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PORTAL TO ROSICRUCIAN PARK

Above is the newly constructed west entrance to Rosicrucian Park through recently acquired property. The pylon, or gate, is a reduced reproduction of the outer gate of the Temple-Fortress of Medinet Habu on the west bank of the Nile opposite Thebes. The original was built during the reign of Pharaoh Rameses III about 1180 B. C. The colored bas-relief of the front planes of the pylon are from inscriptions appearing in the *Book of the Dead*. The trough in the centre of the flagging walk contains the Egyptian papyrus plant, which flourishes in the California climate and adds to the realism and beauty of the architectural surroundings.

Courtesy Rosicrucian Digest



to the Powers of the Universe

"GOD GEOMETRIZES," said an ancient sage. Within the straight line, curve, and angle—and their combinations—exist the forces of creation. These *secret symbols* contain the mysterious laws of the universe. Upon their right use—or the neglect of them—the success or failure of every *human enterprise* depends.

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bols are used by astronomers and scientists to prove the physical laws of the universe—why don't you apply them to the problems of your everyday world? Learn what symbols, as powers and forces of nature, you can simply and intelligently use in directing the course of your life.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

OCTOBER, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WHAT IS THE PSYCHIC?

By THE EMPEROR



WE ARE accustomed to designate certain attributes of man and other phenomena as psychic. We principally inherit this designation. Most of us have never personally arrived at the conclusion through analysis that such things are actually psychic. Patently, however, there must have been a time when certain incidents of human experience or phenomena could not be explained nor related to what was already known. These things which had similar strange qualities, or so it seemed, were grouped under a class term, this term being *psychic*, or the *psychical*. Consequently the first thing we learn is that that which is said to be psychic has a reality. In other words, the things of the psychic are capable of being *realized* or experienced by man, or they would not exist at all to his consciousness. The appellation "unreal" that is often associated with psychic phenomena is, therefore, a false one.

Notwithstanding the multitude of phenomena humans experience, they can, for our purposes, be classified into two general divisions. The first is the *physical*. This consists of that reality, objects and events, which man can perceive by means of his sense receptor faculties, namely, his eyes, ears, et cetera. Obviously these things, so far as our consciousness of them is concerned, have a dependence upon our physical organism, as our nervous system and brain. Our physical experiences may also include so-called *material* reality. However, all physical experiences which we have do not in-

clude these material objects. If what we physically experience exists to us in space, that is, if it has dimensions—length, breadth, and thickness—it is then material. Further, if the reality of a physical experience can be weighed, or if it can be influenced by other objects which we perceive in like manner, it is also material. Such things of our physical experiences are said to have *substance*.

To distinguish between a physical experience which does not include a material reality, and one which does, we may use the analogy of a shrill whistle, the origin of which we are not able to determine. We hear the whistle through our physical sense of hearing, yet it lacks those qualities of substance which we have attributed to material reality. The notion of matter, therefore, exists to us only through the senses of touch and vision. The sensations of taste or smell, for further example, if their causes are not determined, are a physical experience resulting in the *presumption* that something as tangible as substance caused them. An invisible force which we experience, such as magnetism, is actually substance or matter, in the light of this definition. The field of magnetic force has existence in space. It has measurable limits, and therefore does have a relationship to substance.

The second classification of our experiences is that which composes *consciousness of self*. These are quite distinct from physical experiences. You do not exist to yourself just because you see your body or can touch your limbs. In fact, if you were deprived of all of your physical receptor faculties, you

would still have a realization of yourself. It is commonly said that we *feel* self, but such is a versimilitude. The fact is the sensations of self are not like those we derive from the touch of an object. To self there are no sensations of hot, cold, hard, or soft, nor are there sensations of pain or pleasure. You realize that you are *you*, quite aside from such experiences. This consciousness of self, then, is a *consciousness of our consciousness*. The human is impregnated with a mysterious vital life force. We conceive that an attribute of this life force, or at least integrated with its functioning, is an intelligence. Patently, then, this intelligence also exists in the cerebral neurons, or brain cells. There it provides a sensitivity for those impulses which come to us through our sense organs from the world outside of us. In the brain, in other words, this life force and intelligence makes possible our physical experiences, amounting to our objective consciousness. In addition, the highly sensitized organ of brain can and *does* become conscious of the sensitivity of this vital life force and intelligence existing throughout the whole being of man. The origin of these later sensations, it is apparent, is entirely immanent, and in no way related to the sense organs and the outside world. The function is similar to an extremely delicate instrument made to detect exterior motions, but which is likewise, because of its sensitivity, able to discern the fine movement of its own mechanism.

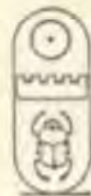
Thresholds of Brain Consciousness

There are thresholds of this brain consciousness. By thresholds, we mean the points at which certain effects or sensations begin to occur in the brain. The thresholds for the impulses of sound and sight, for example, are considerably lower than those of the vague impressions of self. Consequently, it is comparatively easy to lose a realization of self, if the grosser impulses of the sense organs dominate the consciousness of the brain. In other words, if the consciousness of brain is exposed to a bombardment of sounds and an excitation of visual impressions, we know from our own experience that we lose momentarily a realization of self in

these physical experiences of the objective consciousness. Only when the thresholds of the receptor senses are partially blocked or suppressed, do we become fully aware of these more subtle impressions which reach the higher thresholds of the brain consciousness, and which we experience as *self*.

It is quite cogent that without a highly developed organ, such as the human brain, self would not exist to each of us. This does not mean to convey the idea that brain is the cause of self, or that self is dependent upon that organ. Brain, however, is the channel by which we come to experience self. It is the instrument in which the varied impulses of self are integrated into that notion, that state of consciousness which we define as self. For analogy, a large telescope is not the cause or creation of a nebula millions of light years distant. It is, however, the means by which we come to discern the existence of the nebula. The fact of the matter is, when you remove brain or completely inhibit its functioning, you have not destroyed the elements of self, which pervade the human, but you have destroyed the means by which we exist to ourselves. Without brain, the function of self in man would be much like the simple consciousness which exists in a blade of grass. The intelligence associated with life force in each cell of our being would function, but there would be nothing by which it would be mirrored. As the brain reflects externalities and existence outside of us, it likewise reflects the world within, namely self. The introversion of this consciousness of brain, its response to the inner sensitivity, is what is commonly referred to as its sub-conscious functioning.

Since the causes of the sensations of self are quite intangible, are not identified with substance, and cannot be actually localized in the human body, they have always been most mysterious to man. Further, we cannot commonly experience them independently of the body. The body, however, at death continues as a substance for an indeterminate time before disintegration, and *without* these elements of self. Early observers were thus led to believe in the duality of man's nature. The body, being corporeal, fell within the same category as all other reality physically



experienced as matter. What then were these intangible elements of our being to be identified with? It was concluded that they must transcend the world, because they cannot be physically experienced as of the world. They were held to be of a Divine nature, because of their seeming infinity and immateriality. The soul became the repository for all of these indeterminate qualities of man, the ancient Greek word for soul being *psyche*. In ancient times, and, in fact, up until the time of modern philosophy beginning with Descartes, many attributes of man now definitely associated with the organic working of the mind, brain, and nervous system were ascribed to soul, or to the psychic. Such psychological processes as reasoning and the emotions were proclaimed to be psychic in the sense of being of the Divine essence in man.

Science Has Narrowed the Qualities of Soul

In the last one hundred years, the advance of science has narrowed down the qualities of soul. It has made no less important that which remains as attributes of soul, but it has shorn it of that which obviously is as physical in origin as the beating of the heart, or the respiratory act of the lungs. The modern psychologist also refers to the indwelling mental and emotional functions of man, even those which have their seat in certain organs or are influenced by them, as psychic. He merely retains the name to distinguish from such physical functions of man, as, for example, the digestive system, circulatory system, et cetera. The psychologist does not associate with his use of the word *psychic* any Divine property or quality. The scientific assumption is that everything which may be realized by man has a physical or efficient cause of its immediate effect. What its primary cause or purposeful cause may have been, if one, science leaves to the realms of mysticism, metaphysics, and religion.

In our physical experiences, in things seen or heard, for example, may often be included phenomena, the material causes of which are not apparent and are at least at the time inexplicable. Since man has divided the causes of

what he experiences into those having physical origin and those having direct Divine origin, he has become accustomed to ascribe these mysterious phenomena to the Divine. He refers to them as *psychic*, meaning by that that they partake of the quality of man's soul. This, however, is very unsound and primitive reasoning, and is a major cause of numerous superstitions and prevailing fears. It is not many years past that the flash of a meteor in the heavens, by such reasoning, was considered a Divine omen, or a theophany. It is just as ridiculous to consider every phenomenon not immediately possible of explanation, as being psychic, as it was for the early philosophers to consider the processes of reasoning as an attribute of soul.

The true mystic and metaphysician, when he has passed beyond the neophyte aspects of his study, will ultimately not draw an absolute distinction between the physical, material, and the Divine, insofar as *essence* and *source* are concerned. As to their functioning and our realization of them, there is a great gulf, for example, between our sensations of heat and the sensations of self. However, every manifestation must have a Divine origin, in that it is the consequence of a teleological cause, that is, a God-mind and order. In this respect, a rock is no less divine in its dependency upon the divinely conceived laws which give it existence, than the self within us. Underneath everything, the simple state partakes of the property of the Divine. If we do not accept this, then we either are denying the Divine, or we put ourselves in the awkward position of trying to explain how the physical and material can exist without having dependence upon the Divine. The physical and material always have their limits within the finiteness of our receptor senses. What lies only practically within the range of our physical senses and extends into infinity, or is beyond these senses entirely as is self, and thus is seemingly inexplicable, is characterized as the Divine and the psychic.

How Consciousness Functions

We may liken the consciousness of man unto a pyramid. The point or
(Concluded on Page 284)



Self-Consciousness

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

(From the Rosicrucian Digest, December, 1938)

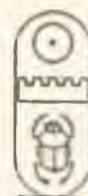
Many of the articles written by our late Imperator, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today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



REMEMBER the days when you were young and you were called upon to make a little speech before some audience in your home parlor or on the Sunday School platform or at some picnic? Do you remember the first few attempts at expressing yourself in words and actions, how self-conscious you felt and how the blood seemed to rush to your cheeks, your nervous system seemed to quiver, your memory seemed to stutter in its recollections and even your tongue began to stutter in its speech? They called this sort of thing "self-consciousness" or "stage fright." Professionals in the business world have other names for it, and men and women of all ages often suffer at different times in their lives and from this sort of thing.

There are schools attempting to teach public speaking and oratory that try to tell you how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should

be cast out of the consciousness of the mind and body, and it is not a thing to be eliminated and destroyed. But it is something that should be controlled and directed into its proper channels. When a young girl is self-conscious or embarrassed in certain circumstances, it is a healthy, normal, and certainly a commendable, sign. We do not like to see a young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is, mentally, financially and socially—who is not conscious of the social amenities and of the niceties of life, and who is not somewhat timid or shy. We like to see a man who may be as strong mentally, as fearless physically, and as powerful diplomatically, as we all believe Napoleon was. But nevertheless, we like to see such a strong and powerful man embarrassed or shy when he is suddenly brought into the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should be self-conscious or, in other words, conscious of the real self.



Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wallflower or extremely timid or constantly embarrassed.

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or unprepared to meet the emergencies of life, is extremely self-conscious under many circumstances. When a good opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an opportunity." Now that represents the extreme degree of ridiculous self-consciousness. On the other hand, the person who is cautious and who is truly aware of the real self, will accept things with a graciousness and a willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle of the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any

emergency or any condition. It is by awakening the consciousness within us, and awakening the realization of the majesty of the power of the inner mind, that we can make ourselves impressive to others and at the same time add strength to our mental and physical abilities. The one who is fearful, and timid because of a belief in his physical or mental weaknesses, hesitates under many circumstances and is lost in the process of hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers, is not necessarily bold and brazen but he is not reserved. He is ready to accept any normal, natural challenge and to do his best, and by that attitude of mind he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree where you can feel the mighty powers of the mind and the mighty powers of divine and spiritual wisdom within you that will not only give you full confidence in yourself, but will actually awaken and quicken into action such mental and physical powers as may be dormant.

Consciousness of the self creates and begets, attracts and builds up, self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should not be destroyed or annihilated, but should be controlled and directed, and that is one of the things that the Rosicrucians explain to those who want to know these facts.



SOUTHERN CALIFORNIA RALLY

The Hermes Minor Lodge in Los Angeles extends to all national lodge members a cordial invitation to participate in a Rally to be held there on October 13th, 14th, and 15th. Interesting and instructive displays and demonstrations are planned for the event. Sovereign Grand Master Thor Kiimalehto will give the opening address. The Imperator will close the Rally. Technical Director Erwin Watermeyer will give lectures and demonstrations. Other interesting events will be the "Auroratone," motion pictures, lectures, convocations, a banquet and a dance. Sessions will be held at Hermes Minor Lodge, 148 N. Gramercy Place, and Sunset Masonic Lodge, 1308 Orchard Avenue. Every minute will be action packed for enjoyment and spiritual and mental unfoldment. Communicate with the Hermes Lodge Secretary, 148 North Gramercy Place, Los Angeles, California. Telephone 1230.

*The
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Digest
October
1944*



World Catastrophe and Responsibility

By RAYMUND ANDREA

Grand Master of AMORC of Great Britain



IN BRITAIN we approach the sixth year of war; and while there is no doubt whatever that the aggressor nations will be overthrown, the end is not yet in sight. Direct action to that end is the keynote of the allied nations: so much so that there appears to be little time to reflect or trouble ourselves now about the *causes* of the world catastrophe. Yet there must be few intelligent persons who do not again and again, especially in times of crucial experience, ask themselves what is the cause of so far-reaching an effect.

Some esoterists assure us that we are witnessing a crisis in the evolution of humanity when the forces of good must declare their supremacy over the forces of evil, and that the untold suffering of millions is merited. The minds of many, seeking a cause at any price to rest upon and relieve themselves of further questioning or doubt, accept this statement as sufficient and satisfactory. It accords with their philosophical turn of mind to accept without question an abstruse, authoritative statement, even though it be incapable of proof and they themselves could not maintain an argument for it under the interrogation of the most just, open-minded questioner sincerely seeking enlightenment. But experience shows that persons of this mental trend are troubled little about the fact that they

have no "reason for their belief," so long as they are in quiet enjoyment of the belief themselves and all doubt is allayed in consequence. I sometimes wonder whether their belief would have stood the fire of circumstances had they been subjected to it in Russia or Poland, or some other occupied country. Geographical position in a world catastrophe is apt to have a decided influence upon one's personal belief.

Fatalism Implies Helplessness

I am not suggesting that this particular philosophical view is untrue. I only think that few accept it who are really inwardly convinced of it. For instance, a note of fatalism is at once introduced by an assertion of this view, for the innocents have suffered with the guilty. We do not like the idea of fatalism. It implies a helplessness in the face of the circumstances of life: whereas the more liberal doctrine of cause and effect, as we know it, promises some control and personal shaping of those circumstances. But if the present clash between good and evil forces is inevitable at this point of evolution, and if the allied nations have been compelled to take their stand against world-wide evil domination, then there has been no choice in the matter. We have been pitched, good and bad alike, into the maelstrom together: the very good we would have done has been struck out of our hands; and we became the humble, or resent-



ful, observers of an indifferent stroke of fate. In any case, the fact remains that the allied nations have been *forced* to take a stand, or perish; and we cannot be surprised if not a few, of all shades of culture and belief, should call it fate. Nor is it easy to dispossess them of this belief. Neither should it be met with anything less than understanding and tolerance. Can it surprise us that it is not only considered a hard saying, but cool and uncompassionate to counter the universal suffering of innocents, through every gradation of personal privation and desolation up to wilful, calculated and brutal murder, with an esoteric conception that the whole hideous masquerade is but a case of cause and effect, even of personal blameworthiness in a forgotten past, and that every suffering unit has received a just and merited reward? It may be so, from the theoretical calculations of a recondite and philosophical point of view, and the abstruse interweaving technique of it may be visible to some very unusual minds; but who else has, or can be expected to have, experimental and exact cognizance of it? I know of none.

Some ambitious writers appear to have sought to elucidate, or, to speak more humbly, desired to comment upon this abstrusest of problems; but it requires little penetration to perceive that the position they adopt is an assumptive one and that their deductions are made from certain well worn Theosophical postulates introduced to buttress their views and give them an atmosphere of authority. These philosophical theories, or fundamental postulates, whichever they happen to be, appeal to such writers. They make them the basis of explanation of a universal catastrophe as completely beyond their own mental grasp or insight to fathom and justify, as those of their readers. That a negligible minority of the latter accept these attempts to read the inscrutable as indisputably true, is not to be denied; but even these, I suggest, find it difficult to reconcile the idea of compassion and justice with the indiscriminate penalizing and murder of countless innocents. For it is roundly affirmed that the innocents have suffered as the guilty. If therefore even one

innocent has so suffered, the law of compassion and justice has been violated.

This is the kind of argument we have to face on this subject, and it is a well-grounded one. Among aspirants, and those who are not aspirants, we meet with many who turn away from it, much as they are affected by it. They see the logical conclusion but are afraid of it. No matter what the extent of their reading or their culture, they refuse to venture an opinion upon it. Others can find no satisfying answer in heart, mind or soul. Keen thinkers, those of decided opinions in all other matters of life, here are silent and have neither solution or suggestion. It would appear almost better to say to them emphatically that every person, even those they know to be of most blameless character and fruitful service, must have suffered or have been slain because of past guiltiness, if thereby they could be given some inward satisfaction of reason and justice for the slaughter of innocents and not left numbed with the pain of a wounded heart for the rest of their lives. But we cannot assert anything of the kind. We have no right to make an assertion of this nature, for we do not know; and if we did, what right have we to insult the maimed and desolated living, and, far worse, the silent dead?

The War's Innocents

A member from Canada, prominent and respected in one of our lodges there, came to Britain to attach himself to the air force. After training he was drafted into a bomber squadron. He came to see me several times during his training; and the last time he came he told me that, before an interview with his commanding officer who was to assign him to specific bombing operations over Germany, he had decided to ask to be relieved of this particular duty in view of his aversion to killing. While preparing himself for the interview he happened to speak with a young woman who related to him the sufferings of her own family in a recent raid. He was so moved by the account that all scruples were swept at once from his mind and he thereupon accepted duty without question. He wished to have my confirmation of his decision, which I unhesitat-

ingly gave him. He was lost soon after in a heavy raid upon Cologne. We may ask ourselves: Was this then the effect of long range guiltiness as a cause?

No one who knew this young man would say so. He told me of his companions in service, robust and fearless men, caring nothing for tomorrow and with no thought of an afterlife, very unlike himself. He was one of the kindest, gentlest and most lovable characters I have met. In fact, so unfitted did he appear for the task assigned him that I appealed to a higher authority in the hope of having him transferred from it. But it was too late. We believe in the law of cause and effect. We use it and know its value. But let us beware when and how we apply its doctrine when the innocents, the flower of a generation, go to their graves for a world unworthy of them.

These reflections face us with a thorny problem. Our theories little avail the desolated heart. There are arguments for and against, and after due attention to both I am not sure that our interrogators will still remain unconvinced. Schopenhauer wrote that "all great suffering, whether mental or physical, reveals what we deserve: for it could not visit us if we did not deserve it." For this sweeping statement an acute psychologist called him "a poisoner and slanderer of life." Schopenhauer's statement is very familiar to us. He found it where we ourselves found it, in Eastern literature. We have accepted it as true, not because we have any actual proof of its truth but because it comes from an Eastern source and is implicitly accepted by many. But if it is true we must speak no more of an outraged world and the slaughter of innocents. There are no innocents. Every one of them was guilty and has received his reward.

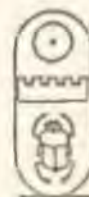
Church Influence Diminishing

Not only are men and women of all ranks and culture at a loss to assign a reasonable and just cause for so disastrous an effect on an outraged world; our church dignitaries are in the same position. Some of them however have been as ambitious as the writers mentioned to assign authoritatively a cause. They have been quick to make a case for themselves by placing the blame

upon the irreligiousness of the people. If the former case of philosophy appears untenable, this of religion is more so. The established church in Britain at least has had good innings to date; and if periodical world wars arise because of the irreligiousness of the people, it is to be inferred that the influence of the church on the people has been exceedingly negligible. The late Archbishop of Canterbury in a recent broadcast sadly proclaimed that some 80 per cent of the people of Britain did not bear witness to the Christian faith. This fact, if fact it is, should be far more alarming to the church than to the people. It is not a condemnation of the people, but of the church. It is a plain confession that it has no voice for the growing consciousness of the people. Nor is it true that even though 80 per cent of the people do not bear witness to the Christian faith, that is, within the church or other religious houses, that therefore they have no religious faith. Such a statement reveals either a distortion of the fact or a complete ignorance of the national mind. If the church has lost its hold upon the minds of 80 per cent of the people, or fails to influence that percentage, then the church has failed in its mission as a mystical body. We know that the church has so failed: Some of its own leaders have born witness to its failure out of their own mouths; for it is bound hand and voice by its traditional and obsolete articles; and the people of Britain are less disposed than ever before to subscribe to that bondage or listen to the deadening, orthodoxical, platitudinarian teaching which oozes from it. They demand and will have onward, progressive living, thinking and action.

The reason for the rapidly diminishing influence of the church on the public mind in Britain is that it has shown neither understanding or sympathy with the advancing *mind* in Britain. Within the past twenty years remarkable advancement has been made in the fields of psychology and psychiatry. A corpus of literature is now available in these sciences of the highest value and significance, and intelligent and thinking persons everywhere have eagerly

(Continued on Page 281)





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 SEASONAL CYCLE



THIS season of the year, which in our Northern Hemisphere is the beginning of autumn, and which south of the equator is the beginning of spring, we are in each of these world areas made conscious, by the immediate environment about us, of the cycles of the seasons. With the coming and going of the seasons and the changes apparent on the face of the earth, as the adjustments are made to fit the particular needs of the season, we are made aware more than ever of the fact that nature is closely adjusted to the changes which take place in this over-all cycle. The migration of birds, the change in the habits of animals, the

harvest time of the autumn, and the beginning of life anew in spring bring close to the consciousness of man the fact that change exists in the universe.

It is in these seasonal fluctuations that we have the most direct evidence of the operation of phases of Cosmic cycles; and we furthermore have evidence of man's ability to adjust and put himself in harmony and proper relationship to changes which exist outside of himself and have their source or cause far removed from his control or even from the control of affairs with which he is regularly familiar. Man has in various ways learned to adapt himself to seasonal changes, since he was forced to give attention to their cycles. Man could not survive if he did not prepare to meet the changes in environment

brought about by the seasons, and so very early in history, he learned to plant and harvest; to prepare for the periods which were non-productive; to take advantage of those most productive of his material needs.

If man can so easily and intelligently adapt himself to climatic variations, which are a phase of changes fluctuating throughout the universe, then we have evidence of man's ability to adjust himself to all Cosmic forces. Most other forces that affect man are far more subtle than that of the seasons. He responds more easily to the seasonal cycles because their changes closely parallel his material needs. However, from the same source whence comes the change of seasons come other causes which develop effects in the life of man depending upon his ability to perceive and to adjust himself to Cosmic forces operative throughout the universe. These greater cycles are of the same nature or, rather we might say, from the same source as those which make apparent the seasons. They may not be as closely related to man's physical needs but they are related to man's spiritual needs. Man cannot live on bread alone; he cannot depend upon his adjustment to the universe and all its multitude of forces and changes merely by the care of the physical body. He must attempt to interpret those forces which have to do with life itself, and which influence his feelings, his relationship to other men and to the formation of his own history.

Life is a complex matter, but just as we see evidence of the continuity of Cosmic forces in this ceaseless change of the seasons' ages of time, so we realize that this very force is the force implanted in man to make him more than flesh and bone—to make him a living soul. The concept of duality, which is so evident in man in the form of life and body, is apparent in the whole Cosmic scheme. If man is to live successfully in accord with these forces operating about him, he must not only nourish his body, but develop his soul-personality into a closer coordination with the forces from which it is derived. While we can draw comparisons in many instances between the physical and the nonphysical, we are as a last resort forced to believe that the physical is transient or, at least, only temporary in this physical world. Life forces continue. It is with these that we shall be concerned, not only through physical life but through eternity.

If it is wise then for us to give attention to the effect of the varying seasons upon our physical bodies, it is also wise for us to contemplate the effect of Cosmic cycles in a greater sense, upon the evolverment of our soul and our mental concepts. To those who seek guidance in order to live better in accord with these forces, we invite their participation in the activities of the *Cathedral of the Soul*. The functions and purposes of this unique institution are outlined in the book, LIBER 777, which you may have upon request.



FROM THE NOTE BOOK

Culture is the cream of conduct. It is the sure result of the *study habit*, linked to *self-reliance* and blessed by concentration.

Fortunate are we if we evolve from our hearts these great gifts with which the Creator, in His goodness and wisdom, has endowed us.

Culture, like all of life's blessings, cannot be hoarded—it is for service.

Those who are wise give their culture away, and thus do they retain it.

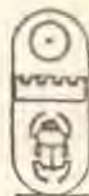


Small men are apologetic and give excuses for being on the earth and reasons for staying here so long. Not so the *great souls*. Their actions are regal, their language oracular, their manners affirmative.



I would rather be able to appreciate things I cannot have than to have things I am not able to appreciate.

—Elbert Hubbard





The Value of Learning

Opening Address to the Rose-Croix University Student Body

By THE EMPEROR



THE VALUE of learning is in its application, the manner in which we apply the knowledge which we have acquired. Knowledge should become an intelligent cause. Every conscious act of ours follows some thought or idea which prompted it. If I were to suddenly remove my coat without a realization of why I was doing so, I would most certainly be puzzled by my action. Likewise, if you were to take several books from a shelf without knowing the reason for doing so, you would be alarmed at your conduct. If we are greatly depressed or morose, or, conversely, our spirits are elevated and we have no corresponding idea which contributed to those emotional states, we would be confused as to our condition. Consequently, in normal persons, every thought is translated into understandable feelings, sentiments, or into direct actions of some kind.

When we reflect, meditate, or cogitate, the purpose is often to regulate our emotions, to give them intelligent direction. It may also be to discipline our minds or to organize our thoughts. It eventually results in direct actions, things which we do. The process of reflection, or meditation is a lot like arranging furniture in a room. We move a chair here; we put the piano in another corner. We take the draperies

down from one window and hang them over another, for the purpose of producing a *new effect*. In doing so, we use the materials we have on hand. And so we do when we reflect or meditate, we rearrange the ideas in our consciousness to our liking.

But to return to the analogy of the furniture, suppose someone were to purchase a quantity of new furniture and after having it delivered to his home found that it was inappropriate, was inharmonious with the surroundings, and that there was too much furniture. Such a purchase of furniture, we would say, showed a lack of intelligence on the part of the buyer. However, this is the way some persons acquire their learning. They merely have the thought or desire to learn, and this prompts them to study. They study most anything, without a plan, and the facts which they assimilate clutter their minds. The reason is because they have no outlet for the information they have acquired, no way to use what they have gathered. It is similar to crowding the contents of a mansion, no matter how valuable they may be, into a bungalow for which they were not designed.

Education to Serve Future Occupation

Aristotle said that education should be made to serve some future occupation. He divided occupations into those which are *liberal* and those which are *illiberal*. Any science, art, or occupation, which

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makes the body, the mind, and the soul less fit to exercise its virtues; in other words, makes it impossible for it to use its functions in the way they were intended, is a vulgar art. Illiberal, or vulgar arts are those which tend to deform the body. Arts which ruin the health and degrade the morals are also vulgar. Even liberal arts, if we attend too closely to them, if we concentrate on them to the exclusion of everything else may become vulgar; for example, the ascetic who has as his ideal the attainment of spiritual perfection. He often resorts to self-abnegation, denying the body its needs, suppressing natural functions, excluding himself from society, and consequently because of his unnatural manner of living and acts, he makes what would ordinarily be a liberal art become a vulgar one.

But what is the occupation which education should serve? To most men, Aristotle says, the end of any occupation is the acquiring of leisure. If that be so, if it is leisure, what are we to do with the leisure once we have it? Certainly it cannot be just for amusement, for the sake of entertainment for that would make amusement the end of life. If we acquire learning or knowledge for the purpose of leisure, and leisure would be just for amusement, then we have a rather shallow reason for living. Aristotle does not intend by these remarks to disparage amusement. He realizes and states that it is very necessary for men. Amusement arouses the emotions, it calls forth other attributes of our being, and that which stimulates us in our entirety is good for the soul. But the end of life should be a lasting kind of pleasure. It should not be just a relaxation, a rest from fatigue, because once we were rested, once we were no longer fatigued, then life would become monotonous and boring.

Aristotle finally says that there are two kinds of education. Each has its own end, or occupation. First, there is that kind of education which has necessity as its objective. It is that which provides for the sustenance of the body, that which makes it possible for us to meet our temporal obligations, and it is, therefore, the type of learning which prepares us for a trade, career or employment. The second kind of education is that which provides *intellectual*

pleasure. When we do have leisure periods, such learning makes it possible for us to utilize those periods so as to derive the greatest enjoyment from them. It is the kind of learning which is cultural. It teaches us something of painting, of music, and of language, for example, that which brings intellectual pleasure. Therefore, we should be trained not just to be useful, not just to learn a trade or profession. Unfortunately, many professional people, specialist, who have concentrated their whole learning toward a useful end, become very *illiberal*. They are really ignorant of many of the essential things of life, outside of their own field, and during their leisure periods find great unhappiness in ennui.

Knowledge, says Aristotle, is noble. It is the grandest employment of man's mind. Knowledge and learning should not be used as a sort of grub tool, merely to dig out and provide a niche in the economic world. Knowledge should be also for the purpose of arousing our finer sense, appealing to the psychic side of our being as well. He states, for example, that we should be taught to draw, not just so we can plan a better pigpen, but so we may also become judges of beauty and have our esthetic tastes awakened so that we can appreciate the symmetry of form and line. Those who continually search for the useful and practical in all things, and make that the end of learning, can never be free and *liberal* souls. They are bound to a single, practical end. They are like iron filings pulled in one direction by a magnet, and are never free to enjoy that which lies on either side of the path of their attraction.

Marcus Aurelius, Roman Emperor and philosopher, said: "Prepare your thinking. Do not allow your mind to be idly concerned with petty things, with what others are doing or saying, with the inconsequential, for that is a dissipation of thought. Establish broad, specific objectives, things that you want to be interested in; things which constitute your mental or intellectual ideals, so that you are always, when you are free to think, engaged with such thoughts. Be so that if others, at any time, ask you what you think, you are in a position to immediately say that you are concerned with this or that,



thereby establishing the fact that your thoughts are not floating about idly."

Life Is Not the Greatest Teacher

We often hear it said that life is the greatest teacher and that, therefore, life is the most important teacher. However, that is often used as an axiom by those who wish to evade study. It is an erroneous impression that life is the greatest teacher. If she were our only teacher, we would be limited in our learning to just those events which occurred in the path of our life. We would learn just those things which would happen in our limited environment, and which we personally could experience and comprehend. We would be ignorant of all of the other things that went on around us, just beyond our environment. Further, if we had to learn just from life, most of us would learn too late in this existence to be able to apply what we experience. Further, the only experiences in life which we are able to recall and which seem important to us are those which command our attention, which happen to be accompanied with certain suffering, happiness, disappointments, or exceptional attainments. There are also a great number of *indirect experiences*, things which we do not perceive directly ourselves, but which can be and are most useful to us as learning. We can study the literature and history of peoples and places and nations that have gone before us, and, therefore, we draw to ourselves the experiences of many other persons, and consequently enlarge upon our lives tremendously. We can incorporate into the short span of our existence the generations that have gone before us, and the highlights of certain important events which we could not personally experience during our own individual life. So the personal experiences of our own life is just one of many teachers.

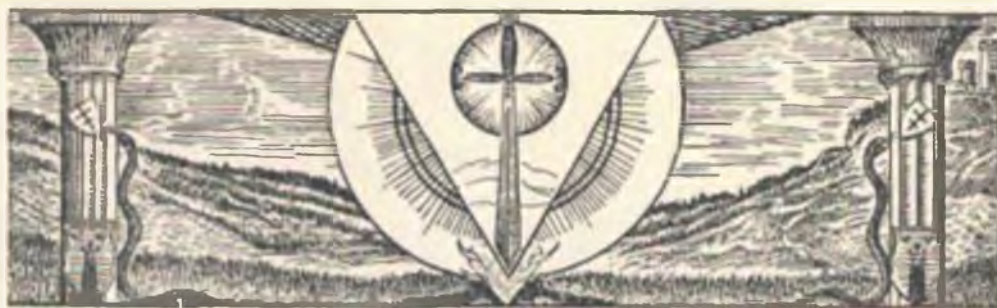
A most satisfactory method of learning each day is keen *observation*—to look and listen with understanding. This constitutes intent perception, to look about you with the purpose of acquiring knowledge, or to listen with that purpose in mind. Observation consists of reaching out with your consciousness and drawing things to you which will add to your fount of knowl-

edge, not to just drift along through life waiting to have experiences cross your path like a brick falling upon your head. When you have, through observation, acquired a number of impressions, it is then important to analyze carefully what you have read, seen, or heard, to dissect them, if you will. See if they have meaning, learn their causes and effects. Make them not just an experience but a point of knowledge.

It is necessary that you seek learning in life, and seek that which has an appeal to you, that which interests you. If you concern yourself with things which do not appeal to you, you will find that they become laborious and the impressions they make will not be lasting and easily forgotten. Appeal compels a method of satisfying it. Something which fascinates us has a tendency to cause us to either acquire it or learn something more about it, and to develop some means of doing so. Appeal constitutes a very strong impetus. That which affects our emotions commands considerable of our attention. Psychology has proven that appeal has a great impetus upon memory. Further, that which appeals to us becomes an *incentive for learning*. We want to know as much about it as we can. To prove this, psychology used what is known as a problem box. This is a box from which there are several exits. One of them leads to food. A hungry dog is placed in the box, and after numerous attempts, he finally discovers the exit which leads to the food. The second time he is put into the box, in a like hungry condition, it takes him considerably less time to find that exit, and each time thereafter, less. The hunger was a definite appeal and the experiences of finding the exit that led to its gratification made a distinct impression upon his memory, and he learned readily. It was found that the same dog put into the problem box, without food being put beyond one of the exits, and without being hungry, required a much longer time to obtain his freedom. There wasn't the appeal, therefore, there wasn't an impetus given to learning.

Trial and error methods are not satisfactory as a way of learning because they are not uniform. The conditions

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Fiery Philosophy

By ORVAL GRAVES, F. R. C.



NEVER before in the history of our planet has fire burned more widely or fiercely than it does today. In the dawn of the earth's history the so-called primitive races believed that when there was a great conflagration in their country, such a serious fire betokened the coming of a great divine teacher and a new age of human betterment.

Just exactly when or how fire was discovered by man is not known. No doubt it existed in Nature through volcanoes, lightning, et cetera. The Smithsonian Institute says that man first started making use of fire "in the Acheulian epoch during the third interglacial stage."

There is no question that physical fire is mighty or that it can be used either constructively or destructively. Symbolically physical fire often is used to refer to a greater and a more wonderful fire. However, the scientist does not truly understand the secret of physical fire. Similarly, humanity is not aware of the higher and more subtle fire which is burning in and affecting mankind in general.

Colombes Were Guardians of the Fire

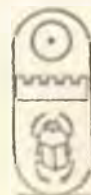
Undoubtedly the ancient mystery schools understood both the physical and spiritual import of fire. In ancient Rome young girls, known as Colombes, were held responsible for keeping the sacred fire burning in the east of the

temple day and night. Those ancient mystic predecessors of the Rosicrucian Order, the Mystery Schools, probably passed on to the Rosicrucians their fire philosophy. One authority on the history of Rosicrucians maintained that at one time "Fire-Philosopher" was a synonym for the word Rosicrucian. An examination of the early history of the Rosicrucians does prove that they were familiar with the physiological, mental, and spiritual fire which burns more or less in every individual being.

The Fire-Philosophers maintained that the expression of the Absolute which was back of all material phenomena partook of the characteristics of physical fire. They thought that divine and spiritual occurrences were always connected with fire; whether it was physical or of some supernatural nature, fire always reflected light. Naturally then, in the explanation of the secrets of nature, you could expect these Fire-Philosophers, or alchemists as they were known when they worked in the laboratory, to make great use of physical fire.

The Mysterious Power of Physical Fire

Everyone is familiar with the fact that iron becomes red hot when placed in an intense fire. Only those who have studied physics realize that the molecules of iron have their vibratory rate increased as a result of this heat treatment. As the vibratory rate of this material iron is increased by heat, the piece of metal will change color, glow and emit a white light. The interior of



the iron has been so changed by fire that the molecules have reached a rate of vibration where they now affect vibrations on a higher range in the Cosmic scale of vibrations. Physicists and scientists will tell us that light is not a vibration of metallic iron. Similarly, increasing temperatures would bring about stimulation of higher octaves in the Cosmic keyboard until the molecules and atoms of original iron would be completely transmuted or "broken down into some new arrangement," as physical scientists would say.

In a rare old work called, *Collectanea Chemica*, which is absolutely unobtainable today because of its scarcity and prohibitive price, Fire-Philosophers have given their explanation of a similar effect of fire upon herbs. The elixir of herbs is obtained in ways not recognized by modern pharmacists. There is a certain type of equipment used in this method of process. On the front page of this magazine you will see the main piece of this equipment. Just beneath the desk of the man who is writing, placed on a block that is located near the chest, is an oblong, oval object with a knob at the top and a spout at the left. Without the spout this object would look somewhat like an aviator's helmet. This particular object is called an alembic. It is one of the finest illustrations of an alembic that the writer has ever seen.

An alembic or condenser was usually connected to the body or cucurbit. When the spout was turned back into the body the equipment was then known as a "pelican." This term was used because a pelican in life nurses its young by regurgitating its food and then feeding it to its young. The pelican has become the symbol of revivification among alchemists, while the alembic has become symbolic of regeneration.

In the final stage of this method, there is a certain powder of the salt called "caput mortuum" which in some instances is changed from white through yellow to a red color. The virtues of this powder in the elixir are greatly increased by the process of purification and calcination through the intense vibrations of fire which are applied to the herb over a long period of time.

Fire Affects Human Bodies

Some of the most unique experiments in our Rosicrucian teachings deal with the effect of certain kinds of physical fire on the human body. Suffice to say here that everyone knows that a wood fire has a soothing and calming effect on the human body and is different from the ordinary natural gas fire. Men who work around blast furnaces will tell you that physical fires definitely affect the physical body. Some Rosicrucian students have stated that a regular and controlled nearness to the alchemical reverberatory furnace has had a beneficial effect upon the physical body.

But there is also an inner fire which seems to have physical influence on the life of man. The word "metabolism" is used commonly today. Dr. W. A. N. Dorland's *Medical Dictionary* defines basal metabolism "as the main heat produced by an individual as measured from 14 to 18 hours after eating when the individual is at rest." There must be fire in the human body to produce this heat, yet it is not physical fire. Chemists sometimes call it oxidation. It makes no difference what you call it; this force produces heat the same as does physical fire. Mystics of old knew of this heat and knew that it brought about definite physiological changes. They stated that to increase this heat it was necessary to revivify the psychic organs of the human body.

There are some writers today who speak of the marvelous powers of the Hindus as a result of their age-old use of the Kundalini fire. As a matter of fact the old continental Rosicrucian named Gichtel, brought this subject to the attention of Europe. He obtained it directly from ancient Egypt. The Rosicrucians of Medieval Europe also maintained that the physiological heat was most effective in bringing about physical regeneration. Old Egyptian Hermetic philosophies contained the word "palingenesia," which meant rebirth or regeneration.

There is a great body of hermetic works called, *The Corpus Hermeticum*. This body of hermetic teachings is definitely pre-Christian and is so recognized by scholars of today. The spiritual teachings of this body of works is exemplified by the famous Rosicrucian

treatise, "Divine Poemander." "The Divine Poemander" is out of print, is expensive and difficult to obtain. There are two copies located at the Grand Lodge, one of which is in the Rosicrucian Research Library. This work is familiar to philosophers and religious scholars as giving striking literary parallelism to the great Anti-Nicaean work called "The Shepherd of Hermas." In addition to the many spiritual teachings and divine wisdom, "The Divine Poemander" or the "Sermon of Hermes Trismegistus" brings to a focus the spiritual teachings of regeneration.

How to Raise Your Vibrations

If there is a definite method of physical regeneration by the use of physiological heat, how are we to increase this heat within our own body? If we follow our analogy through, we must increase physiological heat of the human body by raising the vibrations of the human body. The beginning Rosicrucian student is usually greatly puzzled by the phrase, "raising your vibrations." Naturally specific details of the higher degrees can not be given in this public article. However, there appeared an article called, "Raising Your Vibrations" by Frater Gamui, Oriental Master, in the February 1931 Rosicrucian Digest, which is very helpful in this regard.

Briefly this is what the Venerable Gamui suggested that our students do to raise their vibrations. He says first, we should watch our diet in relation to our health and the metabolic needs of our physical body. He stressed the word moderation. Proper physical exercise of all parts of our body was second in importance; proper breathing was the third essential; proper thinking was the fourth essential. The fifth and last essential point was communication and attunement with the Cosmic. Practice and adherence to the above points will bring about a gradual increase of physiological heat in the human body which will express itself in life by a magnetic personality, a sensitive courteousness, as well as a keen and brilliant mentality.

The Fire Atoms of the Mind

Thomas Stanley, one of the greatest writers on esoteric philosophy, ex-

plained that Democritus conceived man to be made up of parts of earth, air, water, and fire. Man's mind was composed of fire. It differed from other parts of his body because mental atoms were the finest, the smoothest, and the most mobile. Thought, then, was a direct sensation produced upon the fire atoms of the mind. Thought does have somewhat similar characteristics of fire in that it quickly comes and goes and it causes us to suffer and yet brings us good as well. Disraeli said that when he did a great deal of thinking he was inspired with internal heat and as a result felt stimulated and revived. Many great men spoke of the fire of inspiration born within them. They felt a compulsion to carry their message to mankind or be consumed by the fire within.

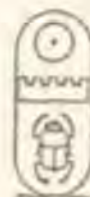
Emotions Called Living Fire

Living fire or energy within man is frequently wasted upon the multifarious distractions which confront him. Man's attempt to control his emotions will further increase the intensity of living fire. Mystic students are warned not to give way to extreme anger or uncontrolled living fire. In excess anger, the heat within the body becomes so intense that the Soul or Real Self is almost forced out of control.

We have all heard the exclamation: "He was so angry he was out of his head." Hysteria and other emotions besides anger need to be controlled. As a matter of fact, Raymund Andrea, Rosicrucian Grand Master of Great Britain, says that some students "are of so powerful an emotional caliber that anything in the nature of stimulation, even of physical exercise, revivifies the whole personality."

Those emotions which are more or less instinctively animalistic in quality when given free reign tend to bring out a baseness in human character which is ordinarily termed selfishness. By controlling and sublimating this fierce energy of living fire a musician is able, for example, to perform most exquisitely, rendering the finer shades of emotions in the Cosmic plane susceptible to great audiences. A control of the emotions gives one a likeable and lovely

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Temple Echoes

By PLATONICUS, F. R. C.



PERHAPS in no crisis of life is the efficacy of Rosicrucian metaphysical assistance more clearly demonstrated than in the travail of childbirth. Two days ago this fact was driven home most forcibly to me when my wife gave birth to our second child, a boy. It is not uncommon for normal, healthy women to undergo many hours of labor preparatory to birth; occasionally these excruciating experiences last more than a day.

The Council of Solace and other individual members of AMORC knew that she had departed for the hospital, and promptly began their aid. Happily a Rosicrucian nurse, member of the AMORC staff, was in attendance, adding her Rosicrucian knowledge to tested obstetrical nursing experience gained by her in England, Canada, and America. The physician, though not a member, was sympathetic to our ideals and full of encouragement for the mother and nurse.

Finally the appointed hour of delivery neared, following about five hours of very moderate pains. The period of severe labor lasted about forty minutes, culminating in the normal birth of the child. Both mother and child are progressing splendidly, and the happy and thankful mother is very conscious of the aid which she received in her hour of need. In keeping with the Rosicrucian background of his ad-

vent, the boy will bear the middle name of Alden. His loving parents hope that he will emulate many of the virtues and accomplishments of his namesake, Saralden, and that the ideals and wisdom embodied in the Temple of Alden may guide and ennoble the whole of his life.

* * *

With this issue begins the second year of existence of the Temple Echoes column. The occasional letters of censure and reproof are enjoyed and profited from even more than the comments of more favorably inclined readers. One soon learns the truth of the old saying, that it is utterly impossible to please everybody; no one could possibly say or write anything definitive and expect to do so. So to the occasional reader who demands more "social significance," or another who wishes to read nothing but mystical philosophy in these lines, let us call to mind the fact that this brief portion of our AMORC magazine is intended specifically to touch on many subjects in an informal and brief way, and to present vignettes of various personalities of undoubted interest to our members and readers.

* * *

The rivalry between Los Angeles and San Francisco, like that of Sparta and Athens, is of ancient standing. Now that Hermes Lodge in Los Angeles has rejuvenated itself so remarkably, as attested by its splendid program of activities and strong showing at the annu-

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al convention, the officers of AMORC would like to build up the San Francisco Lodge of AMORC in comparable fashion. Fortunately a nucleus of loyal, capable, and sincere members exists there. Acting Master of the Lodge, Frater Leonard Keith, is the traffic manager of a very large packing corporation. Frater Frank Parker, Chairman of the Trustees, is the telegraph editor of a great morning newspaper, and Frater Frank Fitzgerald, Trustee, is an important official of a union in the city. Associated with these key personalities is a rapidly growing membership, determined that the Light of AMORC shall be widespread in the environs of the Bay area.

In lighter vein, these fine Rosicrucians of San Francisco are resolved that the famous "Hermes" of Hermes Lodge shall be eclipsed, or, even better, inspired and driven on to ever higher levels of accomplishment.

Weekly public assemblies are creating much interest, building solid goodwill for the Organization, and adding to the rolls of AMORC many sincere and qualified seekers for the truths which the Order is uniquely qualified to impart. So be vigilant and active, Los Angeles, lest in months to come you will be surpassed, and your record, as the largest subordinate body of AMORC, surmounted!

* * *

Have you not observed in life how inextricably good and evil seem to be bound up with each other? We note this fact most immediately in ourselves, in seeking to combat and remove those habits and aspects of our natures which

we realize are not for the best, or which stand as bars to personal progress and spiritual unfoldment. The honest facing of this fact should make us more tolerant; for were it not for the Grace of God, one might say, we would be walking in error and transgressing the laws of nature and of man as so many others do.

Nothing human is perfect, or even nearly so; therefore it is not difficult to find grounds for criticism and condemnation. One should not infer, on the other hand, that everything is as it should be, and we should abandon others, and ourselves, to a capricious and remorseless fate. The wise man is always seeking to improve himself, his family, his work and contribution to organized society. But his patience is vast, and he is not dismayed when Utopian and high-flown dreams fail to manifest in their entirety. Part of the saving grace of life is to make the most of what has been given us to use and to do. From the simple tasks and limited opportunities of today are gradually and painfully raised the bricks of a lasting edifice of personal achievement for tomorrow.

Let us not flinch in confronting the unpleasant, sordid, commonplace and negative factors which are a part of life. In time the Rosicrucian mystic learns to transmute these obstacles and nuisances, to remove from his consciousness any subtle causes which may attract the undesirable, and to build from the soul-personality outward a life which is free, fearless, loving and crowned with the lasting blessing of spiritual understanding.



CONVOCATIONS IN THE SUPREME TEMPLE

Weekly convocations in the Supreme Temple at Rosicrucian Park will resume on Tuesday evening, September 26. These convocations will include an inspiring ritual and an instructive discourse on a mystical subject by a member of the AMORC staff. All members residing in the San Jose area and members visiting Rosicrucian Park who are here on a Tuesday evening, are cordially invited to participate in these convocations. You will find instruction and inspiration in being present at these convocations in the Supreme Temple. Doors to the Temple will open promptly at 7:30 each Tuesday evening. All active members are privileged to attend. It is only necessary to be prepared to present your membership card for admittance.





SANCTUM MUSINGS

THE LAW OF COMPENSATION

By THOR KIIMALEHTO, Sovereign Grand Master



THE LAW of compensation is nothing more or less than the action of cause into effect. It is immutable and impersonal. The unavoidable "pay-day" is either good or bad according as to how we have made it.

Many people spend much of their thought and nervous strength in bewailing their unhappy fate. They see nothing about them or in themselves that gives them happiness, and nothing that gives promise of bringing happiness in the future. They see only the clouds above and around them. Others excuse their errors and shortcomings by blaming someone else for the sorrow and failures that come to them. A relative, or husband, or wife, or some enemy is responsible for their sorrows, sufferings or failures.

Happiness cannot be destroyed by outside conditions or by others. Success cannot be snatched from us by some one else or made impossible of attainment by our surroundings or by anything or anybody except ourselves. Success and happiness are results of causes which will be found in our own lives. Some errors of weaknesses, some evil impulses we have yielded to have warped our judgment, lessened our efficiency and produced an inharmony and darkness in the nature which makes

success and happiness impossible. If one is a failure or unhappy and discontented, no one is primarily to blame except himself. If he will honestly look back over his past life to discover the mistakes he had made and their results he will clearly see it.

There is no such thing as escape. Problems must be solved by ourselves or we are defeated. Unsolved problems pile up to be met again and again in this life, and if not conquered they will face us in a future life-expression. Life demands that we grow. We must grow in every way. We must develop mentally and spiritually. We must master the conditions on the earthplane. We must develop our potentialities. We must build up a philosophy of life to pass unscathed through temptation, trial, and difficulties, and to meet with losses and reverses. Good or bad they are of our own creation.

St. Paul tells us truly that "Whatever a man soweth that shall he reap." All true teachers also say that "our lives are what we make them." The universe is founded upon law and order, and in that law is the immutable principle of cause and effect. We often call it "the law of compensation." This law should be taught in our schools from the very beginning, and emphasized and impressed upon the mind of every child. There is a widespread conviction among the leaders of education

that if the law were so administered that those who are criminally inclined would know that in yielding to their lower impulses and committing a crime, punishment would come to them swift and certain, there would be fewer crimes committed. This is undoubtedly true. If every person could be made to know of this divine law of compensation, according to which every evil or act of indulgence brings to the life that yields to it, punishment as certain as the succession of day and night, it would not be long before the criminal courts would be out of business.

Every evil thought brings resulting darkness and unhappiness to him who indulges in it, and every wrong, dishonest, cruel, debasing or immoral action brings punishment suitable and certain to every criminal, even here in this life. Therefore, if we are suffering or unhappy or unsuccessful, wisdom should tell us to find the cause or causes of our pains or sorrows or failures, and remove them. These causes will be found in ourselves primarily. Each of us has the inner capacity and power to remove from our lives these causes and to start an action in our higher natures which can bring happiness out of our sorrows and success out of our failures.

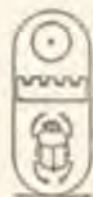
On the other hand, every pure and unselfish impulse brings with it into the heart that cherishes it sunshine and joy. Every good deed and every triumph over inordinate selfishness brings to the soul a reward more precious than gold or anything the world can give us. "He that overcometh shall inherit all things," says the Scripture. This is not an empty promise. He that conquers himself and is master of his desire is a free agent and can choose his path. Many evolve slowly with the race—the hard and painful way—paying dearly for indifference and ignorance. Here is where a philosophy of life is a tremendous help. We know that life is a school, and we are all undergoing a purposeful discipline. All changes in our lives are significant. A change means that certain aspects of our personality will be brought to the fore. Like a rose in bloom, each and every petal must unfold. Every one of our faculties and abilities must be developed.

The trouble is that the material-minded man has a very imperfect idea

of real values. He is attracted by the glamor of riches, by physical beauty, by the gratification of the physical senses, by place in society and honor. He cannot see beneath the surface of things and behold men as they really are. He does not see how repulsive the personality is in the one whose life and thought minister only to greed and selfishness, and that he is poor in spirit and has accumulated none of the riches of soul. He does not see that beautiful clothing does not make attractive the frivolous and undeveloped person and that man without a pure life and a beautiful character is not changed by being elevated to a position of worldly influence or power.

Our physical senses do not disclose to us the real condition of those with whom we come in contact. When we are through with this life on earth and these physical parts of us are returned to Mother Nature, we are then promised that "we shall see as we are seen, and know as we are known." Then we shall see that it is the inner life that counts, not the physical and outward, and that the development of the personality determines the condition in which a man finds himself. If a man has lived a selfish and unethical life here on earth his condition in the next life will be determined by the state of his personal awareness when he leaves his life. It will be high if the spiritual nature is dominant, and low if it is dormant.

The next incarnation may show surprisingly different and unlooked for aspects. Sex is a condition and a manifestation exclusively on the material plane, and its expression is determined by the qualities acquired during earth-life, depending upon which polarity predominated. The personality-expression manifests as feminine where the emotional body predominates, and as masculine where the mental body is dominant. The personality must pass through both negative and positive phases in its search for experience and knowledge or wisdom, and we therefore find that men will incarnate as women, and women as men, depending upon the inner development and awareness of the personality. It may well be that a queen in this life may find herself in the next life as the servant of the former maid, and that the maid in



this life, by her unselfish and useful life of service had somewhat developed the spiritual elements of her nature, while the queen by her life of idleness, selfish demands and gratification, and pride atrophied her spiritual talents and nature.

It is not necessary for us to understand in each individual case this law of compensation, or how it is going to operate, and an attempted investigation into the why and wherefore might only serve to interfere with its operation and hinder the demonstration. Any fear on our part, occasioned by the fact that divine mind does not know of our plight, or that infinite wisdom lacks the intelligence necessary, should be instantly put out of thought. The trouble with us usually is that we want to know just how the Cosmic is going to help us and when the good results are to be experienced. Then we will pass judgment upon it and decide whether we are ready to trust our case in the Cosmic hands. The only place where there is a demand for adjustment is in the human consciousness. Unless we are ready and willing to lay down our own human will and stop planning, put aside pride, ambition, and vanity, there is no room for the law of compensation to operate.

When we in our helplessness reach the point where we see we are unable ourselves to do anything, and then call upon the Cosmic to aid us; when we are ready to show our willingness to abandon our own plans, our own opinions, our own sense of what ought to be done under the circumstances, then the Cosmic law will take possession of and govern the whole situation. We cannot expect that Cosmic law will operate in our behalf if we indulge any preconceived idea as to how it should

work. We must completely abandon our own view and leave it in the Cosmic hands without reservation.

The law of compensation or adjustment is the universal law of love, which bestows its blessings on all alike. It does not take from one and give to another. When we reach the point where we have perfect confidence and faith and trust in the Cosmic law of compensation, it will immediately relieve us of all sense of personal responsibility, remove anxiety and fear, and bring peace, comfort, and assurance to our inner consciousness.

When we are willing to give up our apprehensive and uncertain sense of things and let the Cosmic mind govern, then and then only shall we behold that "all things work together for good to them that love God." The discord which seems to be apparent is only what mortal mind believes, whether it is sickness, discomfort, annoyance, or trouble of any kind. It may sometimes seem hard when we feel that we are oppressed or imposed upon, to stop resisting, but if our faith in the power of truth to adjust all things is sufficient, we should be glad of the opportunity to relinquish our claims and place our trust in Infinite Wisdom.

The law of compensation governs destiny. It is not a punishment or an avengement, but rather an adjustment. It works impersonally through us. As we live in harmony with natural and divine law, through our knowledge and understanding, we manifest the God-consciousness and unity which governs our lives, and the law of compensation is no longer an adjusting force, because we have absorbed it and exemplified it by our living. Jeremiah says: "I will put my law in the inward parts, and in their hearts will I write it."



INITIATION AND ANNUAL RALLY IN NEW YORK

The annual rally of the New York City Minor Lodge will be held at the Minor Lodge headquarters on Saturday and Sunday, October 14 and 15, 1944; the fee being only \$1.00 per person. Temple headquarters will be open at 9:00 A. M., Saturday, October 14.

Those taking the Ninth Temple Degree Initiation to be given during the rally at headquarters on Sunday, October 15, 1944, at 1:00 P. M. will be asked to contribute an additional fee of \$1.00.

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WORLD CATASTROPHE AND RESPONSIBILITY

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studied and applied its teachings to a solution of their personal and perplexing problems of mind and conduct. Acknowledged experts in these sciences have offered to the public a wise and understanding guidance in the way of adjustment to life. They have probed into the world of individual causes so thoroughly, profoundly and revealingly, as to make the antiquated church appear in comparison and in fact as whited sepulchres, full of dead men's bones. The time has passed when the people can be in the least convinced that they are abject sinners, and that their manifold personal aberrations, which the clergy and the laity equally share, are the basic cause of world wars and bloody massacres.

The Repudiation of Truth

I will quote a little from Jung, that master psychologist of world-wide repute, on this subject. It is a sober and damning indictment. "I have found," he writes: "that modern man has an ineradicable aversion for traditional opinions and inherited truths. He is a Bolshevik for whom all the spiritual standards and forms of the past have lost their validity, and who therefore wants to experiment in the world of the spirit as the Bolshevik experiments with economics. When confronted with this modern attitude, every ecclesiastical system is in a parlous state, be it Catholic, Protestant, Buddhist or Confucian. Among these moderns there are of course certain of those denigrating, destructive and perverse natures-unbalanced eccentrics—who are never satisfied anywhere, and who therefore flock to every new banner, much to the hurt of these movements and undertakings, in the hope of finding something *for once* which will atone at a low cost for their own insufficiency. It goes without saying that, in my professional work, I have come to know a great many modern men and women, and such pathological pseudo-moderns among them. But I prefer to leave these aside. Those of whom I am thinking are by no means sickly eccentrics, but are most often exceptionally able, courageous and up-

right persons who have repudiated our traditional truths for honest and decent reasons, and not from wickedness of heart. Every one of them has the feeling that our religious truths have somehow or other grown empty. Either they cannot reconcile the scientific and the religious outlooks, or Christian tenets have lost their authority and their psychological justification. People no longer feel themselves to have been redeemed by the death of Christ; they cannot believe—they cannot compel themselves to believe, however happy they may deem the man who has a belief. Sin has for them become something quite relative: what is evil for one, is good for the other. After all, why should not Buddha be in the right, also."

And what have statesmen to offer as a just cause for the wholesale slaughter of innocents? No more than the church, but something far less crude and disquieting. They burn with indignation and resentment against those who wilfully instituted the role of the barbarian and compelled decent peoples to adopt a similar role to avenge it. They do not adopt the miserable subterfuge of the church and openly or tacitly lay the burden of blame and responsibility upon a harmless 80 per cent of the populace which does not choose to wear its heart upon its sleeve and bear witness on the Sabbath to its faith. The statesmen know, as every intelligent person knows, that we wage war against an evil thing; and their sorrow is no less deep than their indignation that unoffending millions go to their death in furious onslaught to annihilate it. That is kinder, more just, and more compassionate, in my opinion, than in writing a universal epitaph upon these same millions: They died for their past blindness and wrongdoing.

The Order's Viewpoint

I have sometimes been asked by members why the Order has not made authoritative pronouncements upon the war. No doubt some of these members had this particular problem of cause and effect in connection with world suffering and slaughter in mind, and



expected that we should have a definitive statement to offer which would satisfy them. They no doubt had before them the various solutions of the problem as given by various schools of thought, and felt that we, too, should be at least as oracular as these on so important a matter. For one thing, it is not within the province of the Order to speculate on world catastrophes. It is observed in "Temple Echoes" in the February "Rosicrucian Digest" that "AMORC has made and undoubtedly will make few political prophecies." It might also be added: Nor will it make dogmatic pronouncements on the origin and causes of racial madness, suicide and murder. It is questionable whether any statements so far put forth are not open to severe and honest criticism and likely to do more harm than good by the controversies they promote and the embittered feelings they leave behind them. Wars and the causes of wars are political issues and fall within the jurisdiction of political discussion and determination. If this is disputed and it is contended that they fall also within the jurisdiction of spiritual and other societies of men, I deny it. Interest in such issues by such societies is granted; they are or should be the interest of all societies and of all men. But wars are decided and waged at the instance of governments, which are none other than political bodies; and while any society of men may speculate and comment, criticise and assign causes for what transpires in the wars decreed by governments, the beginning and the end of them lies in the power and authority of the latter, and what you or I may think or say does not one whit affect the issues. If this were not so, why have spiritual esoteric, churchly, and other societies of men proved so utterly impotent in the political jurisdictions of nations, whether from within or from without? Indeed, the church in Britain has recently ventured to raise its voice within the precincts of parliament on certain issues of the war, only to be peremptorily reduced to silence and withdrawal of its misguided interference by those with professional experience and far more knowledge of the matters concerned. And I might quote from letters of recent date addressed to a leading organ

of the British press. They refer to two ill-timed and presumptuous statements made by the Priest of Rome. "Centuries ago," says one writer, "the British people threw over the Pope's domination. We do not desire to be dictated to now by the spiritual head of the Roman Catholics, especially when he advocates a negotiated peace with the enemies of Christianity." The other writer, commenting on the Pope's statement that "a just policy must give to the defeated nation a dignified place," writes thus: "This means Germany. A dignified place! Not if millions of sailors, soldiers and airmen have their way, to say nothing of those bereaved of their loved ones." I welcome the manifest and superior justice in the perspective of these correspondents and deplore the lack of it in the Priest of Rome.

I ask you to consider the nature of the controversies likely to have resulted from the above mentioned letters, or rather from the papal pronouncements quoted in them, and the consequent criticism and resentful feeling, especially in view of the palpable jesuitry of the Pope during the course of the war and the strong public denunciation of it. I personally should deprecate very much the Order setting up a political platform and involving itself in questions of government policy and matters which are not within the scope of its constitution. They would deflect its energies from the high and dignified purpose to which it is dedicated, namely, to enable its members to a better understanding of themselves and to live life more scientifically, and to soften and ameliorate and offset much of the suffering of human life. That purpose is quite comprehensive enough for most of us. It is enough if we assist others who are perplexed and suffer under the world catastrophe to face their particular circumstances with patience and fortitude and become more influential in them. Several arresting articles have appeared during the past year in the "Rosicrucian Digest" elaborating this point of view, and very few who have read them will not agree that their influence in the individual life has proved infinitely greater than would a series of abstruse speculations, magisterial pronouncements or political

intrusions on the fundamental causes of world upheavals which can but satisfy the intellectually curious or furnish controversial material for debating societies.

So far as my observation of members goes, they are fulfilling this purpose conscientiously and to the best of their ability. This applies not only to members here, but to those I contact from overseas who are in service in Europe. They are practical students, good at heart and bent on greater service. The law of cause and effect is very present to them; their thought and action are based upon it; and nothing would shake their confidence in it, for they have experimental proof of it. But

when we are confronted with the profounder issues of the cause of an outraged world and of untold innocents going to their death to avenge it, let us stand in silence with those who have suffered and lost; or let us confess that we do not know, since it is one of the enigmas of inscrutable destiny before which nations rise and fall, and that we are helpless in the face of it. Let us not thrust upon them some philosophical or religious platitude which they would never tolerate for their neighbor, much less for themselves. It is better, in such circumstances, to be ignorant than overwise and crush a fellowman with a questionable truth which he cannot accept but would deeply resent and repudiate.



My Friends

By VALIDIVAR

No man has a greater host of friends than I; of an evening, some will take me on high adventure. Through icy blasts and over frozen regions we will journey. I will be numb with cold, and my eyes will ache from the unrelenting glare of sun on eternal white. Then, again, on occasion, in torrid lands we will travel, each cutting and hacking his way through the green hell, as savage eyes peer out at us from the dismal darkness of the shadows. Some of these companions of mine, of a night, will choose to leave the confines of this earth. With them I will vault into space. They stop at the moon, push their way through its moribund canyons and thence they swirl and dance with the nebulae, as I breathlessly keep pace. Never a night the same. Others of this host lead me into the past to silently witness sacred ceremonies of the ancients. We dine with Caesar. We fight in the Legions of Alexander the Great, or we tarry awhile to listen to the deathless words of the sages who are gathered in the shadows of the Parthenon.

My life is ever a rich one, for my friends are full of spirit. Their resourcefulness is the capacity of all human thought and endeavor. These friends are always near. Their escapades, lives, and sentiments, are just within the reach of my extended arm. For these friends are the treasured books upon my shelves. At attention they stand, a legion of personalities waiting to leap at my desire and serve my every mood and interest.



DETROIT RALLY

The Thebes Minor Lodge in Detroit will hold its annual rally on October 27, 28, and 29. Members in the Great Lakes area are cordially invited to be present to enjoy the elaborate program which is being prepared for this rally. There will be special events, including a motion picture film prepared by AMORC, and technical demonstration equipment. For full particulars write to the Secretary of the Lodge, Mr. R. A. Leftridge, 676 Stimson Avenue, Detroit 1, Michigan.



WHAT IS THE PSYCHIC?

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apex of the pyramid represents the objective function of consciousness, with its reliance upon the limited five objective senses. What the apex of this pyramid can possibly accommodate is restricted by its limited area. On either side of the apex, we drop off into seemingly nothing, that which is beyond the perception of the objective sense faculties. However, as we descend the sides of the pyramid, it becomes more expansive. Finally reaching the base of the pyramid rooted in the earth, upon which it rests, we find that the earth, in contrast to the limited area of the apex, holds infinite manifestations. By this analogy we mean that if we introvert our consciousness, turn it inward to self, we are going from the apex of the pyramid of consciousness, from the limited, objective faculties and what they reveal to us, to the essence of our being, which is unlimited, and acquaints us with the infinite of the universe. The base of the pyramid represents the *consciousness of self*. It is our attunement with the vast infinite intelligence, which permits inspirations as impressions to come to us, to be interpreted by the brain consciousness as brilliant and revealing ideas. The more we devote ourselves to this base of the pyramid of consciousness, in other words, meditate upon and analyze self, the larger the base of the pyramid becomes to us. As the base becomes larger, so does the apex. If, as said, the apex represents our physical senses and objective consciousness, then resorting to meditation and reflection through it will not, of course, alter them; it will

so sharpen our mentality that we will be able to devise ways and means of elaborating upon our physical senses. We have, for example, invented microscopes, telescopes, and apparatus to convert what once to us was the unknown and the *psychic*, into the known, the material, the usable.

It is not a sacrilege, but rather a duty for man to transmute as much as possible of the *psychic*, that which he now relegates exclusively to the divine, into the realm of the material, into the world of everyday living. Insofar as man is concerned, the efficacy of the psychic is to be found in its application to the mortal existence of self. Discover the psychic, the infinite potentialities of your being, and convert them into principles which will expand your objective conscious existence. Since all at its bottom is divine, nothing can be contaminated by being brought into the realm of that physical existence which an intelligence greater than ourselves has determined that we shall experience for a span. After all much which today is psychic will tomorrow become material, not in relation to the whole Cosmic of which it is a part, but in our ability to utilize it in our daily affairs. However, there it will be playing a far more important part in our lives than if it remained a realized but undirected efficacy. We can never exhaust the psychic by reducing it to the physical and material, but the more of it we reduce to that plane on which we have been given a work to do, the more are we paralleling the creative evolvement of the Cosmic. Man alone can expand physical existence, for it depends upon his conversion of the psychic into the material and physical.



MENTAL POISONING

In these days of human tension and concentration upon destruction, are the thoughts created in the minds of those who would destroy the liberty and peace of peoples of freedom-loving nations, capable of influencing our lives? Can such thoughts of hate and destruction be projected through space from one mind to another, or is each human being equipped to direct his life constructively even in spite of these conditions? An instructive and illuminating discussion upon this subject is contained in the book, *Mental Poisoning*, by Dr. H. Spencer Lewis, which simply and authentically gives the facts concerning this psychological problem. Secure a copy of this book from the Rosicrucian Supply Bureau. It is available for the small cost of \$1.25, postpaid.

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THE VALUE OF LEARNING

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we confront are not always the same. We may try something today and seem to learn, through few errors. We may try the same thing at another time and attain entirely different results. The emotional state influences the percentage of success in the trial and error method of learning. If one is excited or aggravated, he may need to make a number of tries before he learns. Again, if he is calm and collected, he may learn the same lesson in but one try. So it is not a satisfactory way of learning.

Psychology has also proven this by a very unique test. It has placed a student in a room which had several doors. All of them were locked but one. The student would be obliged to find his exit in as quick a time as possible. Tests were made as to the manner in which he would make his exit. If the student was calm and collected, the usual way he would proceed would be to start with the first door at one end of the row, and try each door in succession until he would discover the one unlocked. Some students would go to the middle door, or some other door, then if that was not the one, they would, in turn, try the others. It was found, however, that if an electrical connection were made with the doorknobs, unbeknown to the student, so that when he grasped the knobs, he would get a minor electrical shock, which was quite distracting, and at the same time a flashlight powder would be exploded in the room, accompanied by weird noises, resulting in confusion and irritation, the length of time before he would discover the proper door, would be increased. In fact, sometimes he would forget which door he had tried and repeat trying the same doors, as a result of the distraction. So trial and error methods are not dependable; they vary with our emotions and with our environment.

Cramming Constitutes Temporary Learning

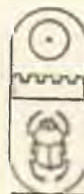
Cramming or pouring over many pages of a textbook in a short period of time and snatching facts and data, trying to assimilate a lot of information at one time constitutes but a temporary

learning. Such knowledge disappears as quickly as we seem to have acquired it, because it is not forcefully registered in the consciousness. If we want to assure permanency of our knowledge, that is, if we want to remember what we have studied for the longest time possible, then we should fully realize each thing which we have studied. It means assimilating a smaller quantity, but thoroughly understanding it, and making it become *an intimate part* of our consciousness. It means holding the idea in mind for a longer period of time, before going on to the next subject or topic. This method requires a greater length of time to acquire knowledge, but what you have learned will be your possession for some time.

The mind may be likened to a tub of butter. The more pressure you put upon it, the greater the impression. The more force the idea has in consciousness, the more vivid it is, the more easily thereafter it is called forth from memory. Your intention is vitally important. You must want to learn, otherwise you will not learn, and your thoughts will enter and pass through your head and out into space again, figuratively speaking. Don't intend just to read, or just to listen. When we read a daily newspaper, it is not our intention to learn, but merely to observe something for the moment, and then forget it. When we ordinarily listen to a radio program, we just wish to be conscious of something for the immediate, and that is all, and so such perceptions are not retained. If you want to learn, that must be the uppermost intention in your mind when you read or when you listen. Understand your thought, fully realize it, and analyze it. Have in mind at the time, "I want this to be part of me."

Three Principal Reasons for Learning

Edward Bellamy, noted author of the work, "Looking Backward," says that there are three principle reasons for education. First, every individual needs as much learning as possible. He needs it for his own enjoyment, for his own personal happiness in life. No man, or woman is ever alone who has learning, for he has recourse to the entire past, to a vast accumulation of experiences which are his to use, his to employ.



With his imagination, he can shape what he has acquired through learning, into a world of his own liking, no matter where he may be. The second reason for education is so that our fellows, our companions, our neighbors, the members of our family may enjoy our company. When a man is ignorant, he is very apt to be prejudiced, bigoted, and mean in his disposition, because of his limited views, and he makes most everyone unhappy and uncomfortable in his presence.

The third reason for education, says Bellamy, is a guarantee for the unborn, that there will be a better and more enlightened world, a guarantee that they will have intelligent and enlightened parents.

As Dr. Lewis, our late Emperor, has said, no individual nor group of individuals can rise any higher than the level of their consciousness. If we are without learning, if we are illiberal in our views, so, too, will be our lives. They will be immured by superstitions, doubts, and unnecessary hardships.

It is necessary for us to relax from our labors and from our studies. To do so, we must have amusement and entertainment, but do not let us falsify our amusement. Do not let us adapt some games or sports which really do not personally appeal to us, and which we assume merely as a false front, for the sake of custom or conventionality. Such will never relax us. Never be embarrassed by simple, wholesome, moral pleasures, no matter how trivial they may be. Their purpose is to bring you relaxation. Among the Jesuits in the past, who undoubtedly, then, as now, had to spend many hours in intense study, it was their custom to *unbend*

their minds, as they said, every two hours. They would leave their place of study and take their chairs and twirl them about on one leg for several minutes at a time, and then reverse the twirling for several minutes. This relieved their tenseness, and gave them a chance to disengage their minds. It was action without any definite purpose and constituted relaxation.

Spinoza, one of the most abstruse philosophers, after a period of intense abstraction, would join his family and for an hour or more would enter into the most trivial conversation about things and events of little or no consequence, and thereby relax his mind, as a man who puts down a heavy burden. Socrates, so we are told, after a period of long concentration and study, played, unblushed, in the streets of ancient Athens, romping and jumping as a child himself, unmindful of any lack of philosophic dignity, and he was greatly refreshed by such actions. We are told that Balzac amused himself, after long periods of writing, by crayon drawing. Descartes, the eminent French philosopher, would pass the late afternoon hours each day in his gardens, raising rare flowers, an occupation quite diverse from his mental engagements.

It is indeed unfortunate that most students attending colleges and universities today have usefulness as their sole objective in learning, rather than cultivating an intellectual pleasure. Therefore, after completing their studies, graduating and being established in a profession, with the exception of the need of keeping abreast of the particulars of their profession, they cease all study. To them the whole objective in learning was just usefulness, a sort of gateway to work and livelihood.



OCTOBER'S BIRTHSTONE

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The birthstone for *October* is the *opal*. The opal is a somewhat delicate stone because it is very powerful, and unless the person is in harmony with it, he should not wear it. According to the ancients, if the wrong person wears it, it brings bad luck. Pliny, the great Roman historian, however, claimed that it was one of the most beautiful stones of all times, combining the colors of all others when worn by the proper person.

FIERY PHILOSOPHY

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character, radiating warmth toward humanity.

Strenuous Living Stimulates Fire Within

Mystical students on the path who desire to develop this mysterious fire within, are admonished to lead as strenuous a life as possible in the physical, mental, and spiritual realms. There are some schools that maintain that mystics should never be strenuous. They tell their followers to be calm and passive; thus they will live longer. Even if this were so, the mere state of existence does not justify passivity. As a matter of fact, the physiological fire within is augmented by strenuous physical activity, mental agility, and spiritual virility. This fire will purify or burn out the dross parts of the personality. Such purification will help the individual live longer than slothful persons do and he will, in the meantime, be more productive. We are told that man does not live by physical bread alone.

Some schools speak of this physiological fire within as a Serpent power dangerous to reveal to the great mass of mankind. This power is not a new discovery nor is the word Serpent new as used in connection with it. Our own Rosicrucian, Thomas Vaughn, continually spoke of Serpent in his alchemical writings. G. R. S. Mead also wrote of Serpent power in his extensive translations. Many other mystics dating back to the Egyptians spoke of the Serpent and its mysterious symbolic power. Actually much has been written and still exists, about the symbolism and mythology of the Serpent. Even in the Holy Bible the Seraphim, fiery being, is so called because it resembles a huge flying serpent.

The Master Serapis, who was connected with Egyptian Rosicrucian work, is named after an old Egyptian god, Serapis, the great solar god who replaced Osiris. Serapis was the greatest god of Egypt, the serpent of Wisdom, during the early days of Christianity.

Just as the Egyptians revered the great Solar force, so today should we do everything in our power to raise our own inner fire that it may be in attunement with at least the lower octave of

the great solar forces. Nor is this force any more dangerous than the force of the great life-giving sun. Sincerity, earnestness, enthusiasm, and genuine service to mankind will act as a shining armour more protective than the thickest of metal armour of knights of old.

Trial by Fire

Initiation in the ancient Mystery Schools depicted the cleansing power of fire by physical demonstration. All of us who are on the path are more or less going through a "Trial by Fire." Sometimes the spiritual flames cause a terrific pressure within our personality. At other times the fire burns with a glow of benevolence. The mystics of old inflamed themselves by prayer. The hero unconsciously inflames himself by sacrifice. The mystic inflames himself by constancy to the teachings of Fiery Philosophers. Perhaps in some future life, those who have passed the test of Fire will no longer have to strive strenuously. Their every act, thought, and aspiration will be perfect and so all inclusive that there will be no need for a fiery existence. Such a goal corresponds to the state of being consumed by the fire of the Holy Ghost, the God Flame of the Magi, and the condition of nihilism called Nirvana.

The Human Aura Compared to A Diamond

In looking back over this article one can understand that it is possible to have an analogy between the outward physical fire and the inward spiritual fire. The Comte de Saint-Germain, we are told, took a king's diamond which had a flaw in it. He subjected this diamond to an intense physical fire together with another process and was able to bring the king a perfect blue-white diamond.

In the same way Rosicrucians or occultists and mystics, by raising their vibrations and using certain mystical practices may perfect the flaws in their personality. As a result those who are gifted with clairvoyance will be able to see the auras of such persons change from a colorless greyish-blue to one which will have even more than all the spectrum colors of the rainbow, scintillating back and forth like the reflections of sunlight that radiate from a blue-white Kimberley diamond.



What Is Purity?

By ALLEGRO

Beside a chemical workbench stands a deputy city chemist. On the bench rests a glass beaker containing a colorless fluid. The beaker bears the label which is marked: "H₂O, test specimen number 3961."

The chemist reaches down, lifts the beaker and writes his findings upon the label and affixes his official signature. The newly inscribed words are: "Complete and accurate tests show this water to be PURE."

A block or so down the street, in his office, a white-clad doctor is lifting his stethoscope from the chest of a reclining patient. After a moment he speaks: "The sounds of the lung action are far from being satisfactory. You must change your breathing habits. You must take more care in breathing. Fill your lungs with PURE air . . ."

In the same city, an attic window is quietly opened in the beautiful, fascinating glow of sunrise. The window faces the magnificent East. There is a faint vowel sound, a prayer, as quiet as the softest breathing, and then the adept's averment. We recall the *Egyptian Book of the Dead*. The chantlike cadence repeats its rise and fall: "I am PURE, I am PURE . . ."

What IS purity? Is there such thing as purity? Is purity any more possible to comprehend on the material plane than time or space?

When the chemist reported that the water in the beaker was pure, he merely meant that there were no extremely harmful elements which would make it immediately dangerous to human life if taken to quench one's thirst or if it were used to prepare food for human consumption. However, he very likely did not mean that the water contained no calcium, no magnesium, nor any other mineral element. Water is composed of hydrogen and oxygen, and its "purity" is a question somewhat too complex for sudden and simple analysis.

When the physician began advising his patient that he should breathe more deeply of "pure" air, he probably had in mind, air which had the least amount of floating dust or irritating gases, such as are found today in our war zones or in our industrial areas. The complex nature of the atmosphere was not given any thought when the air was so classified.

However, when the mystical adept used the word "pure" he was absorbed in an entirely different phase of thought. He was making reference to his consciousness which was being lifted to the plane of purity. To reach the "pure" stage, the consciousness must be lifted to the Divine, eternal plane where, because it is of the same essence in its entirety as the Cosmic Consciousness, IT IS PURE; it blends and merges into the PURE consciousness.

All that our consciousness can grasp as having being, is in the steady, rhythmic progress toward the state of purity. But at no stage of this progress is it purely one thing, for it is eternally advancing into manifestation as another thing; just as no neophyte making progress, could possibly be PURELY a brother of the third degree or of the fourth degree.

Yes, there IS such a thing as purity. Do we wish to attain it? When we want water we go to the source from whence we can obtain it; if we wish food we go in search of it; whatever we need on this plane of life, we go forth and procure. However, the purity of being is not upon the plane of ordinary material manifestation. It is in that high state which is to be *attained* and into which our consciousness must merge.

From this plane of purity, the seeker gleans masterful thoughts and manifests glorious actions in the service of God and the Cosmic.



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Haishepsut Chapter. Mr. J. Irving Greenman, Master, 2222 West Madison St., Telephone 4-8376. Meetings every first and last Sunday, Y. W. C. A.

CALIFORNIA

Los Angeles:
The Hermes Minor Lodge*, 148 N. Gramercy Place. Mr. Ed. R. Copeland, Jr., Master; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone GLadstone 1230.

Oakland:
Oakland Minor Lodge*, Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30 except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 5886.

Sacramento:
Clement B. LeBrun Chapter, 1/4 Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Bldg., 9th and K Streets.

San Diego:
San Diego Chapter. Mr. P. R. Svrcek, Master; 3757 42nd Street, Telephone R-8044; Mrs. Vesta Dowell, Secretary. Meetings every Tuesday, 8:00 p. m.

San Francisco:
Francis Bacon Minor Lodge*, Miss Marcella Ahlgren, Master, c/o L. R. Keith, 2205 Sacramento St., San Francisco 15, Calif. Meetings every Monday 8 p. m., 1957 Chestnut Street.

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Johannes Kelpius Lodge. Mr. William A. Corey, Master, 545 East Broadway, South Boston, Mass.; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

ILLINOIS

Chicago:
The Nefertiti Minor Lodge*, Mrs. Eva H. Read, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

TEXAS

Fort Worth:
Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

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Thomas Jefferson Chapter. Mr. Frank M. Pearson, Master; Mrs. Chrystal F. Anderson, Secretary. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

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Miami Chapter. Mrs. Myrtle Wilson, Master; Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth Avenue, Miami 37. Meetings every Sunday evening, 7:30. Biscayne Temple, 120 N. W. 15th Avenue.

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Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. LaFayette 2368. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. F. Temple, 100 West Saratoga Street at Cathedral.

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(Directory Continued on Next Page)

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Oklahoma City:

A. H. Trostman, Master, Telephone 4-7792; Winifred Atkins, Secretary, Telephone 5-1897. Conventions every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

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Essene Chapter, Mrs. A. M. Ronning, Master; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Street, St. Paul, Telephone EM 0225. Meetings 2nd and 4th Sundays at 3 p. m., Y. W. C. A., 1130 Nicollet Avenue, Minneapolis.

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Cincinnati:

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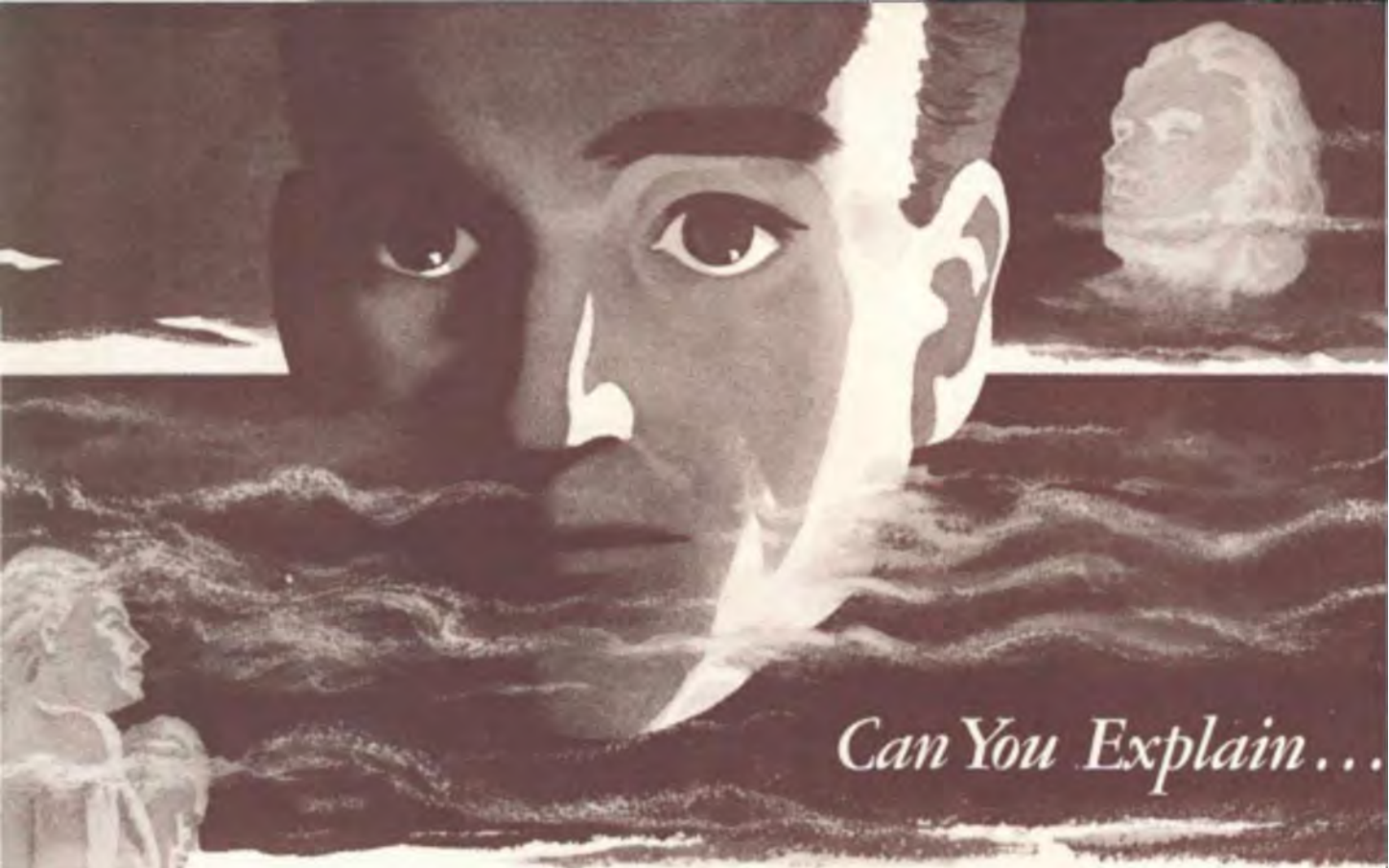
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