaven on earth until all our fellow men are enjoying the same peace. With such a large number of our earth's people involved in battle and strife, we have hell on earth.

The Devil is that instrument of hell that is better known to us as those twins, fear and greed, that develop into an operating force known as hate. These things within men are the creator of all illness, whether it be bodily illness within one's person, or illness within and between men and/or a group of men, or an illness in and between governments. In other words, the Devil is just those combined agents and forces that create hell.

Now if these things be true, and you must admit they are true — that your Inner Self tells you they are true — then why do people create hell, presumably intelligent people? The answer is that people do not do these things knowing what they do. It all starts either through fear or greed or both, along

with which develops a hate that can be likened unto a spark. The spark ignites the grass and the grass starts to burn and the wind fans the flames and before we know it, a wild fire is out of control. Destruction becomes rampant and men destroy one another.

It all resolves itself into this: If fear and greed and their resulting force, hate, are the devil that creates hell on earth; and life and its guiding force, the soul, are God; and God is love and happiness, why do so many people go in for hell on earth? I know you think that is a tough one to answer, but it is not. It is just as easy to answer and understand as all you have read before.

The soul that is conceived in us and born with us, is made a part of us for a very definite purpose. It is our guiding light. If we keep within the rays of this light, we never become lost and we find everything that is good for us. But once we put out this light we begin to wander in the darkness, to grope for things we cannot see but think we want. We fail to find them; we become despondent; fear develops, then hate, and before we know it we are madmen. We have moved into "hell."

Your soul, your inner consciousness, tells you right from wrong, but do you follow it? NO! You begin early in life doing things that your inner self tells you are wrong. At first they are just seemingly unimportant things, but as you grow older you keep on denying this inner self and gradually you become bolder and bolder. You may even come to believe that you are master of your own destiny and that all must move before you. Fool that you are. You keep right on denying this inner self, the soul within you, until it becomes a useless force. Like an arm that has been tied in a sling, or legs upon which you have not walked for months, — your soul becomes as dead, a ghost lives in its place.

People mimic one another, and it is in mimicking one another, doing as others do, that masses of people build a hell within and around themselves. The ultimate is that which we call war, destruction of one another. How else could the law of the survival of the fittest operate? Gangsters eliminate one another and so

(Continued on Page 270)



Applications of Biology

By DR. MAYO LOUIS HOTTEN, F. R. C.



THE first question that arises is—why should one be interested in the subjects of biology, physiology, anatomy or other technical subjects, if one has no practical need for pursuing such a study? What are the motives for any such study?

No individual is motivated solely and entirely by duty, even though we recognize the fact that the ultimate purpose of human life is that of service to our fellows. What does service imply? Few of us would have much to offer if we merely sat in a house by the side of the road, and waited for our fellow travelers to drop in and receive succor in the form of light and the crumbs of wisdom from our hands, folded gently across our knees.

Duty alone, however, is an insufficient motive for action in the case of most of us. What then, might be some of the other motives? We like to think that we do a thing because the dictates of reason have so directed.

The intellectual motive, then, is another one of the causes for our actions. At least we like to justify our acts as being reasonable procedures. Regardless of whether the intellect is narrow in its view, restricted in experience, or

superficial in depth, we are prone to appeal to the rule of logic—without the tempering or modifying influence of other factors if they are directly transferred into channels of action.

A third driving force is that of instinct and intuition. Primitive races act from instinct and intuition. These terms, instinct and intuition, are not identical terms; but both are expressions of the ego. Again, the faculty of intuition has many degrees of value, and if we rely solely upon the intuition, we are not all tapping the same rich vein of pay-dirt. Some of the gold will prove to be pyrites. There are certain pre-requisites before we use intuition as the sole motive for our acts.

Now when we survey the fields of science, art, literature, education, or in fact any of the creations of man, creations that have produced the present state of civilization, we are struck by the existence of the phenomenon to which we give the term *specialization*.

We all know the popular definition of the specialist . . . the man who knows more and more about less and less. Not alone the field of medicine, but also chemistry, biology, physics, in fact in almost every field of art, science and industry, is filled with specialists. Men who know a lot about a few things. The trend towards specialization exists and will continue to exist.

The dangers of specialization are not technical ones but social dangers. Specialization separates man's common interests. We talk different languages, in



spite of the fact that we know the same jokes that we have heard on the radio. We lose a common interest in our daily activities. We no longer know toward what goal our neighbors are working. We no longer know toward what end the specialized hands and minds of our neighbors are leading us. We have no common purpose, no unified aim.

Now when we study the plant and animal kingdoms, and notice the changes that take place in the attempts of the plants and various species of animals to adapt themselves to altered conditions of the environment—changes which we term mutation or adaptation—we arrive at some applicable facts.

If we take a single seed, plant it, and when it matures scatter the seeds, collect all the next seed crops, and again scatter them, and repeat this process over numbers of generations, we find that certain variations have taken place in each plant. Each plant has attempted to change certain cells of its tissues to correspond to the new needs of its particular external surroundings. Such tendencies have been carefully observed and the deduction is made that nature constantly diversifies the species, but specializes the individual.

In other words, just as we mentioned in the case of man, individuals become farther apart or more diversified in regard to each other but more adapted or specialized in regard to the self or the individual environment. Thus man follows the same trends as nature, as a whole. This is one of the conclusions we may arrive at in a study of the subject of biology.

There are other important principles that may be arrived at, whose application to man will be considered, but the point we want to bear in mind is that specialization is a natural tendency, not alone in regard to man but in nature as a whole.

If we pursue the problem further, not just being content to focus on the problem and show its tendency, we next wonder about its human significance. The significance is simply this: We need another class of specialists. We need specialists in interpretation. In essence: men not alone capable of creation, of precise technical knowledge, but those who can organize, classify and

harmonize such knowledge in the light of man's greater needs.

Specialization tends to obscure the common aims of humanity. What are we going to do then, liquidate the specialist? Oppose a tendency that seems to have a natural basis? Turn everything over to the workers as they did in Russia, and then import specialists from other nations?

No. We must use the creations of the specialists, but develop specialists on an extensive rather than intensive front to utilize the creations of the first. It is not sufficient to have our problems solved by cracker-barrel philosophers. Nor is it sufficient to trust that the tycoon of industry, the chemist in the laboratory, or the physicist with his cyclotron, will direct, correlate or use his particular product in a manner most advantageous to society as a whole. The need for the trained technical interpreter of our civilization has been definitely crystalized. The scientific interpreter deserves the same recognition as the scientific investigator.

Can the student of mysticism afford to lose contact with the practical phases of life? Can he walk in the groves of heavenly thought, dismissing all the advancements of science with the phrase, "technical stuff"? If he can, he is ignoring the precepts of those who have trod the way before.

Should we merely rejoice when we see a man of science turning toward mysticism, or should we not extend our mystical concepts toward the scientific world? Are we not just as much obliged to understand the trend of science and its relation to human values of the future, and assist in creating those trends as we are obliged to emphasize the existence of the world of the soul?

The mature student of mysticism realizes his unique opportunity to serve in the capacity of such an interpreter, and the challenge will not be ignored.

However, more than desire is necessary if we wish to qualify for such a task. General principles of all the sciences, of the arts and the philosophies must be added to our armamentarium. We must be able to see the universal laws, the same biologic principles in all forms of organic life, and the same

manifestations of those laws in all their varied forms.

It was mentioned that some of the motivating forces of life were duty, reason, instinct and intuition. There is another motive, which we express by the word "wonder." I wonder. How many strange places you have wondered yourself into! Insatiable curiosity. If you have that you will never be bored whether alone or with a thousand people. I believe it was that quality that marked Walt Whitman. Remember when he says, "I am curious about everything, except God . . ."

To be as curious about a child spinning his top as about the nebular universe seen through the giant telescope at Palomar, as curious about the life of the sea, as about the growth of a new flower in our garden; as interested and curious about the rocks on the hillside as about the salvation of our own souls. Let us apply and observe all the laws of the universe, not just those dealing with personal Karma.

Let your psychic faculties grow, develop them, use them, and encourage them in every way, but do not sit with folded hands waiting for the transformation. I like the admonition quoted by Raymond Andrea, in "The Technique of the Master" . . . "Give out, get out, indomitable resolution to succeed." Is there any more stirring call to action?

The brain represents the highest form of development of cellular tissue. The brain is the instrument through which the mind expresses. We can not express the highest principles or manifestations of the mind if the instrument of expression is inadequate. Every cell of the body is dependent on the quality of the circulating fluid, in which it is bathed, for its efficient function or activity. Deficient material elements as well as deficient immaterial elements will lessen the quality of expression through those cells.

It may be properly said, "we think with the whole body." Every cell of the organism has a dual consciousness: both the consciousness of the cell in relation to itself, and the consciousness of the cell in relation to the entire organism. This is analagous to the relation of the individual man to the human so-

ciety, and to the relation of the mind of man to the Cosmic Mind.

We know that the ideas of the mind are expressed through the hands, that is, the thought, or the visual image, becomes a material creation only when we extend that thought into the world of matter. The hands of man are responsible for the material creations that characterize our present state of mechanized civilization. Conversely, the use of the hands develops the brain. When we are using the hands to paint, to carve, to play the piano or build a house, we are sending impulses through the nervous pathways to the brain cells. Why do we gesticulate with the hands when we are talking? We are using a physiological mechanism . . . we are increasing the circulation of blood to the brain. The shape, dexterity and suppleness of the hand and fingers is a reflection on the quality of our thoughts.

What are some of the other important conclusions that we may derive from a study of general biologic principles? It has been observed that throughout the history of organic evolution, over the course of many generations, cellular tissues have altered more and more; they have differentiated and specialized in function, and also in shape. A cell of nervous tissue or of the cerebrum is much different in actual shape and structure than a cell of the liver, or muscle or skin.

In other words, the cells of a man or of any of the higher animals are specialized in shape and activity or function. It is also worthy of note, that the more highly developed the cell — the more specialized it has become — the more it is dependent and incomplete within itself. The amoeba which is a single celled animal, is capable of performing all the functions necessary for its existence. A nerve cell, isolated from man, could not exist for one minute as an independent unit. The more we become specialized, the more we become dependent.

This is just as true of the members of a community as it is in regard to the cells of the body. Now those cells that are most specialized, are those of the nervous system: the cells that are the governors of the other cells, and thus we term them the higher from the stand-



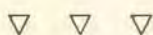
point of development and evolvement. The higher always rules the lower. These higher cells, though most important to the perfect function of the body as a whole, are yet most dependent on the quality of the circulating material in the blood and body fluids for their adequate function and expression. If the body is deprived of oxygen or air for a short time, the cells of the nervous tissues suffer first and are most severely damaged, if that condition is continued short of transition.

From the standpoint of efficiency and adequacy of physical expression, the muscular, bony, digestive and circulatory systems (as seen in the human form) have reached a relative degree of perfection. In fact, from the standpoint of size and strength, the human body has actually passed the peak. The organs of the special senses, such as sight, hearing, and smell, due to the environment of man, are also seen to have reached the peak, and in many cases the acuity of the senses is less than that of our ancestors.

Two conclusions are justified from these observations: (1) the higher dominates the lower. (2) the physical requirements of man are satisfactorily obtained by the present form of the physical body. Further, unless new structures for physical expression are necessary to carry out mental concepts, the present form of the body will not markedly alter in the future.

But, the evolutionary spiral does not cease. If the physical body of man will not evolve, then what will evolve? The nervous system, being dominant, must continue to find channels for expression. However, the use of the nervous system does not imply the creation of more cells for expression because the structure of the brain is seen to consist of adequate numbers of cells, and more evolved expression of the mind through the brain does not imply a need for more cells, but a greater sensitivity, higher vibratory rate or expression of the cells already in existence.

The Cosmic Mind evolves, the Cosmic Mind expresses through man's mind, because the mind of man is a segment of the cosmic mind. Therefore, the mind of man is capable of unlimited expression, and further use of the brain, the physical instrument of man through which the mind of man expresses, will not alter the structure of the brain, but will create more adequate functional channels for the expression of the cosmic mind. This indicates an inevitable evolution of man along the path of psychic consciousness and cosmic consciousness. Man's evolution is provided for, it is inevitable, and man cannot escape it. Man's destiny is charted in every blade of grass. Every living thing bears witness to the sublime purpose of the universe. Let us help consciously to fulfill that destiny!



YES! I HAVE A BUG

(Continued from Page 266)

do all unfit forms of life. Industrial strife is but a miniature form of war that eventually leads to major wars, unless brought under the rule of reason.

There is only one remedy for this. Each individual person must learn to abide by the dictates of his heart, his inner self, and in and by so doing, develop his understanding of life and the God within him. Stop laying the blame on other people and things. They are not at fault and they cannot help you. That which you desire and that which

you need is within yourself and only there will you find it. To millions and millions of people a great discovery is in store. Eliminate all fear, greed and hate within you. They are thieves of life that steal from you every time they appear. Nourish them and they will eat your heart out.

There is one Union we must all join eventually — that is the Love Union. By and with a true understanding of love, you will find within yourself an answer to all that you wish.



The Great Adventure

By THERESA STEVENS, S. R. C.



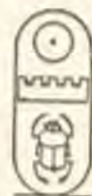
FOR some time I have spent a great deal of time with a friend who knew she could not be long here—in this life. We shared the same philosophy and assurance of the other life, and had many delightful and enjoyable times, discussing and antici-

pating the *great adventure* which she has recently taken. She looked upon her going as just that, a Great Adventure, for she knew that when she passed out of this life, it was only laying aside her physical body, as a worn out dress or coat, and that immediately she, herself, would be on another plane of activity, to take up another existence, on that plane, in full consciousness, to carry on from where she left off here; but with infinitely better conditions than here, for it is a higher plane than the physical, and the hard, distressing things that make life here such a problem, are just not there, yet we go on living there, from just where we leave off here. She knew all this so well, and left contentedly, knowing much of what she was going into. You can see what an inspiration she was to her family and friends.

Her going—as well as everyone's—seems to me something like this: She had a ticket to a great auditorium, where

a great program was going on; she had a part in it, in fact. The rest of us had no tickets, so we went to the door with her, but had to let her go on into the auditorium by herself. But knowing something of what she was going into, we were glad she had her ticket, and we knew that at the right time, each of us would get our ticket, and take our part in the great program going on, on the inside.

One time I was sitting at a window, in a hotel room, as I do so much in our travels, and idly took notice of a man who came up the street, walked straight to a door across the street, hesitated, opened it, and went in. As long as I sat there, he never came out, and this thought came to me: That is just the same as so-called death. When the door closed behind him he might have been dead, so far as I was concerned, but I knew he was not, that he was just going on, doing what was his business to do, though I never saw him again. So it is when we leave this life behind, the door closes behind us, and the physical life sees us no more—for a while—but just as the man I referred to, we go on, just as though no door had been there, just carrying on, but freed from all physical hindrances and handicaps. It is, truly, a Great Adventure, yet so many cannot comprehend it, and so dread it, when they should realize that God in all His goodness could not have a plan for us that would not be better and better, all the time.





Treaties and Their Legal Effects

Address by FRATER WILLIAM V. WHITTINGTON

It seems most appropriate during these times, when there is a constant readjustment of the relationships between the nations of the world, that the truth about treaties be known. Frater William V. Whittington is an attorney in the Treaty Division of the Department of State and the following are excerpts from an interesting address delivered by him at a luncheon of the Federal Bar Association in Washington, D. C., in May of this year.



WITHIN recent months the American people have followed with increasing interest the critical international situation. There has been a corresponding increase of interest in the treaty relations of this country.

The Department of State has been besieged with problems involving the application of treaty provisions. We cannot undertake here to discuss these problems, but I shall attempt, more or less at random, to answer a few of the more frequent inquiries made by persons having a general interest in treaties. What are treaties, and what is their purpose? Who makes treaties, and how are they made? Who interprets treaties? What is their binding force? The subject is, of course, too broad to allow for much detail within the time allotted.

Treaties are defined most briefly and conveniently as contracts or agreements between two or more sovereign states or governments concerning matters of common interest to them. Generally speaking, a treaty is not a legislative enactment which of itself carries into

effect or accomplishes a desired object. The obligation of executing the terms of the treaty rests upon the sovereign authority of each of the contracting parties in accordance with their constitutional or customary procedures. In the United States, our Constitution expressly declares that the treaties of the United States are part of the supreme law of the land. Accordingly, the treaties of this country are recognized in the courts of the States and of the United States as being equivalent in force to the Federal Constitution and the constitutional laws of the United States.

The requirements of intercourse among nations make treaties between them essential. The conception of an international law of general application to all nations is comparatively modern. Long before the development of a so-called law of nations, sovereign states entered into agreements or treaties for the purpose of defining their respective claims or rights. In those earlier days, international intercourse was not as complex as it is today; treaties were concluded or entered into, not with any idea of creating or establishing an international law, but solely because the contracting parties perceived the mutual benefit to be derived from such agreements. Eventually, the usefulness of treaties as a means of resolving prob-

lems or establishing proper restraints which might not otherwise be accomplished without force came to be appreciated, and the sovereign powers undertook to make such agreements because of a confidence in the probability that the stipulations would be carried out.

As the field of international relations has expanded and the common interests of nations have increased, so has the number of treaties increased. Those of you who have had the occasion to examine treaty provisions could not help but be impressed with the variety of subject matter covered by them. Attempts have been made to classify the treaties of the United States according to general types; for example, treaties for the promotion of peace and those relating to political, humanitarian, economic, consular, and other matters. Such a classification gives no real conception of the great variety of treaty provisions; collectively they cover almost every phase of the political, social, economic, and commercial relations of the United States with foreign countries.

Questions frequently asked are those which have to do with the interpretation of treaties.

International law does not oblige the contracting parties to adhere to any fixed or conventional rules for the interpretation of treaties. It is true, however, that many principles have become generally accepted and applied. Such principles have reference to the reasonableness, the usual meanings as applied to particular circumstances, the comparison of prior treaties of a similar nature, and other factors.

If the contracting parties have agreed upon a special interpretation, then that interpretation governs. The interpretation of treaty provisions is primarily a matter for determination by the contracting parties, by mutual consent or acquiescence. When the parties disagree, the way is open for the application of other rules or principles.

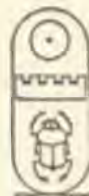
Many treaties provide specifically for arbitration or some other procedure in the event the parties are not able to agree on the application or the proper interpretation of the provisions of the treaty. Sometimes provisions have been interpreted by a later supplementary

treaty formally concluded for that purpose.

The Department of State is continually being requested to give its interpretation of treaty provisions. The usual response made by the Department to persons who make inquiries of this sort is that, as a matter of general practice, the Department refrains from expressing views as to the interpretation of treaty provisions except in connection with their application to matters requiring official action by the Department. It considers that decisions with respect to legal questions of treaty interpretation should, as a rule, be left to the court in which each case arises. The Department will, however, in a proper case and at the instance of the proper authorities, undertake to state its interpretation of treaty provisions. The Department's views, when so expressed, usually carry great weight. If the case appears to require it, the matter may even be the subject of diplomatic correspondence. In one recent instance, the Department was requested by the foreign office of another government to state its views concerning the interpretation of the expression "High Contracting Party" as affecting the binding force of a certain treaty. The Department furnished the foreign government with a statement of its opinion on the subject.

It may seem to be a statement of simple truth to say that treaties are binding upon the contracting parties. This understanding has become accepted among nations as a basic rule of that great body of international customs and practices we call international law. There are some interesting corollaries to that principle.

Changes in the government—even in the form of government—of one of the contracting parties do not, as a rule, affect the binding force of the treaty, unless the stipulations presuppose and require the continuance of a certain form of government and would become impossible of execution in the event of a change from that form. A treaty entered into by a constitutional government will continue in force despite changes in the ministry or the administration. When a republic becomes a monarchy, or a monarchy becomes a republic, the international obligations of



the country under its treaties will usually continue.

There is a different situation in the case of a change in the international status of a nation. For instance, if one sovereign state is merged into another sovereign state, the rule of the succession of states will customarily apply.

Treaties serve a very useful purpose, a very practical purpose, in regulating the conduct of nations in their relations with each other. Treaties may have a paramount importance in defining the rights of nations and their nationals, either in time of peace or in time of war. But treaties will not, of and by themselves, perpetuate peace or prevent war.

Some persons are inclined to blame the international difficulties upon the alleged oppressiveness or immorality of certain treaties. It cannot be denied that there have been bad treaties, and it is true that when a spirit of oppressiveness or tyranny is given expression or made manifest or crystallized in the terms of a treaty the difficulties may be aggravated and made less easy of solution. But we must not oversimplify. It is altogether too easy and naive to declare that the catastrophes and tragic events which afflict the world are due to the words contained in a written document.

Consider the long periods of peaceful relationships existing between this country and various other countries. These periods of peace and good will have been the result, not of signed and ratified treaties, but of a condition of mind and heart—an attitude—a subtle something within the people which has made peace and understanding a habit of thought and action.

Treaties may not always be ideal—they may in fact be far from good—but treaties will not, as a rule, either prevent wars or cause them. Treaties are the result of a state of mind and deliberate thought, just as war is a result of a state of mind and emotion. When the psychology of a people and of their leaders

is conducive to a continuing condition of peace, then treaties and agreements are of great value in promoting mutual aims. So long, however, as the psychology of a people or of their leaders is directed toward hostilities, because of fear or hatred or envy or covetousness or any of the negative emotions of mankind, there is little or no incentive for the peaceful processes of treaty negotiation.

If, in the course of preparations for hostilities, there should arise circumstances which convince the would-be adversaries that their best interests would be served by getting together around the conference table, then there is a probability that a treaty concluded between them may have the appearance of preventing war. It is not the treaty, however, which brings about a condition of peace. It is the change within the people themselves, the change in their psychological reactions, in their mental and emotional viewpoint, in their moral vision.

Treaties are valuable in the development of international law. The embodiment in treaties of certain well-established rules of international conduct may even serve to restrain in some measure the emotional inclinations of a provoked people, or at least to clarify the issues in the event of hostilities. But we must not expect that treaties will govern the situation independently of the will of the contracting powers.

It should be the aim of all peoples to exercise that measure of self-restraint, born of tolerance and kindness and love of humanity, that will make war unthinkable. If mankind were motivated solely by those constructive emotions, there would then probably be little need for certain treaties or international agreements—no more than it would be necessary for you and your next-door neighbor to enter into a solemn, formal compact to treat each other with kindness and consideration.

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SANCTUM MUSINGS

EVERY DAY IS LINKED WITH ETERNITY

By RUSSELL E. JUNIOR, F. R. C.



ANY students of Universal Truths are at an early period in their studies faced with the perplexing problem of reconciling the seemingly trivial experiences of "every day" life with their dreams of a life of unlimited "spiritual" power.

"What is real, what has actual substance?" In short, as a student gropes along the path to self-knowledge he finds it increasingly difficult "to keep his feet on the ground" as his Consciousness ventures into realms of unexplored thought. Events and things of an earthly nature lose their attractiveness; his consciousness is struggling with new ideas and every thought tempts him to continue, each promising a new Universe of unlimited freedom; he walks along with his head "in the clouds" clumsily stumbling through his daily, earthly life.

This natural tendency to desert the "old" for the "new" is a crucial point and each student who has gone through it knows how perplexing it is. At this time we feel ourselves to be undergoing a change in our conception of things "material"; the "spiritual" qualities of life now hold our attention and we compare these two "realms" to each other,

longing for the latter, distrustful of the former.

Our friends may notice that we are absent-minded, given to periods of moodiness, but only we truly realize the uncertainty of the world of Consciousness into which our seemingly contradictory thoughts have projected us.

As we attempt to analyze this confused state of mind in which we are struggling, it appears as though there are *two* separate and distinct phases or realms of Manifestation, first, the material world, limited by Time and Space; secondly, the spiritual, immaterial, world infinite in every respect. Fluctuating from one conception to the other we are liable to extremes in behavior, and the necessity for reconciliation becomes a dire need if we are to retain our mental balance.

During our first attempts to harmonize these conflicting concepts we must hold in mind this great fundamental truth — The Universe is a Unit, connected in all its infinite manifestations by Universal Law. Any apparent contradiction, any seeming separation, must be a misconception arising from our lack of knowledge concerning it. In our analysis of our thoughts and in our attempt to discover the relativity of one manifestation to another we must not lose sight of this Universal Truth—the *Unity of the Universe*. All phenomena arise from a common source, consequently all things in the Universe are reducible to that common factor. We



are not at present concerned with what that common factor is; it has been named many things but is itself Unnameable. However, this fact is true: all the manifestations of earth or heaven, regardless of how they may appear to us in our various states of Being, are interwoven; there are no segments. Separation and limitation are misconceptions, they exist only in our Consciousness — because of this the Universe appears in parts or phases.

Realizing these limitations in ourselves it behooves us, if we are seeking Truth, to re-examine this "material" world and reevaluate it. Our confusion arises from what appears to be the contradictory nature of the "Material" and "Spiritual" worlds. According to the Universal Truth, "The Universe is a Unit," this apparent contradiction must be a misconception arising from our own limited Consciousness, having no existence in Truth.

Is this "material" world a distinct creation having no relation to that world which we conceive of as Cosmic or Spiritual — or is it but another aspect of it?

If the Universe is a Unit and a creative, vibratory energy underlies all phenomena, then, it is but common sense to suppose that the "Material World" is but an aspect of this Infinite Energy and that as our Consciousness expands we will come to realize aspect after aspect ad infinitum. In other words, world upon world will appear before our opening eyes.

As an inseparable part of the Universal Energy the "physical" world can not be what we conceive it to be. We "create" its limitations by the way we think — our thoughts, of course, being directly proportional to our knowledge of the "Infinite Creative Energy."

The factors of Time and Space by which we measure what we imagine to be a finite creation are both products of our Consciousness, having no existence outside of our Minds.

Time, as a concept, is dependent upon Motion; Consciousness has no realization of Time without Motion or Change. It is impossible to think of an Infinite Universe as having a beginning or an end. This Infinite Sea of Vibratory Energy must always have been in Mo-

tion. Eternal Motion equals Eternal Time, for our concept of Time arises from Motion. The concept of Time has no meaning as an absolute value. It is but a mortal interpretation dependent upon two conditions called Consciousness and Motion. The physical world, like the Cosmic world, is cradled in the arms of infinity. All the changes in it that cause us to limit it are but pulsations in the "Infinite" force that mothers all.

Our conception of Space which gives rise to a Consciousness of separation between things of a material nature is also directly due to our limited faculties and lack of knowledge. There are no breaks in the infinite creative energy that pulsates everywhere. What appears as space or separateness is but an unrealized change in an endless chain of Vibration.

After this analysis perhaps we can approach a little closer to this Truth — the so-called physical and spiritual worlds are different aspects of a Universal Power. Undoubtedly, there are countless worlds awaiting the awakening of our consciousness and we shall go on to the end of Time exploring them.

This realization of the relativity existing between all manifestations of the Universal Power enables a student to reconcile his conflicting thoughts and brings him to this soul inspiring thought, that, as his Consciousness expands it will reveal more and more of the wonders of the Cosmic even as the sun arising in the early morning gradually reveals the surrounding world.

No longer does the student separate the Universe into segments, balancing the value of one against another, for he knows that all phenomena are related and that his Consciousness, feeding on the experiences of an ever expanding life, will, in time without end, explore the Infinite in all its glory.

Each experience leads to another, each is a link in an endless chain. "Every day" experiences are stepping stones to others, each developing our Consciousness in ever widening circles. As Emerson says, "The purpose of life seems to be to acquaint man with himself." Man fully awakened is the Infinite Creative Force fully expressed.



DEVOTION TO ALLAH

One of the first requirements of Arab delegates to a London conference on the Palestine problem was the establishment of a temporary mosque for worship. Appropriate suras from the Koran were read and chanted before temporal matters were discussed. Such religious fervor is not without its merit in an era often referred to as the age of spiritual decadence.

(Planet Photos)



What Will The Future Reveal?

What lies behind the veil? What will the morrow bring forth? Men have brought burnt offerings to the gods, shared their worldly possessions, traversed mountains and plains to visit oracles, all in the hope of having revealed to them the unknown future, little realizing that it rested unshapen in their own hands. The minds of men have labored for ages with various devices and methods to fashion a key that would unlock the door that conceals the moment just beyond the present.

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