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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

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# THE THOUGHT OF THE MONTH

## LOVE AND DESIRE

By THE IMPERATOR



LOVE has often been made a mysterious component of man's nature. For centuries it has been poetically identified exclusively with the spiritual qualities, such as soul and the Divine. Too frequently it has also been cloaked in meaningless platitudes. Such phrases as: "Love is the Infinite essence," and "Love is the pearl of human existence," have a romantic flavor, but leave its true nature still shrouded in ambiguity.

There has been a reluctance to look realistically upon the nature of love. Certain aspects of love call forth the greatest virtues of man's nature. They approach the expression of the highest idealism of which man is capable. Consequently, to associate such a sentiment with any other sentiments or feelings relatively low in purpose, has been considered a sacrilege. Therefore, from the nature of love, poets—and often mystics—have stripped all of those other aspects it has which would reveal its actual function in man. This attitude toward love, for analogy, has been much like a man viewing a beautiful painting and accepting the effect of the artist's skill, but refusing to learn how it was painted and with what materials, for fear that such knowledge might detract from his appreciation of it.

For the moment, let us accept the esthetic and religious viewpoint of love, namely, that it is an impelling urge of the spiritual nature of man to satisfy the purposes of the soul. Do we find in

the compound nature of man any parallels to love? In other words, do we find any other urges to gratify the nature of man? The *physical* nature of man is one aspect of his generally accepted triune being. There are factors which are essential to it, such as food, drink, shelter, and sleep. If the physical nature of man is to perpetuate its kind, there is as well the factor of procreation. These things, then, are ends, shall we say, which the physical being must attain to remain what it is. When these things are had, a harmonium or a state of balance is temporarily enjoyed. When there is a deficiency of them, there is unbalance. The plenitude or fullness of man's physical nature is its *normal* state. This normalcy is accompanied by the sensation of gratification, a kind of pleasure which we know as happiness. When there is a deficiency, a lack of that upon which man's physical being depends, we become conscious of an irritability or an inharmony. This inharmony engenders *desire*.

Fortunately, accompanying such physical desires are ideals, the realization of what is required to satisfy them. An animal realizes those things in its experiences—namely, what it sees and hears—which will satisfy its hunger, or its thirst, or its passions. Among the lower animals, this realization appears to be an unconscious response. The smell of food is subjectively associated with the desire for it, and the animal seizes its prey. In man, that which will satisfy physical desire is consciously realized. In other words, we *know* what



we want as well as just wanting it. Our desires are then not as general as are those of animals. They are more specific. There are things or conditions which we are certain will remove or gratify our desires. That which we conceive as beneficial to our needs is the *good*. Moreover, anything which is capable of producing *pleasant sensations*, those which harmonize with the nature of our physical being, becomes sought after. Such things or experiences become the *ideals*.

Thus each of our objective or receptor senses has an ideal or a quality which is sought after. We desire *fragrance* in smell because it is pleasing to us. We desire *sweetness* in taste, likewise; because it is pleasing. We desire certain harmony of sound, because it is pleasing to the ear and to the nervous system. The things which represent these desired qualities are attractive to us. We say that which is symmetrical in form, or the colors of which are appealing to our sight, is *beautiful*. By beautiful we mean the things of a visual experience which are pleasurable to our sense of sight. Fragrance to the sense of smell is thus a kind of beauty, for it represents the ideal of harmony to that sense. Likewise, for further example, sweetness is a kind of beauty to the sense of taste. Beauty, then, is just another name for that which is pleasurable to the sense of sight. Each sense has a corresponding quality or beauty, which is desired. Anything which will bring pleasure or gratification to a sense is by another name beautiful to it.

Desire, then, is the urge to find the beautiful or its equivalent. It is the seeking out of that thing or condition which will satisfy that nature which the desire serves. No one has ever had a desire for that which was not beautiful, namely, for that which did not represent a pleasant experience to him in some form or another. If a desire was not for that which would appease it, it would remain unsatisfied and physically man would become abnormal and accordingly suffer.

### ***Man's Three Natures***

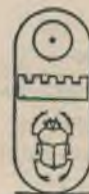
Ever since man has speculated upon his own complex being, he has most frequently considered himself of three natures: first, *physical*; second, *intel-*

*lectual* or mental; and third, *spiritual*. However, he has often united the first two as one. The three natures, therefore, constitute the *hierarchy* of the human being. All the three blend into each other, and yet they have distinctive characteristics. After all, if these three natures are in any way related, each in turn from the highest downward must need to exercise some influence on the other. They could not be absolutely separate. The lowest or physical then has its ideals as well as any of the others. The ideals of the physical are those which the senses experience as pleasurable, and which satisfy the desires of the body. The body must *marry* its ideals. In other words, the body must be wedded to those things which are beautiful in the sense in which we have used beauty, to gratify the appetites and the passions. If it does not, the body becomes deformed and imperfect.

The desires of the body are thus the *loves* of the body. To practice self-abnegation, to suppress the loves of the body is to corrupt one of the natures of man's triune being. Such loves are essential to the physical. They assist it to be wedded to that ideal which will maintain the harmony of its essence.

Man must realize, however, that the end of life is not just the satisfaction of the physical desires. To pursue these physical loves alone leaves unsatisfied the desires of the other natures. It keeps man continually in distress. As Spinoza has said: "Griefs and misfortunes have their chief source in an excessive love of that which is subject to many variations, and over which we can never have control . . . nor do injustice, misfortune, enmity, et cetera, arise except from the love of things which no one can really control." In effect, this means that we should know the limits of the ideals of the physical. Love them just for what they are able to provide and to the extent that they serve the body and not continually pursue them for themselves, for they cannot satisfy the whole nature of man.

There are also the *intellectual* loves, the desires of the mind. The mind, the active intelligence, as we know, can establish ends, can aspire to purposes. These aspirations are mental ideals. The mind seeks to bring them into real-





ity, to objectify them, to realize them just as the sculptor brings forth a statue so that he can objectively experience the idea had in mind. The intellectual love is far greater than the bodily one. Its ideals are far more numerous. Each such intellectual ideal, though it satisfies the intellectual love in part, impels the love to create still greater ones which bring increasing intellectual satisfaction. Whereas physical love, if indulged too frequently, may become satiated, intellectual loves ever increase the enjoyment they provide the mind of man. The ideals of the intellectual nature of man are knowledge and accomplishment. The intellect must become married to these ideals if it is to experience normalcy, regardless of what loves and gratifications man may have physically.

Next, we consider the highest nature of man—the *spiritual*—interpreting that nature in whatever way we wish. Must we think of the spiritual love, in essence, as being extremely different from other loves, only because it seems more impersonal, that is, because it serves a *greater self*? Is not the love of man for God, for the Divine, likewise a *desire*?—a desire having a higher or more exalted end? It is a desire which is intended to keep the spiritual nature of man gratified, just as the physical and intellectual natures of man are gratified by the fulfillment of their desires. Plotinus, the great Neoplatonic philosopher and expounder of mysticism, said: "Love leads all things to the nature of the beautiful."

There are different loves belonging to the different grades in the hierarchy of human existence. Spiritual love is the activity of the soul desiring the good, one mystic has said; namely, spiritual love is the soul's desire for what is pleasurable to its exalted sense. "Divine love contemplates Divine beauty," is the adage of a Sufi mystic. It may be interpreted as meaning, the highest desire of man, or spiritual love, is the inner urge to experience Cosmic harmony, or the divine beauty of nature. Such ecstasy satisfies the soul, just as somatic loves bring pleasure to the body.

Again, Plotinus has said: "the love which the soul has for spiritual things proves the good of the soul." In other

words, since man has a desire or a love for spiritual things, to experience God and the divine ways, proves that the soul is of a Divine nature. It seeks, just as the body does, to bring to itself those sensations which are in harmony with its nature. Such an urge is Divine love.

### ***The Marriage of the Trinity***

No one love of which man is capable is therefore unworthy, or to be suppressed. Each love—those of the body, the mind, and of the soul—must be wedded to its respective natures. Such is mystically the marriage of the trinity or the marriages of man's triune nature. Each marriage is within its own caste or class. Difficulty is experienced only when one nature loves the ideal of another. When a man dissipates his spiritual or intellectual loves, neglects them for those of the body, the result is degeneration and unhappiness. Spinoza has said: "The love of God should be a love of the immutable and eternal . . . not stained by any defect inherent in common love . . . this love of God for the unchangeable and eternal takes possession of our mind without arousing emotions of fear, anxiety, hate, et cetera." In other words, a love of God is a love of that which never ends, has no diminishing nature. It is the love of something that cannot be stolen and of which no one can be envious, so it is a love that is free of the emotions that accompany the loves of the body. "This intellectual love of the mind toward God is the very love of God with which God loves himself . . . This intellectual love of the mind toward God is a part of the infinite love with which God loves himself." In this, we see that God's love is manifested in man's soul, as man's desire to love God, to understand Him, and to be absorbed into His nature. It is like a rubber band stretched between two points. Each point or each end of the band seeks to return to the center, the more that the other is pulled away.

A Sufi mystic, Halláj, has said: "Before creation, God loved himself in absolute unity. Through love, He revealed himself to himself alone. Then *desiring* to behold the love—in aloneness—the love without duality and as an external object, God brought forth from non-existence an image of himself



and endowed it with all of his attributes. This image is man."

Briefly put, this means that the love of man for God is God's love objectively reduced to a lesser state—like a reflection in a mirror is less real than the object.

Love of physical beauty, Plotinus and Plato tell us, is a legitimate first stage in the ascent to the love of the Divine ideas. The body must love that which it conceives as beautiful, its ideals, so that its nature may be happily wedded and become healthy and normal. When this is accomplished, love of the intellectual beauty, or knowledge, is the next and second step in the ascent. When mental or intellectual satisfaction is had, then man is prepared for the greater love, the love of the Divine beauty, the spiritual things of the world. There are, then, no single loves, but rather a graduated scale of loves. The real value of each is determined by its ideal. The more limited the ideal, the thing conceived as the beautiful, the lesser the love. Al Ghazali, Sufi mystic, said: "the greater the beauty, the greater the love—however, only perfect beauty is found in God; he alone can be worthy of true love (the highest love)."

## THE ALCOVE FOR AUGUST

According to the ancients, the month of August was the alcove for the philosophers, wherein they met and discussed the great mysteries of life. The mystics of the past assigned to the alcove of August such persons as Pythagoras, Epicurus, Zeno, Plutarch, St. Thomas Aquinas, Spinoza, Savonarola, Paracelsus, Hume, Bacon, Berkeley, Kant, Darwin, Spencer, William James, and others. If you are philosophically inclined and love to dwell among the philosophers, you will find the month of August a time to commune with the greatest of them through meditation and be one of them.

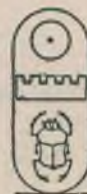
### *The Alcove for September*

September was considered in the great mystery chamber of the year as the alcove of arts. No discrimination was made between the expressions of art, since music, painting, sculpturing, and other fine arts were included. Among the many ancients assigned to this alcove as notable workers therein were Apelles, Reni, Correggio, Titian, Rubens, Corot, Hoffmann, Bach, Mozart, Mendelssohn, Wagner, Verdi, and more recent ones. Among the great mystics and Rosicrucians were Da Vinci, Raphael, Beethoven, and Schubert.

## INVESTMENTS

Frequently members of the AMORC, and friends of the Order as well, write us regarding what they term "excellent investments." With the best of intentions they suggest stocks and various enterprises in which the Order should invest any surplus funds it may have. They feel that benefits derived therefrom could be used to splendid advantage by the Order. We thank these persons for their recommendations, but we are obliged to advise them that all such investments are contrary to the Constitution and Statutes of the Grand Lodge of AMORC (Article XI, Section 31). Furthermore, since the Supreme Grand Lodge of AMORC has been declared and is recognized as a *non-profit* corporation by the United States Government and by the governments of the various other countries which comprise its jurisdiction, it cannot lawfully invest any of its funds in enterprises which are not directly related to the *cultural, fraternal, charitable, and educational* activities of the Order. It cannot, for example, invest in real estate which is not to be ultimately used for the Order's purposes, such as for lodges, temples, laboratories, libraries, etc. It cannot invest in businesses which do not further the Order's teachings and expansion and which do not directly serve the study and fraternal requirements of its membership.

In time of emergency, as in war, we are permitted, by our Constitution, to invest in established government bonds. We have, therefore, in these times, invested in *United States Government War Bonds* a portion of the Order's funds. Aside from the fact that *other investments* would be in violation of the Constitution and Statutes of AMORC and the stipulations of the United States Government, the Supreme Council of AMORC is not disposed to risk funds which are meant for the welfare and perpetuity of the Order.







## Hierarchy

By JOSEPH J. WEED, F. R. C.



THE Hierarchy of the Masters, or the Great White Lodge, is made up of those vast Intelligences who have voluntarily associated Themselves with this planet in order to maintain and speed up all phases of its development and growth. The purpose of this article is to consider the nature of these Great Intelligences and their place in the planetary life.

A few preliminary observations are necessary, and probably the most important is a short examination into the nature of God as we see Him. This is a very vast subject, chiefly because the nature of God exists in the mind of man. God is as we see Him. God is so far above and beyond our comprehension that each of our ideas (and each one of us has a different idea of God) falls so short of what God actually is that it has almost no relation to Him at all and exists only in our own brain or imagination.

Many thousands of years ago when human beings first began to think, great Teachers came among them and endeavored to explain to them the order of this universe and to interpret to them something of universal truth and the existence of God. Of necessity these Teachers were forced to use words that would fit in with the elementary comprehension of the people to whom They were speaking. Some of these explana-

tions made long ago are still remembered and account for the strange ideas of God that are held by some right down to this day.

As time went on, Teachers appeared again and again endeavoring to convey some portion of Their enlightenment to the people of this planet. These Great Souls tried to express the Cosmic truths of which They were conscious. They used words and phrases suited to the intelligence and the experience of the people to whom They were talking. These words were remembered long after the Teachers had gone. They were interpreted literally when the consciousness and understanding of the race had changed and have given rise to the many superstitious opinions about God, which still exist.

### **We Now Know More About God**

We are capable now of knowing a great deal more about God than was known 10,000 years ago, or even 2,000 years ago. It is unwise for us to continue to retain the ideas of our forefathers. We should turn our faces from the past and look towards the future. We should become more up to date in all of our thinking.

From time immemorial these great Teachers, the Masters of Wisdom, have been regarded as God. The first of these great altruistic Individuals to appear on this planet came here from far-off worlds, forsaking great privileges and possessions in order to help a backward



race. Today, however, most of the Masters of Wisdom working on this planet are members of our own race, human beings who have advanced themselves to a point where they now can look with clear eyes on the face of God and see the workings of the laws of life, and live according to these laws. They come among us to help and teach us, and we in our ignorance have called Them gods. However, from Their point of view They are only a short space beyond us, the average of the human race, and the distance between Them and God is still infinite.

One of the earliest Teachers to come to this earth was Osiris, who, if his name means anything, probably came from a planet of the sun Sirius. From time beyond memory Sirius has been called "The Dog Star." I wonder why? Osiris has long been regarded as God by millions of people, but He is not. Then, there was Zoroaster, regarded by millions as God; and there is Jesus the Christ to whom we look as our Master, and He is regarded as God by millions of people throughout the world.

We all have within us a "spark of the Divine" and because of this we may be regarded as sons of God, particularly when this Divine inner presence is the guiding principle of our entire lives. But even when this is so, it does not entitle us to be regarded as the one and only God, the Creator of the universe in Whom we all live and move and have our being.

We have been taught that our conception of God will change and our idea of God will alter as we advance in our studies. As our consciousness expands, our ideas about the Deity become very much changed. The way the lesson expresses itself is cryptic—"God will change." Many have wondered about this.

In the course of history many individuals have been regarded as God, most of them far lower in the scale than the Masters of Wisdom. Some of the African tribes have regarded their medicine men as being gods. Most primitive peoples were at some time or other led into a degenerate conception of God when their own priesthood preyed upon their credulity and superstition to lead them to a belief that there were many gods, all of whom had to be placated.

The more gods the more offerings and the more money. Even animals have been looked upon as gods. Some substances have been deified by our less enlightened brothers, and we know that in recent years aviators who have landed in the jungles have been worshipped as gods by the savages there.

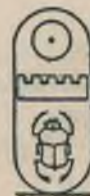
### ***Introducing The Masters***

But our primary consideration now is to look at that assembly of great human Intelligences which we call the Hierarchy of Masters. There is a limited number of these great Beings on earth at any one time. The reason for this is that Their abilities are needed, and, as rapidly as a new human develops to a point of adeptship and mastership and takes his place in this sanctified group, Another further on is relieved for higher work. Some of these Masters are known by name. There are the Masters A. and C. R.; Master H. and Master S.; and the instructors of Madame Blavatsky, the Masters K. H. and M., and their devoted associate the Master D. K.; and the Venetian Master and the Master R.; and the Master Jesus, of course; and the Master J., who is one of the oldest living humans on the earth today. He is reputed to be far wiser than any other living being on this planet. He has made his special work the study of astrological influences on the body and on the emotions and on the mind. He is as sensitive to astrological changes, and, for example, to the incoming rays of Uranus, as I am to the rays of the candlelight before me.

There are many other Masters. We are told that One is assigned to work in the United States and spends all of His time here. Another, the Master P., who lived over 2,000 years ago on this earth, is doing a work which is most important to the race at this time.

### ***The Hierarchy in Service***

To the etheric sight of Masters, the air of the earth at sea level is not clear as we see it. To their higher vision it appears almost molasses-like, a torpid sticky substance through which it is very difficult to move, or to send and receive messages and energy. Much of this is due to the aura of humanity. It is the result of our very low-grade





thinking and our low-grade emotional actions and reactions. Each of us is a veritable broadcasting station. In most cases we radiate dark things instead of bright shining things, and this contributes to the vast morass which is so uncomfortable for members of the Hierarchy to enter.

The great Master P, recognizing this problem, set for Himself the task of correcting it. For this purpose it was necessary to bring in energies and forces from outside the earth's sphere. The amount of effort He had to put forth is inconceivable, but now He is very close to the accomplishment of His mission; and when He succeeds, much of the murkiness, which has a lowering effect on our emotional life and clouds up our thinking, will be removed. There is great hope for the future, and this is due to the untiring efforts of this great Master.

The Masters work not at all for themselves but in complete unselfishness, and their work is colossal. We can help Them if we conscientiously endeavor to raise our own hearts and our own minds to meet the incoming vibrations from our own sun and from the far-off worlds. Raise your aspirations to higher things. Gaze at the sky and stars at night and try to feel yourself ascending to them, thus raising your thoughts and consciousness.

In recent years a great interest has developed in the work of the Hierarchy. Many people believe that the only purpose of these Masters is to teach. But this is only a small portion of Their work. They are responsible for the transmitting and the stepping down of Cosmic energy. We live because of incoming energy, most of it from the sun. Much of this energy is of such a high rate of vibration when it reaches this planet that it would pass right through us without any effect whatever unless someone steps it down so that our undeveloped centers can grasp it. The Masters act as transformers for this Cosmic energy and so They shed *light* and *life*. Light is the result of the crossing of two harmonious rays. When two such rays meet and intersect each other, a spark of light is created. A developed inner eye will see the spark when two harmonious thoughts meet. We have the saying

"to get the spark of an idea." When two harmonious people meet, it causes a spark which both of them are conscious of. When this type of meeting makes a great flare, we call it love. These great Masters shed light, because They are constantly attracting to Themselves rays and energies which meet harmoniously in Their beings. To the inner eye, They are as scintillating flames of brilliant and beautiful colors.

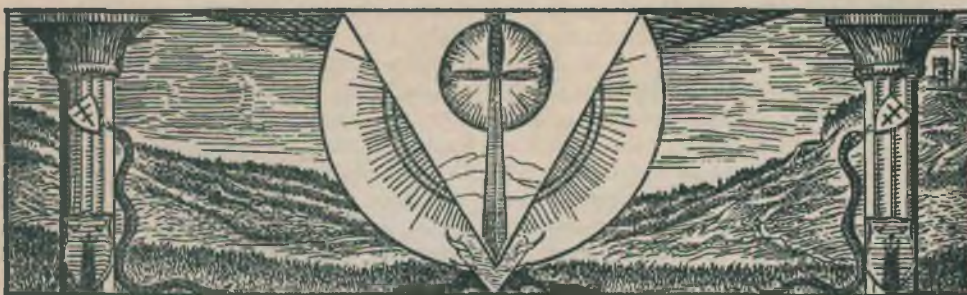
They also shed life on the world. Life is more involved than light. It is on the same level of understanding but a more involved process. The Masters nourish life in many ways, and They have in the past used the great religions as reservoirs of energy to nourish people in the spiritual sense—but the formal religions of today will be regarded in the world of tomorrow as crystallized forms which have served their purpose.

The Masters send out original thoughts. Every great invention, every original musical composition, every wonderful new idea existed first in the mind of One of the Masters before being passed on to human levels. Almost no human being of our level—which is to say, the average of humanity—can tap the Cosmic reservoir direct for ideas. We get our ideas from the mental level, whence they are precipitated by the Masters. When we attune ourselves our contact is in most cases with the mental level, and we there pick up the concretized idea, an idea clothed in a mental garment sufficiently solid for our mind to grasp and pick it up. When we attempt to contact the Cosmic, we most frequently come in contact with our inner self, the Master within, and this is right. It means that we draw for guidance upon our own past experiences, and we attune with others on the same level as ourselves and draw upon their knowledge and experience.

The Masters also have special pupils and disciples to whom They give instruction, guidance, and assistance. They also construct thought forms in order to influence the development of certain complicated elements in the world structure, such as, national tendencies, racial ideas, and so forth. The work They do and the ceaseless energy

(Continued on Page 241)





## *Karma in Principle and Practice*

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

### LESSON ONE



THE relation of body to soul has long been a very perplexing problem to man. The body is material. It is of an extremely gross substance and finite, limited in nature. Conversely, the soul is Divine in nature; therefore, held to be perfect and ethereal or an intangible substance, unlimited and infinite.

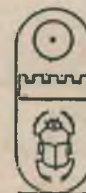
The question has been, how can a body which is limited and of a limited substance, hold an unlimited or infinite essence, such as the soul? In other words, how can something which is small and constricted hold that which is much larger and unlimited? Further, how can two substances which are so entirely unlike in their nature influence each other? Again, how can the physical body be obedient to the physical laws of nature, upon which it depends for its existence and functioning, on the one hand, and, on the other hand, do the bidding of the soul? The soul's ends are supposed to transcend worldly things, and be on a much vaster scale; therefore, it would seem difficult for such a gross, limited substance as a body to conform to and be influenced by the requirements of a soul substance.

A Seventeenth Century philosopher, Gottfried Leibnitz, endeavored to show how the harmony of the body and the soul can be accomplished in several

ways, but he suggested that one of these several ways was the most probable one by which they were related. He used his famous allegory of two clocks or watches, to explain this harmony. He said, suppose that two clocks keep perfect time together. This may happen in one of three ways. First, it could be the direct mechanical influence of one clock upon the other. In other words, one of the clocks would continually keep the other in accurate time, or synchronized with it, through a mechanical process. This, Leibnitz held, is the usual conception of the relation of body and soul; that is, that the soul continually influences the body and that at times the body influences the soul, whereby the relationship is presumed to be established.

The second way which Leibnitz set forth, by which two clocks could keep time together, would be to have a skilled workman regulate the clocks from minute to minute; in other words, make continual adjustments so that they would always correspond in time. This second example is the equivalent of those who believe that God or the Divine Mind is continually intervening in man's affairs. Such persons imagine that God is constantly keeping men's minds and bodies within bounds; in other words, adjusting their relationship.

The final way which Leibnitz suggested that two clocks might keep per-





fect time together was that each would originally have been made accurate. If each had been made skillfully from the beginning and so constructed to keep accurate time, then each clock in itself would not only keep accurate time, but would keep time with all other clocks. By this he meant that if the souls and bodies of men each had inherent in them their specific purpose—the reason for their existence—and have that as their end, they need not be concerned with the ends of each other, because such ends would naturally coincide, it being the intention and purpose of the Maker of the souls and bodies of men that they should harmonize. There would, therefore, be no reason for them to influence each other, no reason for continual adjustment from hour to hour, for God to intervene to keep them in bounds, in other words. We might also use the analogy of a team of horses. Each horse of the team might have on blinders. He would not see his mate, but he could see the objective, the direction in which he was going, and would continue in that direction, and thus, though each was striving for his own individual ends, the ends would coincide, and the horses would be harmoniously pulling together as a team.

#### **How Our Lives Are Determined**

We may borrow Leibnitz' analogy of the two clocks, and apply it to the events of our lives. Day by day, hour by hour, our fortunes are continually changing. Of this we are all too aware. One morning we may be quite satisfied with life. We may be joyfully expectant of tomorrow, and what it may bring forth. At least, we are content with the prospects. However, when the next morning arrives, perhaps despair and calamity befall us. Today we may be powerful in our influence and our ability to accomplish, confident in ourselves. Tomorrow we may be weary, discouraged, and very much disillusioned. Are we constantly at the mercy of each other? Must our lives be like the first example of Leibnitz' clocks? Must we continually influence each other, depend upon each other? Must we cause each other's joys and suffering? It would most certainly be deplorable if we had to entirely depend upon others influencing us so that we might

experience happiness. At any time such associations or influences might be so altered as to bring into our lives misfortune instead of happiness.

Could it be that the events of our lives are determined in the manner of Leibnitz' second example of the two clocks or watches? Does the Divine Mind, or God intervene upon occasion? Thus, does this Divine Intelligence bring happiness to some mortals, especially select them, ordain them to know joy, possibly such intervention to conform to some purposes of the soul, which are beyond our comprehension? If this is true, if the fortunes of life—those particularly which are favorable—depend upon the intervention in our behalf by God, then our future lies entirely within the lap of the gods. Our personal lives could be nothing else but chaotic, so far as our own efforts and thinking are concerned. We could not expect, through our own efforts, any stability in life or any ordered living.

Suppose, however, that our lives are like the third example of the two clocks; namely, those which keep perfect time because each was so constructed to do so from the first, and has within it the means of continually keeping itself accurate in its relation to another or other clocks. Applied to our lives, this would mean that the events of our lives are directly the results of our own acts. Prosperity, adversity, happiness, sorrow—all of these would have their seeds in our conscious acts, the things which we do and think.

Now, philosophy has proposed that one of these three principles, which Leibnitz has so well set forth, accounts for the vicissitudes of our lives and the probable relationship between body and soul. However, we may arbitrarily accept any one of the three which seems probable to us, or we may reject all three. The more intelligent way to arrive at some understanding would be to inquire into human experience, inquire into natural and Cosmic phenomena. Thereby we may discover some *positive* governing law which accounts for happiness, for sorrow, for success, and for misfortune.

Let us start with human experience. Things or conditions are occurring continuously. Something is which was not before, or, at least, so it seems to us.



However, with a little thought we will agree that a thing cannot change itself. Something which is a single substance cannot be that substance and at the same time be converted into something else, for while it is in the process of changing, it would not be that which it was. Nevertheless, common experience discloses that things do appear to change in themselves. These things which have the appearance of change are objects which are not a single substance, but are really a combination of parts, and one part is acting upon the other in its nature. Therefore, that accounts for the apparent change. Consequently, when we speak of causes, we mean some object or event by which some other object or event comes to occur. An effect is a change which a cause produces in some other thing. Therefore, we presume that there is an ordinary succession in change. In other words, a cause must precede the change or effect which it produces.

It must be realized that there cannot be *single* causes, namely, a thing cannot act upon itself. Nothing can be produced out of itself. If this were not so, things would soon exhaust themselves. A continuous generation out of something would mean there would eventually be nothing of that left. Furthermore, if a thing could produce entirely out of itself, then such a thing would be absolutely independent in nature. It would have no relationship, nor need to have any relationship, to anything else. Instead of a homogenetic universe, we would have a heterogeneous one. The fact remains that we do not know of any such independent thing in the universe. Everything in human experience points to unity. There can be no entirely self-generated things. We conclude, therefore, that things do not come out of one another, but after one another, as related influences upon each other.

### **Nature of Causes**

The nature of a cause cannot be just action, but action upon something. Action must have a thing upon which to act. For analogy, a bullet fired in a vacuum (if a perfect vacuum were possible), no matter its velocity, could not in itself be a cause, for it would have nothing upon which to act, by which

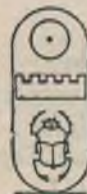
an effect could be produced. It is metaphysically and logically sound, therefore, to say that *causation* is a doctrine that concerns the relationship between two things, one an *active* thing or condition, and one *passive*. That being so, no event or object can have a single cause. Change or occurrence is always the result of a combination of two conditions, a condition of activity and of passivity.

Everything, then, must have *two* causes, and the passive cause is as necessary as the active cause. If things are equally active in every respect, then they may be alike and cannot produce a change or occurrence, for things cannot act upon themselves, and things which are alike in their actions are the equivalent of being the same thing.

In human experience, we observe, in numerous ways, these two kinds of causes, namely, active and passive. They are given a variety of names by us. Most of the active causes which we are able to see and which to our senses appear as active or in motion of some kind, we call *efficient* causes. In other words, they seem to contribute directly to a result. For example, the active cause of a broken window is the ball which strikes it. There are, however, so-called *final* causes. These are really what follow from the interaction between active and passive causes. In a sense, a final cause is the result or an end which may be anticipated. If we imagine a future effect as coming as the result of an active and passive cause, that future is called a final cause.

Contrary to popular notion, then, a true state of balance does not exist in nature. In fact, such a state should not be even desired by man, if it were possible. In the ancient Kabala, the traditional writings of the Hebrews, there is a work known as *Sepher Yetzirah*. Literally translated, this title means: "Book of Creation." In this old work, it is related that equilibrium is the dead center between two opposing forces. Where two forces are equal in strength or equal in action, all strength is thereby overcome. A condition of rest then occurs. Rest is in opposition to all of nature. Equilibrium, therefore counteracts power, by which accomplishment occurs. Equilibrium is the enemy

(Continued on Page 242)







## SANCTUM MUSINGS

### THE MYSTIC PHILOSOPHY IN LITERATURE

A Study by THOR KIMALEHTO



**T**HE most overwhelming proof of the truth of the mystic philosophy is that it links up every department of life and knowledge. A knowledge of fundamental principles compels us to study nature, and science is thus born. These principles must be lived, and so we have religion, ethics, and morality. They inspire the poet, the artist, and the musician. Every phase of life and literature reveals the same message. In the light of mysticism, philosophy, science, religion, music, architecture, literature, and art, all tell of the soul's high destiny. Each tells it through a different medium. Each tells it equally well.

Dr. K. S. Guthrie, in writing about the "Temptations of Job," says: "A man is perfect only after he has withstood temptation. Temptation is the touchstone which differentiates principle from theory. The innocence of the infant differs from that of the saint in that the vague possibilities of the former have been transfused into actualities. Not only in the moral sphere is a test necessary. No sailor would trust himself into an untried ship. It is only by the fiery heat and the icy cold of the tempering process that the iron becomes steel. So the road to holiness

lies through suffering and endurance, the tempering of the soul. So were all the saviors tested."

The temptation of Job took place to ascertain whether Job "doth serve God for naught." So everything that Job owns is taken from him: wealth, family, friends. His faithful wife advises him to "curse God and die." But he answers rightly, "shall I receive good at the hand of the Lord, and shall I not receive evil? Blessed be the name of the Lord." Job's position is that of disinterested love. "Though He slay me, yet will I trust Him. Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord has taken away. Blessed be the name of the Lord." Shall we complain of the evil, without thanking for the good? The material of the temptation was loss of all he possessed. The purpose of the temptation was to see whether he would sin against God in heart or tongue. The victory of the temptation was to remain trustful in God, the real owner of all things, of whom men are only stewards. This means disinterested love. The *second* part of the temptation of Job was the ascertainment whether he trusted his conscience sufficiently to enable him to follow the divine guiding light within, his consciousness of innocency, in spite of the unanimous and instant accusa-

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tion of the whole world, as represented to him by his three friends. Not till a man has implicit confidence in his conscience's inner light, can he expect to be led by it perfectly. Some such test is an inevitable stage in the soul's development.

The *Book of Job* describes in archaic and sublimely poetic language the spiritual degrees through which all souls must sooner or later pass. The first degree is the everlasting Covenant between a Soul and its God, or consecration of all things to divine objects. The second degree is unswerving fidelity to the Inner Intelligence. The third degree is scientific Humility, the first step towards the learning of all things—a knowledge with which God rewards all His saints.

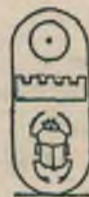
It is interesting to note that the morality plays of the Middle Ages, such as *Everyman* and Bunyan's *Pilgrim's Progress* were anticipated by a little-known work of antiquity, known as the *Picture*. The author was probably Kebes who was a disciple of Socrates and one of the few witnesses of the latter's last words and moments. The diction is Boetian. Whether technically Stoic or not, it teaches most powerfully and attractively that no sense gratification, nor wealth, power, honor, nor any external thing can possibly yield true happiness and contentment. This can come only from true culture, that is not necessarily the valuable scientific training but rather virtue and righteousness is the only happiness worth having.

The *Picture* is an allegory. Two friends, visiting a Temple of Saturn, discover a large allegorical painting, which they beg a hoary priest to interpret to them. It represents a large city, surrounded by a wall. It is the city of life. Before the gate stand crowds pressing to enter, while an old man, the Guardian Spirit, warns them what to do, and whither to go, after they shall have entered. On a throne within the gate sits the woman, Enticement, who induces all to partake of the potent wine, Ignorance and Error, from the cup she offers them. All partake, but some drink more, some less. Blinded by this potion, they are unable to find the true road, before Courtesans, standing near by, seize upon them and promise to lead them to Good Fortune and

Advantage. Their names are Opinion, Desire, and Lust. Among them wanders a blind, deaf, and insane female, rolling around on a flat round stone a pair of dice. Her name is the Goddess of Luck, who takes from some and gives to others by chance. Those who trust her fall into misfortune. These are the thoughtless, but she has power over external goods only.

Immediately within the external walls is a higher wall. Whoever has received goods from the Goddess of Luck is entered at its gates and greeted by courtesans named Immoderateness, Flattery, Luxury, and Insatiableness. Those who enter while still intoxicated are robbed, and when sobered, enslaved by the courtesans, who force them to commit sins, in punishment of which they are finally handed over to Pain, who punishes both by scourge and prison. Near her stand Mourning, Sorrow, Agony, and Despair, amidst whom the souls must end their lives, unless they happen to meet Repentance. The latter gives these unfortunates New Opinions and New Desires, and leads them to True Culture. On the way, however, they pass False Culture and False Opinion, and some stay with them and are misled. Among them are poets, rhetoricians, dialecticians, musicians, mathematicians, astronomers, hedonists, peripatetics, critics, and their like. They are the same who once dwelt with Immoderateness, who drank of Enticement, and in them yet works Ignorance, Prejudice, Foolishness, and Error.

But where is true Culture? On a desert mountain outside of the city of Evil, the gate being reached by a narrow path, steep with abysses on each side. Two women, Self-control and Endurance, reach down to help the pilgrims up. On the summit is a grove, within which stands a Temple, the abode of the Blessed, of Virtue, and Happiness. On a square stone stands Culture, and near her the daughters, Truth and Conviction. There the pilgrim is purified and admitted to true knowledge and all the virtues who lead him to their own mother, Blessedness, and crown him Victor in the most difficult battle, who sets his hope and blessedness not on others but on himself. When crowned he is led to see





how others who are in darkness suffer, and the reason of their suffering is explained. Eternal things are, in the last analysis, neither good nor evil. Only Wisdom is a good; only Stupidity is an evil. The aim of life is the inexorable search for Culture and Divine Wisdom; and salvation is individual.

A series of lectures would be necessary to analyze the mystic principles revealed in the great literature of all nations and of all ages. The Saracen Spain, the playwrights of India, Dante in his *Divine Comedy*, Goethe who immortalized the divine discontent that leads the searching soul to the Path in the great drama *Faust*, particularly the second part, Ibsen who portrayed the life of the uncompromising idealist in *Brand*, Shelley in his masterpiece of English poetic drama, *Prometheus Unbound*, have given us treasures that will be an inspiration forever.

Lord Byron, in his poetic drama, *Manfred*, brings out a curious contrast to the *Book of Job*. Whereas Job passes through all his tests and trials and achieves the crown of illumination, Manfred fails at the very threshold. He fails through not being able to make the leap from the human to the divine viewpoint. His failure can teach us much of the pitfalls of the Path. In his difficulties we see mirrored our difficulties. His life leads us to pause and analyze ourselves carefully and consider every step of the way. It would seem that the whole drama is designed to exhibit the desperate struggle of the soul to be individual, to be itself. Freedom is his heart's desire. But he who would be free must resign everything he has. Only Byron never got beyond the point of suffering the loss of all things and feeling the consequent sorrow. It was so great that it was the death of him. He craved oblivion, balm, and comfort, and finding none in the world, he departed. Manfred absolutely refuses conformity with everything except his own conscience, his soul. He will be true to himself at all hazards. So he refuses obedience to society and its traditions. He lives alone, and yet had both prayed and labored for the establishment of a newer and better order of society. He refuses obedience to the church.

By experience Manfred finds that to remain faithful to the search after truth, after the higher life, he must be prepared to resign all things. *First*, human sympathy—the only ones who are near him are the hunter and his servants, and they are not sufficiently of his order to understand him. *Second*, physical comfort—he has gladly done long penance, fasting, watching, sleepless meditation. *Third*, social position—he lives as plainly as his servants, he who could have his castle full of carousing guests. *Fourth*, the escape of suicide. Gladly he resigns even that gate into the longed-for rest and oblivion. *Fifth*, woman's love. Lady Astarte had been as noble in mind as he, but her womanly emotions had been too much for her. When he endeavored to draw her after him, she pined away and died, being unable to rise to his position of self-consecration to the Divine. Heroically had he born all. But it had broken him. He dare not take that step into the divine light which he had earned; he breaks down after all is gone. The memory of Lady Astarte haunts him so that he becomes desperate and accuses himself of her misfortune, which she herself was the cause of.

Surely, the rationalization of the whole being kills the heart if by that is meant reducing it to absolute subjection to the reason. The trouble with Manfred was that his heart had been so great a portion of his life that when it was reduced to discipline he was broken. This is the point of the taunt of the Witch of the Alps, that he cannot forget flesh in contemplation of the divine. That is why Manfred, perceiving one of the spirits in the form of Astarte, sees again a chance of happiness, but is disappointed. So he is broken. He who once had hoped to be the enlightener of the nations is now willing to give up all of it. He desires oblivion, but why? Because his is that divine discontent that leads Godwards. He has given up further conquest, and now this restlessness torments him. Instead of seeking oblivion, he should have proceeded further, completed his sacrifice and received the divine reward. This is what Goethe makes Faust do. Instead of atoning for Gretchen's death with his own, he atoned for it with a noble life. Surely that was the



nobler part which Manfred, stung in the flesh by the sins of his youth and their consequent sorrow, is not strong enough to do. Hence, merciful destiny relieves him, crowning him with the crown of those who have not, indeed, wholly conquered the foe and reaped the reward, like those who fall on the field of battle while the battle was still undecided. And as Manfred died thus, so also did Byron die on the fields of Greece.

Through these three works of literature we see that the poet can be the inspired interpreter of life, of God and of the soul, as well as the Prophet. In fact, the inspired poet is the prophet. The poet is the true seer. Through inspiration and insight he interprets divine truths to men. Shakespeare and Goethe are prophets no less than Isaiah and Jeremiah. History resolves itself into a succession of biographies, according to Carlyle. The motivation of these great souls is a definite philosophy of life, whether definitely formulated or not.

To the mystic, his philosophy is his guide, his map, his compass. It is to become part of his soul's make-up. It is a light to guide his feet. It is to be lived until no other way of life is possible. His philosophy is not an intel-

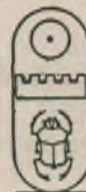
lectual exercise or an abstraction. It is food for his heart, his soul, his mind. The various arts are channels from his soul to the oversoul. The medium is but another design in the universal pattern. His philosophy, therefore, is equally cogently expressed in the pattern of verbal beauty of a poem, in the study of the conflict of personality and environment in the drama, in the analysis of souls in the novel, and in the straight-forward discourse of a philosophical treatise. The object is to show the One Life, One Divine Power, One Destiny, One Path. We can find the divine message in the vision of Isaiah, in the law codes of Moses, in the Egyptian *Book of the Dead*, in Plato's *Dialogues*, in Shelley's *Prometheus Unbound*, in poems of Wordsworth, in Browning and Tennyson. We can study the lessons of our Order. But the result should be that we learn to see the truth everywhere, in poetry, drama, art, and philosophy. And finally the highest degree of development of all, we should learn to find the truth within ourselves. Our great goal is to be channels for God's Wisdom and Love and Activity in a medium heightened to the degree of genius. We will need no guide, no book, no instruction, because we will have attained the ability to be instructed by Divinity Itself.



"To supply a thought is mental massage; but to evolve a thought of your own is an achievement. Thinking is a brain exercise—and no faculty grows save as it is exercised."—*Elbert Hubbard*

### COMBINATION OF AUGUST AND SEPTEMBER ISSUES

This issue of the ROSICRUCIAN DIGEST is a combined issue for the months of August and September. There will, therefore, be a total of eleven issues for the year 1945. In cooperation with the instructions of the War Production Board, this step is necessary to limit the total use of paper for the ROSICRUCIAN DIGEST during 1945. We are sure that members will realize the necessity of omitting one complete issue. Subscribers will have their subscriptions automatically extended one month. As soon as restrictions upon paper are lifted, we will increase the size of the ROSICRUCIAN DIGEST and resume the publication of twelve issues each year.







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 benefits 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.)

## ADVERSITY AND PROSPERITY

*To bear adversity well, is difficult; but to be temperate in prosperity, is the height of wisdom.—UNTO THEE I GRANT.*



WHEN a human being is faced with adversity, he has the possible choice of two reactions. The one which the average human would like to have as his response falls in the category of bemoaning his lot in life and condemning

the forces about him that bring on this adversity. Such an action is the direct result of having our desires, hopes, and ambitions thwarted, but frequently in so doing we create a bigger problem in our lives than we would by not emphasizing so much the phases of adversity that bear upon us.

On the other hand, there are those who are able to react to adversity in a truly philosophical sense. Their lives are so founded upon true values that they are able to survey calmly the adversity and problems that force themselves into their environment. This process is truly difficult, but it frequently looks more difficult to the observer than it does to the individual who is forced to bear those life problems, because it is based upon the individual's concept of reality through which his philosophy of life reflects, whether or not the adversity in his physical environment is primary or secondary to his eventual aims and am-

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bitions. Those whose lives are founded upon a true religious experience, solace, and satisfaction, the belief in this religious experience will sustain them through such an adversity. Others who have developed the ability of surveying the problems of life as being of a transitory nature are realizing that through the operation of the laws of Karma certain adversity must be experienced in their total life experience.

No one will deny the difficulty in bearing adversity well and philosophically, but few realize that the bearing of prosperity well is also a problem to many people. Prosperity is constantly sought by man. He hopes in its achievement for the widest possible meaning of the term to include material possessions and physical well-being, and that it will be a key to happiness and a solution to many problems. Man in his desire to achieve this state frequently focuses his attention purely upon one phase of prosperity, usually material wealth, and does not always stop to analyze the responsibility that must also be assumed. Whatever we possess may add or at least contribute to our happiness and general welfare, but whatever we have also adds to the responsibilities of possession. There are cares that go with the assuming of this responsibility, and there is a change in consciousness that grows with our achieving certain degrees of prosperity.

It is natural for the individual in the depths of adversity to desire prosperity, and such a desire promotes in man the ability of progress and growth, because without that desire he would not strive to remove the problems of his environment which are confining him. Frequently we have seen illustrations that those who have achieved a degree of prosperity after adversity are those who have the least sympathy and tolerance for those still in the grasp of adversity. Therefore, they are building up problems of which they are not immediately aware, and it follows that the first responsibility of prosperity is the concern for one's fellow men and the need for the exercising of sympathy and tolerance and the actual giving of a helping

hand to those who have not been able to raise themselves from the bonds of adversity.

Those who cannot grasp this responsibility, who cannot see that with prosperity may come obligations of even further service to themselves and to their fellow men are those who cannot stand prosperity. Regardless of how it may appear that their material possessions are helping them to lead a happier life, they are creating and building unseen problems within their being which must come to a manifestation as sure as any law of nature must function. Incidentally, when an individual has devoted himself to the attainment of a degree of prosperity, he becomes so sure that that particular achievement will be the solution to his problems and the key to happiness that he builds a foolish assurance in prosperity itself.

In reality, it is not adversity alone that causes us to be under the heel of environmental forces, or prosperity alone that realizes this pressure, but it is rather through both—a philosophy based upon true and lasting values which will not be modified due to our material possessions—that we find the assurance and help that will permit us to bear either extreme well. If in the attempt to acquire prosperity and material independence we set these achievements up as our most important aim or end in life to be accomplished, we are led away from an accomplishment of a more valuable end. We are led to forsake the very ideals that will be the foundation upon which we can stand when possibly our material possessions are gone. Therefore, to learn to bear adversity well is difficult but a noteworthy achievement on the part of man, indicating his growth from a mere organism to one who is intelligently able to cope with the world in which he lives. To learn temperance when prosperity has been achieved is in a sense even more difficult, but it is truly a mark of a wise man who can be prosperous and still cling to ideals that will not only help him but will serve as a guide and model for those who follow him.



"It is not that in which man immures his conception of God that matters, but what the ideal of God causes to occur within man."—*Validivar*



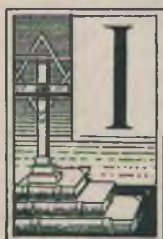




## The Need of Consistency

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

(From *Rosicrucian Digest*, April, 1934)



HOPE I may be excused for repeating a very old story for the sake of illustrating an important point, but I cannot help referring to the little fellow who claimed that he was not afraid of ghosts or spirits, and walked bravely past the cemetery at night whistling a lively tune. He undoubtedly belonged to the same little group of humans in which we found one little girl asking her boy friends if they believed in fairies and salamanders, and one little boy replied by saying, "No, I do not, but do not talk so loudly because they may hear you!"

It is one thing to have a sort of superficial belief in faith and another to live it. As the months and years have passed by and I have had the opportunity to analyze the innermost thoughts of a hundred thousand or more people who have written to me about their personal problems in life, or discussed with me their religious or philosophical beliefs and principles in life, I have come to the conclusion that the most serious problem that confronts most of the perplexed in this world today is that of the lack of consistency in their thinking and acting.

Almost universally throughout the world among the educated, enlightened, and even those only partially educated, there is a fundamental belief in the immortality of the soul, or the immortality

of the real and true self in man. This belief, however, is apparently purely superficial, and something that is glibly talked about and reiterated in ritualism, prayers, and religious or philosophical conversations, but it is not deep, and is not a conviction, and is in nowise a real part of the true faith of a majority of these persons. With the least provocation and with every more or less serious incident in life, this belief in immortality is suddenly questioned and doubted and treated as though it were a problematic matter not yet proved.

Surely the belief in immortality is a fundamental part of the creeds and doctrines of the Christians, the Jews, the Buddhists, the Mohammedans, and a number of other religious sects. Going among the most civilized nations of the world we find that a majority profess to have the Christian or Jewish faith as their guide in life, and yet among these very people this principle of immortality instead of being a fundamental conviction that should guide and influence all of the thinking and acting in their lives is merely a vague hope that is seriously questioned and doubted or cast aside in the consideration of any important problem.

A person who believes with the utmost conviction that the soul or inner self in man is immortal and will live again in the hereafter, somewhere, will have all of the affairs of his life colored by this belief and certainly all of his analytical thinking in connection with



many of the problems of life will be affected by this fundamental conviction.

If there is a part of us that is immortal and will live again, it must be a more important part, a more real part, and a more omnipotent part of ourselves than the outer personality. In other words, a belief in the doctrine of immortality must rest upon the belief and conviction that man is dual and that one part of him is an earthly, corruptible, mortal shell, while the other part is a divine and incorruptible part with eternal life as its essence. With such a firm belief and conviction, man most certainly must view his present life and affairs from an angle entirely different from which he would view life if he believed that all there was to man was that which he senses objectively and which is mortal, corruptible, and of temporary, earthly existence.

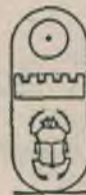
The fact that the real part of man will live again would indicate that this earthly existence is merely a temporary, transient stage of existence, and that our experience, trials and tribulations here are not the ultimate aim of life at all. It would also indicate that man has a greater purpose in living than merely being here on earth, and it would tend to reveal to us the fact that man can attain an ideal state in which there must be justice, love, mercy, and a proper reward for right thinking and right living.

The whole scheme of our life here on earth and of our experiences and development is explained in an entirely different light if we have a firm conviction in the doctrine of immortality. But again I say, despite the fact that a majority of the religions of the world teach this doctrine of immortality, and the followers of these religions glibly repeat that doctrine and accept it as part of their understanding of life, they cast aside the belief in all of their important considerations.

Take, for instance, a letter now before me from a woman who is not a member of our organization but who has been reading our literature and our books for a number of years in an attempt to follow some of our principles. She claims to have a good understanding of the Christian religion, and to be a firm believer in all of the metaphysical principles taught by our organization and

others. In this letter she wants to show me how her prayers to the Cosmic, or her personal appeals to the God of the Universe and to Jesus the Christ were answered at certain crucial times. She states that in those days recently when she had to face a very necessary and important operation in a carefully selected hospital with the assistance of a very competent physician, she was suddenly brought face to face with the realization that her transition, if it occurred during the operation, would leave her little child alone in the world. This she desired to prevent if possible through prayer. Then, according to her letter, she says she took her Bible with her to the hospital, and for several days preparatory to the operation she constantly read the Twenty-Third Psalm. And she says, "As I went under the ether I kept repeating, 'I shall fear no evil'."

Undoubtedly her Christian friends and even the pastor of her church would have looked upon this as a beautiful example of religious faith. But was it? Why, of all of the beautiful thoughts expressed by Jesus and to be found in the old and new Testament of the Christian Bible, did she select the one proclaiming that she feared no evil? Christianity and many other religions teach that there is no death and that it is merely a change, and this change represents one of the most glorious, beautiful experiences in life, and something that should be anticipated with sublime joy, or at least considered as a Divine decree bringing sublime relief from sorrow and the beginning of a new and better life. Why, then, should any Christian, or any Buddhist, or any Mohammedan or any other, have any fear of death? And why should such a person, in the face of possible transition, proclaim himself as fearing no evil with the hope that transition might be prevented and the decree of God set aside? Is this consistent with the belief in the immortality of the soul, and the statement that there is no death? Why look upon transition as an evil, and to prevent such an evil coming to one's life, falsely proclaim, "I fear no evil"? Surely this person did fear transition, or did fear what she believed was *death*. Her exclamation or proclamation that she feared no evil was therefore untrue,





and was intended to serve the same purpose as the whistling done by the little boy as he passed the cemetery. She did not mean that she feared evil at the hands of the physician, for if she had really believed the physician was incompetent and would do evil to her wilfully she would have been consistent enough in those material beliefs to have selected another physician, or to have postponed the operation. It was the fear of the unknown rather than the known that caused this dear woman to weaken in all of her religious faith and try to bolster up her courage in the face of her doubts by proclaiming to herself that she feared no evil.

In the thousands of telegrams and letters which we receive from persons who are ill, or who have been injured, and who ask for immediate help, there is nearly always the statement that they do not want to die and that they fear death. Many persons have written to us in regard to this fear, and have asked what can be done to overcome it. One such letter received recently is typical of a great many. This person said that she feared to go to her church regularly because she often noticed that one more member of the congregation had passed out of this life, and the absence of these persons and the memorials to them expressed in the church reminded her constantly of the fact that she, too, was getting old, and approaching the time when transition might be expected, and it gave her a shudder to think that her

life was about to close or that she had reached the end of the long road here on earth. She said that she had even forced herself to find excuses for not attending the funerals of some of those persons who were well known to her, because every time she looked upon a lifeless figure in a casket she was reminded of the fact that her time for transition was also close at hand.

This is not an exceptional case, and if you think it is, just make inquiries among your friends and acquaintances and start talking about transition and so-called death, and speak of it as something that you do not fear. Speak of it as though it were an event that you really believed was a glorious experience, and one which all of us should anticipate with a calmness and a complete freedom of fear, hesitancy, or doubt. You will see at once that you are taken as one who is strange in his beliefs. Your attitude will be challenged, and your calmness will be looked upon as a sacrilegious pose. Why should this be?

We go to sleep each night calmly, deliberately, and fearlessly placing our consciousness and all of our worldly interests and

affairs into a state of suspense, not knowing whether that period of suspended consciousness and animation will be long or short, temporary or permanent. But we have a conviction that we will awaken. We have a firmly fixed faith that the morning will come to us, and that we shall see sunrise and once again go about our affairs. We even

## Names and Their Meaning

This month we are presenting information on the origin of the names of waters. Our authority is **NAMES AND THEIR MEANING** by Leopold Wagner.

- **Lake Erie**—Lake of the "Wild Cat," the name given to a fierce tribe of Indians exterminated by the Iroquois.
- **Lake Winnipeg**—"lake of the turbid water."
- **Great Salt Lake** owes its name to the saline character of its water.
- **White Sea**, because of its proximity to sterile regions of snow and ice; **Black Sea**, it abounds with black rocks; **Red Sea**, on account of the red soil which forms its bottom.
- **Dead Sea**, because no fish of any kind has ever been found in its waters.
- **Caspian Sea** preserves the name of Caspi, a tribe that originally formed a settlement on its shores.
- **Zuyder Zee**—Dutch for the "south sea," in relation to the North Sea or German Ocean.
- **Mediterranean Sea**—Latin *medius*, middle, and *terra*, earth. The sea between two continents, viz., Europe and Africa.
- **Niagara**—Oni-aw-garah, West Indian for "the thunder of waters."
- **Atlantic Ocean**—Originally so called from the Isle of Atlantis, which both Plato and Homer imagined to be situated beyond the Straits of Gibraltar.



plan at night what we will do in the morning. We even arrange our financial and other material affairs in such a manner that they hang in the balance during the night, and we have no doubt but what in the morning we shall be able to adjust them. If each one of us approached the nighttime hours of suspended animation with the same attitude as most persons approach transition, we would be in a furor every night, and every individual would be busy settling his estates, arranging decisive actions, instructing others how to proceed with his affairs in the morning, and dissolve our earthly ties so that others might assume our positions and our powers. We do not do this, however, because of our faith in life and in the continuity of life. We believe we shall live again in the morning.

Certainly the period of suspension during the night is fraught with as many unknown experiences and represents a condition as little known to us as so-called death, and yet we have no fear of sleep but do have a tremendous fear of transition. If all of us believed in the immortality of life as firmly and as truly as we believed in the continuity of life day after day through our waking and sleeping periods, we would approach any serious crisis in our life with the same calmness and the same consistency of attitude as we approach the hour of sleep.

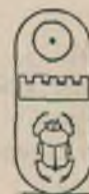
The excuse that transition might find us unprepared in our worldly affairs, and in our worldly nature, is no excuse but merely an explanation of our inconsistency in thinking and acting. If there is an immortal part of ourselves and a mortal part, then we must know that the mortal, corruptible part may be separated from the immortal at almost any hour or time of our earthly existence. If we are consistent in our beliefs and faiths we must realize that the only one sure thing about our earthly existence is the fact that transition is

always imminent and is inevitable. We may have doubts about everything else pertaining to this earthly life, and everything pertaining to our earthly span of existence may be a problem and a quandary to us. We may not know from whence we came or whither we are going, but one thing we can be sure of, and that is that transition is inevitable, and the hour for it is unknown and may be close at hand.

For this reason we should be consistent enough in our thinking and in our beliefs and faiths to be prepared always for that which we know is inevitable and probably imminent. It should make no difference to us whether this day or this hour or the next day or another hour is to be our last on this earth or not. We should be as ready to close our lives completely on this earth plane any day as we are ready to close our activities at any hour of the evening and suspend our consciousness and labors and go to sleep. We should so guide our affairs, and maintain our character and our morals so that the coming of transition at any moment will not find us filled with fear or regrets. This would be consistency. And it is a strange thing that only among the mystics who have attained a mystical understanding of life and who have deliberately set out to perfect their thinking and their living, do we find this attitude of preparedness, and this readiness for the great experience of transition. Unless we are consistent in our faiths and our beliefs they are of absolutely no value to us at any time, for the laws and principles constituting our moral, religious and philosophical beliefs and code in life can serve us only when we are convinced of their universality, of their fidelity, and of their inevitability. With such faith we must live consistently, and in this wise attune ourselves with the operation of Cosmic and universal laws, and find in this calmness joy and Peace Profound.



See, O Gods, how these mortals complain of us, seeing in us the Source of all their evils, while it is they who by their deeds of rashness bring upon themselves the THINGS OUTSIDE THEIR FATE!—Quotation from *First Book of the Odyssey*





## Psychic Effect of Earthquakes



When an artist announces that prior to and during an earthquake there are colors emanated, or accelerated, of such nature that they cannot be reproduced on canvas, or executed as an expression of artistic endeavor, because of their peculiar composition, we are reminded of limitations and deficiencies still evading the adventurous but possibly somewhat too bridled human intellect.

Since all living matter, including man, is vitally affected by magnetic vibrations, all of which express color as one of their natural manifestations, what sort of bath is it that all creation, from the lowest to the highest, receives during an earthquake phenomenon? What are the results or consequences to both mental and physical expression? What can we as *human seismographs* contribute to seismology, the science of earthquakes and attendant phenomena? Might not a human seismograph, being more sensitive, more closely and delicately attuned to natural phenomena, prove superior to the mechanically crude seismograph on which we depend for the measurements of obvious manifestations, such as, the time and duration of the quaking of our earth.

Different people have reported a discomfort at the pit of the stomach, a feeling of nausea, and/or a dizzy sensation, even during the slight tremors of recent months. One woman, associating the feeling with a formerly known diabetic warning, told how she hurriedly partook of insulin, a familiar promoter of the utilization of sugar in the organism. When an hour or so later the visitation of a tremor had been broadcast, she laughed off an apparent mental worry, with "I should have known better, having experienced a shakeup in this way before."

In case you have been fortunate enough to experience a tremblor, what have your particular *receptionists* registered? What do you smell, hear, taste, sense, see, or feel while taking your earthquake bath? Do the foreshock, the shock, and the aftershock have any distinguishing qualities? There are two classes of earthquakes, volcanic and tectonic. Most of the destructive earthquakes are tectonic; that is, caused by the deformation of the earth's crust. How do they differ insofar as your registering apparatus is concerned?

In further analysis, what familiar colors or combinations of colors may at least be associated with what you see? Is there anything else you sense? Which particular psychic center seems to have the closest affinity? Does your personal apparatus register or forewarn of an earthquake in advance of the mechanical seismograph? If so, how much in advance?

Not all of you who read this live in the especially seismic regions, such as, the borders of the Pacific, the Mediterranean region, and southern Asia, although earthquakes may occur in regions not previously recognized as seismic; however, will those of you who have had first-hand experience report clearly and specifically any enlightening details to: The Editor, *Rosicrucian Digest*, Rosicrucian Park, San Jose, California.

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## HIERARCHY

(Continued from Page 226)

They expend would put any human being to shame.

The Masters also have the responsibility of teaching those intelligences whose development parallels the human—the Devas, for example. They work, too, in an intermediate world where our human egos dwell between incarnations, the world of the so-called dead.

The events of the physical world come also under Their direct observation. Some Masters are assigned to the development of certain countries, some to certain races, and it is Their work to see that the peoples and the countries develop according to their Karmic patterns. This requires a very delicate touch. They guide, correct, strengthen the good and weaken the evil, but they are forbidden to interfere in human decisions. The human being must make up his own mind. The gift of free will may not be restricted, not even by Masters.

Our earth is something of a living thing, too. It has a certain path to fol-

low and a certain balance to keep. The Masters have the responsibility of maintaining that balance as nearly perfect as possible. For example, they keep the temperature within certain bounds so that human life may not be extinguished, as it certainly would should the temperature average 140 degrees instead of 60.

### *Training for the Hierarchy*

There are certain organizations that exist as graded schools or primary grades for human beings in preparation for the work of the Hierarchy. All of us, in this training, advance according to the amount of intelligent effort we put forth in widening our consciousness. Because of the knowledge that has been given us, we have a very great responsibility; namely, the duty of developing ourselves and guiding our lives in accordance with our understanding. We cannot sit and idly allow ourselves to drift. We must put forth our very best effort. Energy must be seized upon and put to use, in order to develop to the full the talents bestowed upon us.



## BIRTHSTONES

The *sardonyx* is the gem for August. It is a variety of quartz, resembles onyx, and usually consists of layers of red (carnelian) and white (chalcedony). According to the ancients, this stone brings wisdom and illumination and should be worn by those who like to be alone and love a mystical, hermetic life.

The *sapphire* is the birthstone for September. It is a blue variety of corundum, highly prized as a gem; its crystallization is in the hexagonal system, usually in the form of double pyramids. In the United States the most valuable sapphires are obtained from North Carolina and Montana. It is thought that the ancient Egyptians were the first to discover that this stone possessed therapeutic power, and that its radiations were helpful to the eyes.



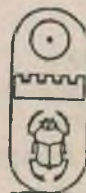
## NOT VANITY, BUT LOVE

All God's nature is beautiful—the trees, the flowers, the landscape, the sky, the graceful and shiny animals, the minerals, and the gems. Why have we humans lost the loveliness of face and form which should be ours?

Ah, remember each day, my friend, that “ye are the temple of the Lord” and each morning bathe and breathe and think to regain the beauty of purified flesh, so that the scintillating radiance of your trimmed and happy body may well be God's clean house.

And mark you well, my friend, that you early teach your child to be beautiful.

—*Esther Leafgren, F. R. C.*





## KARMA IN PRINCIPLE AND PRACTICE

(Continued from Page 229)

of change, and of development. The ancient Kabala further states that balance, or equilibrium is a permanent negation which produces nothing.

Eliphas Levi, in his works on occultism, also strikes at the erroneous idea often had by men, of equilibrium being important in their lives. He says that if two forces are absolutely and invariably equal, such equilibrium constitutes an immobility, an absolute repression of all motion, all action by which change or development occur. Such equilibrium would be the negation of life itself. Movement, Levi contends, is the alternating preponderance of an impulsion given to one side of a scale or the other, movement being therefore the positive and *full* quality of anything. On the other hand, if we have movement or motion in one direction constantly, we produce monotony or rest, because change is absent. Sameness, changelessness is inactivity. Light must have its variations of darkness—in other words, gradations or diminishing of light or its intensity—or else we would not appreciate the existence of light. If one were born in a room of an intense light, an intensity which would remain constant, and in which room it would be impossible to produce shadows, he would have no realization of the meaning of light, because he would have no experience of the absence of it, and thus would not know it existed.

Good also must have its variations, its lesser degrees, or its apparent opposites, which we term evil, or else good could not be. A balance of moral unawareness would be reached. We would have no consciousness of what constitutes good. There could be no ideal. In fact, would anything be the *good*, if it did not exceed or advance, or be more perfect than something else? One occultist said, good loves the apparent evil which glorifies it; in other words, the lesser degree of good, or the apparent opposite by which good comes to be realized or desired.

Everyone finds a kind of satisfaction in his continuous voluntary acts; otherwise he would not continue these acts. The doer of evil finds pleasure in the things which he does. He does not realize that he is doing evil. He may be informed that his conduct is contrary to what society advocates, and that society may term it wrong, but as an individual, to him it is not an evil. The rules which society has set up are not an *intimate* experience, not as intimate as his own acts which he enjoys. The only way one may really know that his acts are evil is to realize opposite sensations and sentiments from them. When he is acquainted with the contrary of his acts, then he is in a position to term some of them as good and others evil.

(To be continued next month)

### USE THESE ATTRACTIVE SEALS



IN COLOR

Enhance the appearance of your correspondence with handsome *red and gold* Rosicrucian seals. The seals are the same size as the accompanying illustration but *beautifully printed* and embossed in color. In a dignified and attractive manner they acquaint all who see them with the name of the Rosicrucian Order, AMORC. A package of one hundred of these gummed seals may be had for 50¢. Send order and remittance to: Rosicrucian Supply Bureau, San Jose, California.

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## Temple Echoes

By PLATONICUS, F. R. C.



EVERY parent who is a student of mystical philosophy is interested in the spiritual education of his children. However, for many it seems an impossibility to introduce the child mind to the exalted realms of metaphysical thought and mystical experience. How can the maxims of the Ancient Wisdom be presented to the consciousness of children?

The Junior Division of the Rosicrucian Order (known as the Junior Order of Torch Bearers), AMORC, believes it has perfected one medium which will reach children spiritually. It consists of a beautiful, simple Ritual for the Home Sanctum Hour. Through it, children may participate with their parents (or one parent) in a ceremony of invocation, prayer, and appropriate instruction. Furthermore, the child has his own definite part in the ritual, and will thus sense that he is an integral part of the family unit in the act of worship and spiritual study.

AMORC will be pleased to present, with its compliments, a copy of this Ritual for the Home Sanctum Hour to any parent, member or nonmember, who will address a written request to the Secretary-General, Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California.

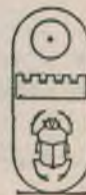
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In 1942 the Organization was saddened greatly by the passing of Kendall

I. Brower, who had served most capably and loyally for many years as Curator of the Rosicrucian Order's Egyptian and Oriental Museum. The problem of finding a suitable successor for Frater Brower was a difficult one, for the position requires an unusual combination of abilities and training. Fortunately, just the right man was discovered in the person of Frater Jay R. McCullough, who today has become a fixture and a valuable member of the AMORC staff.

Frater McCullough was born in Lewisburg, Kansas, on July 4, 1907, of Scotch and Russian ancestry. At the age of ten his family moved to Arizona, where he grew up in the amiable climate of the city of Tucson. After attending the public schools of Tucson, Frater McCullough studied at the University of Arizona, obtaining his Bachelor of Arts degree in economics and the social sciences in 1928, and his Master of Arts in Philosophy in 1930. During these years he took courses in archaeology, and traveled to Mexico on several field trips for the study of pre-Columbian ruins.

Beginning in 1929 he entered upon a career of teaching in the secondary schools of Arizona, specializing in economics, music, and the social sciences. Every summer he enrolled for post-graduate courses in philosophy and comparative religions at the University of Southern California. In 1940 he met there the attractive, intelligent Miss Vivian Tallent of Oklahoma City, a supervisor of music in the public schools





of that city. She became Mrs. McCullough a year later.

As is so often the case, it was through personal disaster that Frater McCullough found his way to Rosicrucian membership. About ten years ago he was stricken with a severe case of rheumatic fever, which led to arthritis and almost complete physical disability. Searching for a cure, he met Dr. Tomlin of Tucson, a naturopathic physician and member of AMORC. During the course of months of treatment the men became personal friends; the dread illness was first arrested and then its effects almost entirely removed. Dr. Tomlin's use of Rosicrucian healing along with other therapeutic measures, plus his sincere advocacy of the Order and its teachings, led his patient to petition for the privileges of membership, which he then received.

Frater McCullough made his first personal contact with the AMORC staff in the summer of 1942, when he registered as a student in the College of Humanities at the Rose-Croix University. His fine background and abilities were immediately noticeable, and in the fall of that year he was appointed to fill the post left vacant by the untimely passing of Frater Kendall Brower.

Now a member of the faculty of our University, Professor McCullough is offering a popular course this year in "Egyptian Thought and Culture." His other specialties are the history of thought and comparative religions.

His other responsibilities include duties as official Chaplain of the Grand Lodge, in charge of marriage and funeral ceremonies which are conducted in this vicinity. As Chanter of the Supreme Temple, he intones and explains mystical vowel sounds during the ritual of each convocation.

Frater and Soror McCullough have purchased a ranch home near Los Gatos, some ten miles from Rosicrucian Park, from which they enjoy a view of the beautiful Santa Clara valley. They have endeared themselves as friendly, competent workers to all members who contact them, and to the visiting public as well. Herewith, then, a salute to our amiable Curator and his wife, fine members of the Order's official family!

\* \* \*

Despite the fact that the annual Convention has been postponed this year, the 1945 session of the Rose-Croix University has the largest attendance in the history of the institution. There are large enrollments in all three Colleges—Fine and Mystic Arts, Mundane and Arcane Science, and the Humanities. There are two new members on the faculty this year—Frater James French of Minneapolis, whose specialty is vocal teaching, and Dr. Philo T. Farnsworth of Salt Lake City, teacher of the history of philosophy and specialist in educational administration.

Dr. H. Arvis Talley, physician of the Rose-Croix Sanitarium, is offering his popular courses in biology and Rosicrucian healing. Frater Erwin Watermeyer, head of AMORC's technical department, is teaching a new course in "The Science and Mysticism of Color," also a one-hour elective in principles of physics.

Dr. H. T. Syndergaard of Salt Lake City, is presenting brief courses in chemistry, physiology and anatomy, and supervises the alchemical laboratory. Soror Laura James of Bakersfield instructs the classes in elementary and transcendental alchemy, or hermetic philosophy. Mr. Earle C. Lewis is guiding the classes in creative art and art appreciation, while Frater James French presents theory of music, voice, and music appreciation. Other one-hour electives are social philosophy and introduction to psychic phenomena by Frater Gilbert N. Holloway, Jr., and Rosicrucian philosophy by Frater Cecil A. Poole. Staff assistants this year are Frater Ralph W. Randall, in herbalism and alchemy, and Frater George Fenzke in alchemical experimentation.

Every day from 2 to 3 p. m. there is an extra-curricular lecture by the Imperator, Supreme Secretary, Grand Master, or the Dean. Among the highlights of the first week was a brilliant lecture by the Imperator on "The Mysteries of Hermes." He outlined the historical development and growth of hermetic thought, and pointed out how the "Corpus Hermeticum," or body of hermetic teachings, consisted traditionally of three parts, corresponding symbolically to Trismegistus, or Thrice-Illumined Hermes, son of Thoth. These three parts were THEOSOPHY, or the



Wisdom of God; MAGIC, or the knowledge of the spiritual powers of man; and ALCHEMY, or the penetration of the inmost secrets of Nature.

The Grand Master has delivered several inspiring lectures on the application of occult and mystical teachings in daily life, and the Supreme Secretary has presented two fine talks on the psychology of mystical expression.

The University session continues as this is written, and every indication points to one of the most educative, interesting and enjoyable periods of study and instruction that the Rose-Croix University has ever conducted.

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Taking a leaf from the notebook of the fabled, colored preacher, the Grand Master opened his address on a difficult metaphysical topic the other day with the plea, "Let us now begin to unscrew the inscrutable!"

\* \* \*

The controversy now waxing in some quarters as to the disposition of our soldier dead, numbering about a quarter of a million to date, gives the esoteric student pause for reflection. These brave lads lie buried in many distant lands—in North Africa, Italy, France, Guadalcanal, Luzon, Okinawa, and elsewhere on the face of the earth.

Congress is discussing the appropriation of a large sum of money to be used after the war in unburying these fallen Americans and returning their desecrated remains to the mother land. A war correspondent recently interviewed a number of combat men, and with very few exceptions their desire, if killed, was to remain in the land where they gave their life for their country. One youth suggested that such money, if spent at all, should be used to bring parents and widows for a view of their final resting place on earth.

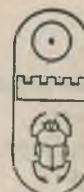
Deeper than these observations is the fact that our burial customs place undue importance upon the physical remains and their ultimate disposal. If it were feasible to do so, it would be far more sanitary and in conformity with mystical tradition, were the bodies to be unearthed at all, to cremate the remains and return the ashes for dispersion over the homeland. Actually, in the opinion of this writer, it would be far better to leave the heroes where they lie—symbolic outposts of an America committed to full participation in a sane and orderly international society, and ready to make her sacrifices for it.

Some religionists wish the bodily remains returned that they may be properly interred in preparation for an ultimate physical resurrection. To anyone with the slightest mystical comprehension this is an absurdity, a mockery of the immortality of the human soul-personality.

The world groans and shudders with death in these war years, and it is only a realization of the higher truths of man's goal and the way leading thereto that will offer lasting consolation to the bereaved in all lands. Nothing dies. Everything on this plane is changing, in a process of flux and transition. These millions of fine young men are not lost; their careers *in this life* have been attenuated, cut short, but the perfect memory of their soul-personalities retains all that has been learned in every past experience, including the one just ended. In proper time, according to the immutable laws of rebirth and Karma, they will take up again the thread of their soul evolution, and will weave its complex and beautiful patterns until finally the divine garment is woven, and they need no longer return to this vale of darkness, suffering and privation.

### WRITE FOR PACKAGE OF FREE LITERATURE

Going somewhere this summer? Even if you are but going to a nearby country resort or town, take with you a small assortment of attractive Rosicrucian literature. Place this literature where its message may stimulate the minds of readers. A package of literature for public distribution will be sent to you *free* with postage paid. Just write to the Rosicrucian Extension Department, Rosicrucian Park, San Jose, California, and say: "Send me a small package of literature for distribution." When you receive it, *use* it. "A leaflet here and there may brush aside someone's fear and care."







## War Fears and Nightmares

By HEREWARD CARRINGTON, PH. D.

Renowned International Authority on Psychic Phenomena



IT is a curious but well-recognized fact that worries, fears, and anxieties are felt by those who remain behind, but hardly at all by the men at the front. Only the other day I received a letter from a friend, in training at Camp Monroe, in which he says:

"Very few of us here ever think of death. The war itself seldom occurs to us. Somehow, this barrack life, with drilling and marching, seems a million miles removed from war and killing. It's a sort of irresponsible, unthinking life. . . . Even writing seems a far-distant concept."

It is fortunate, of course, that this is so. Even when taking-off on a flight, or participating in a sortie, such thoughts do not enter the average soldier's head. It becomes a mere matter of routine duty—quite different from the old "going over the top" of the last war.

But if it is true that those at the front fail to fret or worry, it is also true that many of those on the "home front" are not so fortunate. Sons and sweethearts are ever present in their minds, and fears are entertained for their welfare. These are reasonable fears, based on love and affection.

It is the *unreasonable* fears which we must learn to combat and conquer in wartime—fears of air-raids, of gas attacks, and so on. Many of these fears are almost entirely unconscious. I have

known many men and women who, after they have read the daily papers, never give the war another conscious thought throughout the day; and yet these same men and women have found that when they were suddenly awakened at night, for some reason, they were in the middle of a dream in which the horrors of war were being enacted before them, or some scene in which they themselves were playing a prominent role. This shows us the deep impress made upon our subconscious minds by the war. Most worries and fears originate in the subconscious mind.

These war-dreams constitute partial or actual nightmares; and nightmares are extraordinarily unpleasant. Often we wake up in a cold sweat, the heart pounding wildly. We are in a state of emotional panic, and even after this has been dispelled the effects of such a nightmare often influence us the next day. Unfortunately, no formula has yet been devised capable of *preventing* nightmares, but one *has* been devised for *banishing* such dreams, when they appear, and although a little effort is necessary, to make this effective, surely this is well worth the small amount of time and mental concentration involved, if it really succeeds in dispelling such nightmares—in fact, many people would give nearly everything to be rid of them.

The formula in question was discovered some years ago, almost by accident, by Mrs. Arnold Forster, an Eng-



lishwoman, who had suffered all her life from recurrent nightmares. She began by giving herself a mental suggestion, just as she was falling asleep, that, whenever a nightmare began, she would wake up. After a few experiments, she found that it began to "work." When she started having a nightmare, she promptly awakened, and the dream was dispelled. This greatly encouraged her, and she continued to give herself suggestions night after night, as she was falling asleep.

Then something quite unexpected, but still more helpful, happened. She passed from an unpleasant to a pleasant dream, and went right on dreaming, without waking up at all! In other words, the nightmare was displaced by a pleasant dream, and she continued sleeping, without having to go through the process of awakening and going to sleep again. She felt much better and more refreshed the next morning in consequence.

This is a very useful "tip" for those afflicted with nightmares, and may prove extremely helpful to many, in these times of mental stress and strain.

Waking fears, unless they are truly pathological, are more easily controlled, and our common sense and critical faculties soon enable us to dispel them. Most of our fears are projected into the future; we dread what would happen *if* a certain thing came to pass—usually it does not, and we have had our fears and our worries for nothing. Nearly always we fear possible future events; not actual, present ones.

Modern psychology has shown us that all fears have a common substratum, in that they spring from a few fundamental causes. These are: 1) fatigue—not necessarily muscular fatigue, but nerve-cell exhaustion, due to internal conflicts and emotions; 2) lessening of the inhibitions—the brakes or checks which nature normally employs to reduce the uprush of surging emotions; 3) lowering of the psychic thresholds—meaning the abnormally keen perception of what is happening inside the body, and sensitiveness to it; 4) some psychic or emotional shock,

which has tended to dissociate the mind and focus the attention upon the happening which has determined the nature of the specific fear.

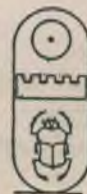
Thus, if when riding in the subway, you should suddenly experience some unaccountable and terrifying uprush of emotion, you would henceforth fear riding in the subway, and this fear might even extend to all moving vehicles or enclosed spaces.

Actually, we are afraid of our own bodily sensations, in all such cases. We dread the uprush of these surging emotions, and we are afraid that *if* we do a certain thing, they will recur. Fear of the future again! We can stand anything, if we have to; strength is somehow given us at the time. But on looking back on the experience, you say to yourself, "I could never go through that again." And yet, if you really had to, you could!

The present is always at least tolerable. When we fear, it is because we think that the future might be less tolerable than the present. But it probably won't be; it may even be much better.

Aviators, after a crash, are made to go into the air again immediately; if they waited until the next day it is more than probable they would never fly again. Brooding over any fear increases it; prompt action is the most effective method of dispelling it.

War-fears, when they arise, are no different from other fears. They are due to the same causes and may be dissipated by the same methods. They are fears of what *may be*, fears of the future, and as such, they may be dispelled by suitable suggestions. Events of the present do not terrify us, as our soldiers have amply shown us. Let us take a leaf from their book of heroism. In times of crisis, we are all potential heroes. This fact—should the occasion arise—we would doubtless demonstrate. Let us in the meantime recognize any war-fears for what they are—phantoms having no actual reality: figments of our own imagination, projected into the potential future!







## From Those Who Serve

(Somewhere in France)

"If I ever have the opportunity to attend a convention you can be certain I will. One thing the war and my army life have done for me is to give me a different idea of my fellow Rosicrucians. While I felt highly of them before, I think a great deal more of them now.

"I have had the experience of living with a cross-section of American manhood and have had the opportunity to gain something of an understanding of them which may be of great value to me later on in life in serving the truth I have come to know through my membership in the Order. I receive my monographs and find them of great help in furthering my progress here even though there are many things contributing to the inharmony around. I have had enough success with certain experiments to create a determination to continue my efforts. At Esler Field, through the spring and summer, and until it became cold I was able to work at these experiments. Of course, some nights there were disturbances, but I'm happy

to say I made definite progress. If the weather here ever becomes warmer, I am sure I will be able to again make such efforts. I know that to continue will be much to my benefit, if I want to consider the personal side."

S/Sgt. Eugene L. Huff

(Somewhere in New Guinea)

"For over thirty months now I have been camped in the jungles of New Guinea. This has proven an experience of immense value to me. Although I have not been able to provide myself with a separate sanctum, I have found many spare moments for converting the isolation of my tent, or of a sunlit nook in the jungle into a sanctum. Each week I have looked forward to the coming of the next monograph. Unfortunately they have come in a very irregular sequence; for example, I was reading one without having yet received the two that preceded it. But almost all of them have eventually arrived."

Major James O. Cromwell

The  
Rosicrucian  
Digest  
Aug.-Sept.  
1945

▽ ▽ ▽

Education is that which teaches us to love that which we should love and to hate that which we should hate.—Plato





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## THE PURPOSE OF THE ROSICRUCIAN ORDER

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

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

#### ARIZONA

Tucson:  
Tucson Chapter. Mrs. Lillian Tomlin, Master;  
Catherine Z. Whiting, Secretary, Box 4521, Uni-  
versity Sta., Tucson. Meetings first and third  
Fridays at 8 p. m., 135 South Sixth Avenue.

#### CALIFORNIA

Los Angeles:  
The Hermes Minor Lodge, 148 North Gramercy  
Place. Mr. E. R. Copeland, Jr., Master, 740 South  
Olive Street, Los Angeles 14; Ruth Farrer, Secre-  
tary. Regular convocations Sundays 3:00 p. m.,  
all members welcome. For schedule of review  
classes, social and other events consult the month-  
ly Lodge bulletin which will be mailed on re-  
quest. Library, reading rooms and inquiry office  
open 10 a. m. to 10 p. m. daily. Telephone Glad-  
stone 1230.

Oakland:  
Oakland Minor Lodge, Mr. L. E. Blanchard,  
Master; Mrs. C. V. Jackson, Secretary, 1481 Alice  
Street, Oakland 12. Meetings 1st and 3rd Sundays  
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Library Room 408, open afternoons 1 to 3:30, ex-  
cept Saturdays; Tuesday and Thursday evenings,  
7:30 to 9:30. Phone Higate 5998.

Sacramento:  
Clement B. LeBrun Chapter. Mr. Francis G.  
Christian, Master; Mrs. Mildred S. Christian,  
Secretary, 3531 East Curtis Park Drive. Meetings  
second and fourth Thursdays at 8 p. m., Odd Fel-  
lows' Bldg., 9th and K Streets.

San Diego:  
San Diego Chapter. Mr. Donald W. Six, Master,  
Telephone W-0378; Mrs. Hazel Pearl Smith, Sec-  
retary, Telephone F-8436. Meetings every Tues-  
day, 8:00 p. m., at 2302 - 30th Street.

San Francisco:  
Francis Bacon Minor Lodge. Mr. Frank Fitzger-  
ald, Master, Telephone TU-6340. Miss Ruth Noyes,  
Secretary, 221 Missouri Street, San Francisco 10.  
Meetings every Monday, 8 p. m., 1957 Chestnut  
Street, Telephone WE-4778.

#### COLORADO

Denver:  
Denver Chapter. Pamela Wickham, Master; Mrs.  
Ethel M. Johnson, Secretary, 1259 Eliot Street.  
Meetings every Friday, 8 p. m., C. A. Johnson  
Bldg., 509 17th Street, Room 302.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. William V. Whit-  
tington, Master; Miss Constance M. Gilbert, Sec-  
retary, 2032 Belmont Road, N. W., Apt. 317. Meet-  
ings every Friday, 8 p. m., Confederate Memorial  
Hall, 1322 Vermont Avenue, N. W.

#### FLORIDA

Miami:  
Miami Chapter. Mr. C. H. Cheeseman, Master;  
Mrs. Florence McCullough, Secretary, 2015 S. W.  
23rd Avenue, Miami 35. Meetings every Sunday,  
7:30 p. m., 120 N. W. 15th Avenue.

#### ILLINOIS

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Nefertiti Minor Lodge. Mr. George Fenzke, Mas-  
ter; Miss Ruth Teeter, Secretary. Reading room  
open daily, 1 to 5 p. m. and 7:30 to 10 p. m.;  
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116 South Michigan Avenue, Rooms 408-9-10. Lec-  
ture sessions for ALL members every Tuesday  
at 8 p. m.

#### INDIANA

South Bend:  
South Bend Chapter. Mrs. Donald Weaver, Mas-  
ter; Mrs. Wilhelmina Snyder, Secretary, 2825 No.  
Michigan Street, South Bend 17. Meetings every  
Sunday, 7:30 p. m., 207½ South Main Street.

#### KENTUCKY

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Louisville Chapter. Miss Mildred White, Secre-  
tary. Meetings second and fourth Fridays at  
8:00 p. m., Shibboleth Lodge, 919 Baxter Avenue.

#### MARYLAND

Baltimore:  
Baltimore Chapter. Mr. Chris R. Warnken, Mas-  
ter, 1239 Linden Avenue, Baltimore 27, Telephone  
Arbutus 630-J; Mrs. Alice R. Burford, Secretary,  
1219 Maiden Choice Road, Baltimore 29, Tele-  
phone Arbutus 114. Meetings first and third Wed-  
nesday of each month at 8:15 p. m., I. O. O. F.  
Temple, 100 West Saratoga Street at Cathedral.

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Evangelista, Master, 7 Mendelssohn Street, Ros-  
lindale, Tel. Parkway 3026-J; Mrs. Ceciline L.  
Barrow, Secretary, 107 Townsend Street, Roxbury  
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Thebes Minor Lodge. Mrs. Eloise C. Anderson,  
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Gowan, Secretary, 15344 - 14th Street, Detroit 3.  
Tel. TO 6-8984. Meetings at the Detroit Federa-  
tion of Women's Clubs Bldg., 4811 Second Blvd.,  
every Tuesday, 8:15 p. m.

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Mrs. Muriel Youngdahl, Secretary, 3543 Oliver  
Avenue, North, Minneapolis 12. Meetings 2nd  
and 4th Sundays at 3 p. m., Andrews Hotel,  
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3223 Coral Drive, Affton. Telephone FL 7125.  
Ruth Claytor, Secretary, 3510 Miami St., Apt.  
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day, 8 p. m., 3008 So. Grand.

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Newark:  
H. Spencer Lewis Chapter. Mr. Fred Stoesser,  
Master; Rebecca C. Barrett, Secretary, 206 N.  
19th Street, East Orange. Meetings every Mon-  
day, 8:30 p. m., 37 Washington Street.

#### NEW YORK

Buffalo:  
Buffalo Chapter. Mr. Bernard B. Kish, Master;  
Miss Gertrude Brookes, Secretary, Box 533, Fort  
Erie, North, Ontario, Canada. Meetings every

(Directory Continued on Next Page)



Wednesday, 7:30 p. m., 225 Delaware Avenue, Room 9.

#### New York City:

New York City Minor Lodge. Mr. Charles L. Searles, Master; Ethel Goldenberg, Secretary, 811 Elm Ave., Ridgefield, New Jersey. Mystical convocations each Wednesday evening at 8:15 for all grades, 250 West 57th St. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m. Booker T. Washington Chapter, Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134th St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

### OHIO

#### Akron:

Akron Chapter. Leone H. Habbershon, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

#### Cincinnati:

Cincinnati Chapter. J. H. Liggett, Master, Tel. BR-1712, 4926 Oaklawn Drive, Cincinnati 27, Ohio; Mildred M. Eichler, Secretary. Meetings every Friday at 7:30 p. m., 204 Hazen Building, 9th and Main Street.

#### Cleveland:

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## Principal Canadian Branches and Foreign Jurisdictions

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

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#### Sydney, N. S. W.:

Sydney Chapter. Mrs. Dora English, Secretary, 660 Pacific Highway, Chatswood.

### CANADA

#### Toronto, Ontario:

Toronto Chapter. Mrs. C. I. Barnick, Master. Address all correspondence to Mr. Joseph Benson, Secretary, 788 Windemere Avenue, Toronto 9. Sessions first and third Sundays, 7:30 p. m., 10 Landsdowne Avenue.

#### Vancouver, British Columbia:

Canadian Grand Lodge. AMORC. Mr. J. Leslie Williams, Master, 1915 Beach Avenue, Tel. Marine 8886; Mr. Bryon Arden, Secretary, 2228 Yew St., Tel. Bay. 3497-L. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

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#### Winnipeg, Manitoba:

Charles Dana Dean Chapter. Mr. William M. Glanvill, Master; Mr. Ronald S. Scarth, Secretary, 149 Lytle Street, St. James, Manitoba, Canada. Sessions for all members on Wednesday, 7:45 p. m., 122a Phoenix Block.

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#### Pittsburg:

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### UTAH

#### Salt Lake City:

Salt Lake City Chapter. Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

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sen, S. R. C., Grand Secretary. Manograde 13th Strand.

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

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#### LATIN-AMERICAN CONFERENCE

The future of Rosicrucian activities in Latin-America would appear to be auspicious, to judge from the expressions of Señor Manuel M. Sunyer, seated, Director of the AMORC Latin-American Division, and Señor José Antonio Calcaño, AMORC Grand Councilor of Caracas, Venezuela. The two men are shown conferring in the Rosicrucian Research Library at San Jose, California. Señor Calcaño was Chief Counsel of the Venezuelan Delegation at the recently concluded World Security Council in San Francisco. *(Courtesy Rosicrucian Digest.)*



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