

ROSICRUCIAN DIGEST

OCTOBER, 1945 • 25c per copy



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Feature*



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PRIDE OF ACCOMPLISHMENT

Larry Ng, 12, of Chinese ancestry, points out with pride to his brother, Vincent, the array of paintings and drawings made by school children in China and exhibited in the *Rosicrucian Oriental Museum*. Children, like their parents, have been deeply emotionally aroused by the events of the war which they have experienced. This emotional stimulus has brought to the fore their latent talents. The *Rosicrucian Museum* periodically exhibits, free for public inspection, the paintings and handicraft of children of distant lands. The *Rosicrucian Museum* is one of several museums throughout the nation making such exhibits available to an appreciative public.

(Courtesy *Rosicrucian Digest*)

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SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIII

OCTOBER, 1945

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

TOMORROW IS HERE

By THE IMPERATOR



FOR six long years the world has thought of personal happiness in terms of *tomorrow*. It was but a nebulous tomorrow. Though luminous in the hope it inspired, it was indistinct in point of time. To millions of humans this tomorrow of which they spoke was the antithesis of each day they experienced—a time when personal suffering and great sacrifice would cease. This general conception of the future happiness has often been defined by material factors thought to contribute to it, as plastic cars, air-conditioned homes, and helicopter planes. If the war and its horrors are now yesterday, then the tomorrow men have dreamed of is here. However, it has arrived only as a new day. The happiness men have associated with it is still an unreality, a mere potentiality—something that may come to be.

Just as men make war, so must they *make* the peace. Peace is as active a state as war. It is not a condition which merely follows the cessation of hostilities. Likewise, as war does not alone consist of the manufacture of armaments, but also the attitude of mind and the circumstances by which they are employed, so, too, peace and happiness are more than the creating of a number of new implements and devices. It is held that a successful waging of war requires certain emotional stimulus. The psychological element is essential. The instinct of individual and collective preservation must be aroused to a point of belligerency. The fire of righteous in-

dignation must be fanned by actual or imaginary injustices, to an all-consuming passion. Hate must be made to seem right. If the contra-state of peace is to be created, then obviously such elements as these must be purged from the human consciousness. If they belong to the psychology of war, they have no place in the minds of those who would make a peaceful world. Therefore, between us and these material things which we may think will bring happiness is the vast *psychological adjustment* to peace. This adjustment consists of a frank appraisal of self. It is not just an inventory of our needs but an evaluation of our responsibilities to the times, to society, to the future.

First, there is the need of an intelligent, impassionate survey of the current political situation. This survey must not be made in the light of considering the present aspirants to political office. Rather, it must be an inquiry into the prevalent political systems and ideologies extant today. It has been expounded with emphasis of recent years that profit-making cliques have garnered the wealth, as great industrial octopuses. These groups, called industrialists, bankers, or, collectively, capitalists, it is related, have failed to advance the economic and social well-being of the labor they have employed. Thus, it is contended that labor has been exploited and denied security. Such powerful elements, it is said, influence or dominate government to the extent that the average individual found the betterment of his position impossible, even though he resided in a pur-

portedly democratic nation. The opposition—the capitalists—in defense, contended that any individual with initiative and intelligence could likewise rise to a point of power and prosperity in a nation of democracy. They further affirmed that as a man may leave his home and shelter to his dependents instead of leaving it as a public institution for the destitute, so ought he be able to leave his wealth, no matter how great, to his family instead of diverting it back to society generally.

Then there was *Marxism*. It became a political philosophy, which slowly gained momentum and swept the world. It is not so much how authorities interpret Marxism that matters, but rather how the man in the street understands it; its effect upon him. To the layman, it often came to mean an absolute distribution of power and properties among the people by the State. Whatever a man acquired was not his but belonged to the State. It belonged to all men. It was conceived that man might enjoy what he had, only to the extent that no one else was denied it. Wealth exceeding the personal needs and comforts of a man and his family was conceived as hoarding, a holding back of the properties of the State which should be distributed amongst other citizens. This was considered by many as a distinct kind of equality. In other words, men were not just held to be equal in spiritual essence, or in the right to opportunity, but equal in the possessory rights of every advantage another had, no matter how the other acquired it.

This conception caused a distorted view, whereby even the indolent, those who would not improve their worth to society, expected the same rewards from it. Some with this radical viewpoint styled themselves Communists and attacked those governments and systems which they believed opposed their ideals; still others who were sympathetic to the communal idea decried such radicalism.

Throughout the world there was an ever-increasing realization on the part of the individual of his insufficiency, of his inability to personally provide all of those elements necessary to the fullness of living as he conceived it. There were innumerable things which his own hand and brain, or his personal monies

could not provide. Those who had such things or privileges would not share them—and perhaps felt they were not obliged to. Each individual, however, was conscious that in many ways he was supporting the State, a kind of genie that should be capable of almost anything. Instead of looking upon the State as an extension of their own will and powers, they made of it an independent entity. To them it should and could provide anything if they paid it absolute allegiance, never questioning its sources of supply or ways. Such States became composed not of the people but of a few men. Actually the State did become a separate entity. It was composed of the will of one or the few who directed it. It became divorced from the rest of society. The only connection it had with the citizens of such a society was that which flowed from it to them, and the labors and monies which flowed from the people to it. Purpose and policy were entirely the jurisdiction of the State. Such a political system is known as *Fascism*.

Under a Fascist state many people are actually content, so long as they enjoy certain kinds of material benefits and an apparent freedom from want. They barter their freedom, their political expression, and participation in the formation of policies of the State for relief from many responsibilities which should be assumed by every man and every woman. Fascism appeals strongly to the mentally lazy, the type of mind who says: "Let John do it." John, being the State, does it all right, but at what price! The war just concluded has been principally a war against Fascism, as must be apparent to almost everyone.

The Rising Tide of Socialism

This realization of insufficiency on the part of the individual and his increasing dependency upon others came to take also other lines of direction. In short, the individual insisted that the State must assume responsibility for his welfare in all proper endeavors of life, and wherever he was not able to do so himself. Such individuals contended that this was an humanitarian obligation of the State to care for its citizens, that they must not be dependent upon the charitable support or beneficent



contributions of that minority called the "wealthy class." Great industries and sources of supply which are ordinarily productive of great wealth for a minority, it was held, must be operated by the State for the whole of the people, so they might enjoy its benefits at the least possible cost to themselves. This meant that any business or enterprise which grew to a point that its service or product became one of the "essentials" of an increasingly higher standard of living should be owned and operated by the State.

Through the State, in theory at least, every man, even the most common laborer, would become in effect a joint owner in the great enterprises of his nation. In theory also he would become a director of the activities of such enterprises as railroads, communication systems, gold mines, et cetera, by his *vote*. He would elect the men who were to officiate over this kind of government, and this kind of government is *Socialism*. Socialism is widespread in the world at this hour. It is a rising tide. Its opponents inveigh against it by calling it Communism. Socialists point out that their principal distinction from Communism—and an important one—is the suffrage of the individual, his right to vote as a citizen.

As we soberly survey this political scene, we cannot help observing that some nations that advocate Democracy are actually, in operation, rapidly approaching Socialism. By the necessity of war, the Governments of such nations have assumed more and more of the prerogatives and functions of the individual. The State began doing for him many of the things he had been doing for himself. The individual paid for it in taxes and restricted personal powers. On the other hand, he became relieved of the duties and responsibilities such functions had previously required of him. Millions not only became accustomed to this method, but they began to like it, to favor an ever-increasing patronage by the Government. Is there danger in this practice? It is a question you must honestly answer to yourself. I would like to point out that the more socialistic a government becomes in name, or in actual practice under any other name, the more powers the individual entrusts

to a comparatively few others. If these individuals have a high moral sense and are ever conscious of their *impersonal* duties and responsibilities to the citizen, all is well. If they are greedy for power and avaricious, they take the power which they acquire under a Socialistic theory of government or practice and identify themselves solely with the State. Instead of the State's becoming the people and these officers representatives of the people, they have become dictators, and Socialism has then degenerated into *Fascism*.

The big question each individual today must keep in mind is how much power must I give the State? How much must I ask the State to do for me instead of seeking ways to do it for myself? If leaders of all departments of government were *philosophers* and *benevolent*, *altruistic* characters, the man in the street would never need fear their abuse of power, no matter how much he turned over the reins of his life to them. The majority of humans having not attained such virtue, it is advisable therefore to be thoughtful and cautious in making indorsements of political systems upon which your future happiness depends. Keep always in mind the fact that man *creates* the State. The State should never supplant individual enterprise and initiative. It should only supplement it. The State must remain always but a useful machine which mankind operates for its benefit. It must never become something which manipulates society.

Let us ever remember the Biblical injunction: "In the sweat of thy face shalt thou eat bread . . ." The problem of living, the means of wresting life from our environment and attaining success and happiness must always remain principally an immediate *personal* one. Devising ways and means for shunting that responsibility is only to eventually invite disaster.

The Best Interests of Society

If a Socialist Government or a Democracy is equitably to serve the people, it must do those things which are for the best interests of the whole of society. What are such best interests or the *social good*? There are but a few basic and unchangeable ones. They are

(Continued on Page 279)



The Atomic Age

By GIBBERT L. BOSSARD, F. R. C., Ps D., E. E., Fellow, A. I. E. E.



SCARCELY have the fantastic predictions of the comic strips and pseudo-scientists been realized in such a dramatic manner as in the case of the atomic bomb. With the dropping of the first atomic bomb on Hiroshima and its consequence of horror and destruction of an estimated 100,000 lives in the devastated city, the world learned of the tremendous force inherent in the mighty atom. The atomic age thus ushered in, bringing with it visions of fantastic changes in our civilization through the controlled release of the tremendous power of the atoms, opens up new vistas of research for industrial application. This phase of it is well understood by the scientific world, together with the necessary techniques and methods of approach for dealing with the processes involved, but what is of even greater importance are the social implications, and the inherent danger of this power in irresponsible hands.

In previous articles* it was pointed out that the understanding of the electronic nature of the atom determines man's progress in his material, as well as in his psychic and cosmic world. The concepts of the Fourth or Cosmic Di-

mension, or the Space-Time continuum, or the *ether*, which are all labels for the same thing, are predicated upon the existence of Cosmic Energy. To deal with the parcels of energy, or quanta, and the nature of the atom, it is necessary to employ *intuition* upon which we erect our mathematical structures. These concepts can no longer be envisioned by our reason, but they can be experimentally dealt with by the atomic physicist, thus proving or disproving his mathematical *intuitive* theories.

The layman may approach this advance frontier of science and speculative philosophy in three ways: He may feel the subject matter so beyond his mental capacity that he closes his mind to it; or he may glibly repeat the generalities of the published account of the press; or he may endeavor through sincere study to familiarize himself with the underlying *principles* constituting the electron theory and the nature of the atom. Only the trained physicist in atomic research is qualified to deal with the complex mathematics involved.

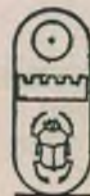
As long as atomic research was the domain of a few pioneers on the foremost frontier of science, or the favorite stamping ground of the speculative philosopher, there existed no *urgent* reason why the average citizen should concern himself with the investigation of the atom. But with the fearful demonstration of atomic energy in the form of atomic bombing in Japan and the subsequent psychosis of fear which termi-

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"The Mysticism of Modern Science," May, 1939

"Science Looks at the Future," July, 1940

"From Cosmic Principles to Material Manifestations," Jan. 1943



nated our global war with unbelievable suddenness, the fact was driven forcefully home to the man in the street that personal security from now on depends upon the *control* of this threat to all mankind. Thus fear furnishes the motive for good behavior among the peoples of the world, where two thousand years of admonition by the Christian church failed to bring a similar result. Yet in the teachings of love emphasized by the followers of Jesus, as well as by the Great of all ages, lies our hope that in the hearts of a sufficient number of human beings there has been implanted a strong desire to use the releases of atomic energy to make all future wars impossible and to bring to mankind a new era of untold benefits.

Where such a strong desire for good exists, there will be found adequate plans, formulated by capable men working in the interest of humanity, to produce the necessary action which will result in the control of all projects affecting the welfare of the world. The late President Roosevelt displayed great vision and daring in inaugurating the \$2,000,000,000 scientific gamble which made possible a great achievement, and wrested the invention from the enemy in time to avoid a world catastrophe. Dr. Vannevar Bush's report to President Truman on such a postwar scientific policy for basic scientific research in physics, chemistry, biology, and in the application of scientific discoveries to the needs of military research for national security envisions an annual budget of \$95,000,000 for this National Research Foundation. Included in this proposed program are 24,000 undergraduate scholarships and 900 graduate fellowships awarded annually to make higher education possible to those otherwise barred by financial considerations. The discovery and training of scientific talent is thus recognized as an important and essential factor in this far-reaching national security program.

The atomic bomb development is the result of not only scientific attainment; it was made possible only by the expenditure of a great sum of money—two billion dollars. It also required the building of whole new cities, the massing of over 100,000 workmen and huge stocks of materials, some very rare, dur-

ing a war period of great shortages in man power and transportation facilities. It is without doubt a monumental achievement and a lesson in world cooperation, as it required the cooperation of three great nations: The United States, Great Britain, and Canada. The fact that it also called for the greatest secrecy makes the task appear that much more formidable. From these considerations it is apparent that no small nation, such as Switzerland, Finland, Holland, or Denmark, could have mastered, at this time, quantitatively the problems involved. But this need not always be the case, as new processes and more common materials may scale these operations down to such an extent that they may come within the capacities of smaller powers.

For these reasons the work begun at the San Francisco World Conference for outlawing war and for the cooperation of nations in a common objective has been accelerated by this one single scientific and engineering accomplishment. The foolish statement that "There always will be war" is being replaced by the fear that if there is going to be another war, it will be the last one as it will destroy the world. If fear can force the unity of the nations, it must be love in the heart and consciousness of man which will make this unity a lasting one, as in time we will become contemptuous of this one fear and must substitute a greater fear, *ad infinitum*, but it is conceivable that finally we will succumb to the "devilish" machinations of our own creations, unless man will have raised his consciousness, his understanding, to a higher level in harmony with the teachings of the Sermon on the Mount. Only through love can man reach his spiritual estate and cast off the passions of animal instincts of his lower nature. To accomplish this we have to employ greater means than merely the platitudes and lip-service indulged in by millions, who have no spiritual conception of the great teachings of the Masters that have gone before them, but who feel secure in the outer form, not realizing that Cosmic Law cares nothing for the dutiful performance of ineffectual procedures.

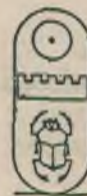
The need of the Atomic Age, more so than other preceding ages, is for the *practice of living* the good precepts and

expressing them in our daily deeds, rather than in vain intellectual repetitions of "taking-for-granted forms." Unless the emotions are reached and the spirit is quickened, nothing is accomplished. The great hope of the future lies in the direction that the scientific approach, which brought us the great materialistic advances, operating in the structural field of the atom and symbolized by the triangle, will now be extended to the study of the *cell* or the carrier of the great life force itself. The Case School of Applied Science in Cleveland has just announced a program to enter upon the investigation of the cell, but as long as science takes the fruits of *intuition*, but refuses courageously to make the source of all things a subject of investigation, it will be able to express its findings only in accordance with the law of the triangle pertaining to the materialistic side of matter.

The advanced scientist realizes that there is a first cause, a fourth dimensional world of energy, and that it expresses in our three-dimensional experience in the form of electrons and protons, which combined as atoms into molecules constitute our *real* world. By the investigation of the cell the world may be hit by another atomic bomb, namely the astounding "discovery," long known to the ancients, that there exists creative intelligence in this fourth, or Cosmic Dimension, expressing freely in accordance with *natural* or Cosmic Laws through any suitable channel. Thought energy of the human mind, formulated in plans and expressing in action, will be found to reproduce in solid, tangible achievements the mental pattern projected into the Cosmic or fourth dimension. Every achievement is the result of either consciously, or unconsciously, drawing upon this vast reservoir of Cosmic, intelligent energy. Prayer, emotionally felt as a sincere desire, carrying a clear mental concept of what is wanted, taps this Universal God-given energy; while repetition or "affirmation" continues to educate the subconscious mind of man in making the necessary Cosmic Contact and attracting the means and stimulating the energies in man to express in action the plan he so sincerely desires to see "materialized."

Until learning concerns itself with the real nature of man, and no longer considers the investigation of the "intangibles" of life as mere superstitions beyond the dignity of science, the quack, the charlatan, and the fake will continue to dominate the minds of millions of men and women, holding them in bondage so strong that they will even take human life in their fanatical belief that they are serving a just cause. Astrology, telepathy, clairvoyance, mental projection, the "supernatural," spiritualism, mental healing, and the long line of "intangibles," judged by the hold they have on the lives of millions of people, deserve the searching inquiries of the best minds in the world. Neither the majority of the adherents or objectors to these intangible phenomena have arrived at their position as the result of unbiased, true scientific investigation.

With the release of atomic energy emphasizing the need for Truth, and with it the wanton uselessness of coveting our neighbor's possessions since there exists a storehouse of Cosmic *GOODS* awaiting our command for its release, the time has come when trained specialists *should* be organized into a great fact-finding body to advance human knowledge in this field. Such specialists should be men combining scientific training and speculative philosophy (metaphysics) and capable of proceeding with an open mind, but employing the scientific method and approach to bring light into the darkness of millions of human minds, thus rekindling their faith in a Living God by backing it with a great conviction based upon true knowledge, instead of superstition or half-truth. We think of ourselves as a free people, but millions of good citizens are held in mental chains of bondage, stronger than any chains of steel could ever be. Ignorance and superstition are the great foes of the world. With a little imagination, this holocaust of World War II could have been prevented. With the solution of the release of atomic energy the need for all the prize packages, such as coal and gasoline, with their allied beneficial synthetic materials replacing the natural product, disappears as by magic, and the underlying cause of all wars—an insufficient economy—also disappears. True, we have not yet reached this



phase of atomic power development, but is it stressing our mentalities too much to visualize the result of cooperation of science working on an international scale for the common objective of making atomic power do the bidding of mankind for benevolent purposes, thus bringing about the "Four Freedoms," with a couple of more Freedoms thrown in gratis?

The psychology of atomic bombing, with its fear neurosis, has placed into the hands of world leaders not only a great responsibility, but also a wonderful opportunity to advance human values. All ideologies evaporate into thin air; communism, socialism, fascism, merely become symbols of a by-gone age in the wake of the new, bright age of electronics, with its infant—the atomic age. Atomic power seems the answer to the great waste of energy of fuel-burning engines, eliminating the need for vast gasoline storage, but it must be realized that all this lies in future research. The speculative Sunday supplements have drawn freely on the imagination to predict the changes that the utilization of atomic power will bring—all this depending upon the control of the release of this energy, the cost of the processes and materials involved and many other factors. There is no need to repeat any of these statements in this article. It might be well to point out that the atomic bomb utilizes less than one per cent of the possible energy contained in the U-235 atom. Dr. William L. Laurence, who prepared the War Department's official release covering the atomic bomb, described the intricate scientific work which led to the manufacture of the atomic bomb in his article "The Atom Gives Up," which was published in the *Saturday Evening Post*, September 7, 1940. The reader is referred to

this article, as it relates the story of the earlier researches, and the immense and complex problems faced by the scientists, and also the international collaborations involved.

Atomic energy appears to be concentrated in the nucleus of the atom. This force, confined in an inconceivably small space, has been the subject of interesting calculations which indicate that the atomic bomb contained a potential force one million times greater than the force of gravitation, but that it tapped only a small percentage of this potential power. The student of metaphysics will be interested in the fact that "atom smashing" is the reverse of the alchemist's effort to transmute one material into another, whereby several light-weight elements were to be transmuted into a heavy one, namely gold. The material used in atomic research is the heaviest known material, *uranium*, which is transmuted into the lighter materials, such as barium, tin, tellurium, antimony, and a number of others not so well known. Of course, the real alchemist's search was for a much greater objective—the transmutation of coarse human values into those of higher spiritual truths.

The difficulty of separating the unstable U-235 from its stable isotope, U-238, and the small amount of U-235 contained in a ton of pitchblende (about six pounds) are undoubtedly the reasons for the great plants and the costs involved in the present project. One fact stands out—that a new, powerful explosive has been produced at a prodigious amount of labor and a great cost. All other applications of it depend on the perfecting of our knowledge for the peacetime control of atomic energy—therefore atomic jitters are unwarranted for us who control the bomb.

CONVENTION PLANS FOR 1946

With the cancellation of restrictions on holding large gatherings, we are immediately going forward with plans for the 1946 Rosicrucian Convention which will be held at Rosicrucian Park from July 7 to 13. Many special features were already in the process of being completed at the time it was necessary to cancel the 1945 convention. We are now proceeding with the completion of these plans as well as many others. The 1946 convention, it is anticipated, will be the largest ever held in this jurisdiction of the Order. Further announcements will appear from time to time concerning it, and our members are invited now to make plans to attend. All active members of every degree are eligible to participate in the annual Rosicrucian convention.



Karma in Principle and Practice

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

LESSON TWO

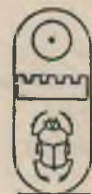


THE natural principle of cause and effect, and of pitting opposites against each other, has led to important developments. It became the instinctive basis for the first law of compensation practiced in human society. About 2000 B. C., there ascended to the throne the sixth in line of the Amorite kings. He was known as Hammurabi. He was both a genius in administration and at war. Under his guidance, ancient Babylonia reached the peak of its culture, and one of the greatest cultures of the ancient world. His contributions to the civilization of his period were numerous, and left a very definite influence upon the world. He reorganized the calendar, causing it to conform to the seasons as we know them. He introduced an equitable tax system, a taxation against the rich and poor alike. He permitted the humble citizen to appeal direct to him, if that citizen felt that the King's ministers were not dispensing justice in his behalf.

What concerns us most is that he began codifying the existing laws. He unified all of the uses, the unwritten laws, the social and other decrees and customs. He made many changes for the dispensing of justice. He had this code of laws, which was the first in the history of the world, inscribed upon a shaft of diorite, a kind of monument of

black stone. The inscription was in cuneiform, the wedgelike writing of the time. At the top of the shaft of stone was sculptured a scene which showed the king receiving his laws from the sun-god. This implied that he was enlightened in his work and that it was a decree from the Divine that he codify his laws and that he was being influenced by powers beyond himself to accomplish such work. The code provided justice for the widow and orphan, who in those ancient times, as often today, were taken advantage of because of their status in society.

A prominent principle, expressed throughout the whole code of laws, is that punishment of the same kind as his injury to others be inflicted upon the culprit. For example, if someone was negligent, thereby causing injury to others, he must experience as punishment the same effect as caused by his negligence. It is specifically related that a builder must suffer the same injuries as a tenant whose house has fallen upon him due to careless construction by the builder. Such laws of compensation are founded upon the principle that one must *realize the effects* of his own acts, whatever they may be. The evil doer must *experience* his own evil ways. It being thought that it was not just sufficient that he be punished because of his evil, but that he must also come to know what his acts produced, by experiencing the identical effects.



Five hundred years after the time of Hammurabi, Moses is related to have received the *Ten Commandments* on Mt. Sinai. It is further told that he spent forty additional days on the mountain, where he was given an amplification of the original commandments, an elaboration on their content. These later on were not written, but were said to be related verbally to Moses by God, and came to be called the *Oral Laws*. These Oral Laws, as they appear today, have been greatly influenced by modification, and the fashioning by the Rabbis through the centuries.

Ancient Principles

These ancient Hebraic laws may be found in the *Pentateuch*, the first five books of the Bible. They are commonly called the Mosaic laws. They are found to correspond closely to the code of Hammurabi. This is perhaps due to the fact that the Hebrews, having been slaves and prisoners in Babylonia, allowed their experiences with the Hammurabi laws to enter into the fashioning of their interpretation, at least, of the Mosaic laws. The fundamental principle of these Mosaic laws, like that of the Hammurabi code, is that each must experience the effect of his own acts. For example, in Exodus 21:23-25, we find: "... thou shalt give life for life, eye for eye, tooth for tooth, ... wound for wound ..."

The Egyptian *Book of the Dead* is another classic example, wherein the individual is obliged to experience the effects of his own acts as causes. The *Book of the Dead* is a title given by archaeologists and Egyptologists to a collection of funerary texts compiled and prepared for the dead, by priests of many centuries. It relates the experiences which they must expect in the afterworld, their obligations and manner of preparing for the future life, and so forth. In one of the myriad papyri of which it is composed, there is a scene called *Last Judgment*, or *The Great Reckoning*. It discloses a large hall in which are to be seen the assembled gods of the polytheism which prevailed in Egypt at the time. In the center of this hall, before the assembled gods, is a great balance or scale. On top of an upright beam, by which the scale

is supported, is seated an ape. The ape has always been associated with the God Thoth, the God of Wisdom, and, in this instance, is symbolic of wisdom. In one of the pans of the scale is a feather. The feather symbolizes purity and truth. In the other pan or scale is what appears like a little vessel or vase, and this peculiar design, almost always the same, is called the *ab*. It is a symbol of the heart.

The whole scene depicts the weighing of the human virtues after death, after the deceased has reached the next world. The heart is being weighed against truth to determine how far the acts of the departed, his conduct during his lifetime, fell short of a positive good, namely, of truth and righteousness. Consequently, there before these gods the deceased is being obliged to *experience* the judgment of the effects of his acts. It is Thoth, the God of Wisdom, who decides the degree of goodness or evil of the past life of the deceased.

In the Scriptures of Confucius, there is still another example of how good and evil, as effects of acts as causes, must be personally realized by us. A chela asks Confucius if there is any word which in and by itself will serve the practical rule of life. More emphatically, is there a single word which in its meaning alone will represent how man shall live? Confucius answered: "*Reciprocity*." This may mean that what we do not want done to ourselves we should not do to others. In the Confucian Scriptures, it is made plain that if a man has done you an injury, he shall be punished in the exact nature of his injury to you. Consequently we find that *retribution* is the basis of the Confucian law of compensation.

Kinds of Karma

From the ancient Hindu teachings has descended a Sanskrit word which signifies moral causes and effects. This word is *karma*. Etymologically, it means *deed*, or *to do*. The doctrine which surrounds this word, or of which the word is a basis, spreads to many of the other principal religions in India—Buddhism, for example. According to Buddha, the soul must continually incarnate for an indefinite period. The Buddhist ideal, therefore, is to bring about a surcease of this continual in-

carnation, this embodiment in physical form. The acts of each life, according to Buddhistic principles, become causes, and as causes they produce a sequence of effects. These effects are *karma*, and karma accumulates and is inherited or brought over from a former life. Consequently, the soul must exhaust karma before it may be delivered from the necessity of incarnating time after time in physical form on the mortal plane. According to Buddha, incarnations are like the potter's wheel, which receives impulsations from the hands of the potter who keeps it spinning. The acts of each incarnation are an impulsation which keeps the wheel of rebirth into physical form revolving. When there is no more karma, when our acts have not produced such, there are no more impulsations. The wheel of rebirth ceases its movement, and the soul is not again obliged to inhabit a body on earth.

The Buddhist says that karma is *four-fold*. There is the karma that bears fruit in the present existence, during our mortal existence here. There is the karma that bears fruit in rebirth in a future life. There is the karma that bears fruit at no fixed time, that is, which may occur in this life or in one of the many subsequent lives from now. Then there is the bygone karma. Thoughts which produce acts now in our current life result in karma in the

next incarnation. If, however, they fail to produce effects, they have become bygone karma, which implies that they have been mitigated in some way by subsequent acts. The Buddhist makes plain that the blame for our deeds is strictly our own. It is strictly a personal responsibility. We cannot transfer the responsibility to others. The Buddhist further contends that there is no escape from our own deeds; the effects must follow the causes into the heavens, into the sea, or into the earth. He points out that when we experience evil, we learn to flee from it. This does not mean an escape, but once having known what effects follow from a cause, we learn to avoid such causes.

To the Buddhist, karma as a law is inexorable. There are no exceptions, no deviations. In the Buddhist doctrines, there are two general kinds of karma: one is pure and the other is impure. Impure karma necessitates further existence, requires incarnation again in mortal form. In impure karma, the suffering is always proportionate to the deed itself. The extent of the evil of the act determines the consequence or effect. Here again, we have the principle of retribution for the act. Pure deeds of karma eventually *stop* the wheel of rebirth. The soul is liberated from further imprisonment in physical form.

(To be continued next month.)

ATTENTION HIERARCHY MEMBERS

A special period of meditation, conducted in the manner with which all Hierarchy members are familiar, will be held on November 8, 1945, at eight o'clock, P. M., Pacific War Time. (In the event war time has been discontinued, it will be Pacific Standard Time.) Each member of the Hierarchy is asked to participate at a time in his locality which corresponds to the above hour. Mark this date and the exact time for your location on your calendar *now*. Only members of the Hierarchy are to report results, marked "Personal," to the Emperor, Rosicrucian Order, AMORC, San Jose, California.

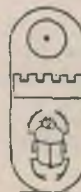
ANNUAL LODGE RALLIES TO BE HELD

The Lodges of New York, Detroit, and Philadelphia will conduct their annual rallies on the dates given below. All members are cordially invited by these Lodges to be present at all sessions of the rallies. If you anticipate attending, communicate with the secretaries of the Lodges for further particulars. The dates are as follows:

New York City Minor Lodge—Saturday and Sunday, October 6 and 7. Ethel Goldenberg, Secretary, 250 W. 57th Street, New York City.

Thebes Minor Lodge, Detroit—Friday, Saturday, and Sunday, October 19, 20, and 21. Margaret McGowan, Secretary, 4811 Second Blvd. First, Third, and Ninth Degree initiations will be performed.

Benjamin Franklin Minor Lodge, Philadelphia—Saturday and Sunday, November 10 and 11. Lucille B. Nenner, Secretary, 219 S. Broad Street.





Temple Echoes

By PLATONICUS, F. R. C.



ONE might characterize the release of atomic energy through nuclear fission as a triumph of rationalism and materialism. Human intelligence applied in the precise mathematical calculations of physicists, then elaborated in terms of massive yet intricate equipment, has succeeded in releasing the primordial forces of nature! As President Truman stated in his announcement of the atomic bomb, man has discovered a way to harness a portion of the fundamental power which undergirds and governs the universe.

The Secret Tradition of mysticism and occultism has long contended that the same energy may be directed and released through the power of man's higher personal faculties, cultivated by the technique of Adeptship. The horrific force released by the explosion of an atomic bomb is infinitesimal when compared with the power of the WORD, or Divine Logos, which went forth in the beginning of all things. This Logos power is now diffused throughout the universe, and "lost" to the great majority of mankind.

The Adept of *mystical science* is one who has *regained* the power of the Word, and is able to direct it in constructive and fully creative channels. It has been demonstrated that even the spoken word has the power to alter the status of matter, to change its basic rate of vibration and to transmute the

forces which constitute its elementary nature.

Jesus said that faith might release sufficient power to move mountains; undoubtedly He was far more literal in this statement than most Biblical students have suspected! What we are suggesting is that *man's mind alone* can become a fulcrum for the ordering and disposition of these stupendous natural forces. Considering the secrecy which surrounds the details and formulae of the atomic bomb, is it surprising that the secrets of Adeptship are so well guarded, and so inaccessible to the unworthy and unprepared?

It seems likely that within a few years all the great world powers, through enormously stimulated scientific research, will discover for themselves the secrets of atomic power. This poses incalculable problems for world strategy, diplomacy, and geopolitics. Can any effective defense be conceived to protect a nation from the terrors of atomic bombing? Obviously, a sincere effort to form a strong international organization on the basis of the world charter signed at San Francisco is one possibility. Future aggressors and disturbers of world peace could be coerced and restrained immediately by use of atomic bombs, at the disposal of the lawful international authority.

It is disheartening to note how little belief there is in the public mind that World War II was the last great military conflagration. Speculation about a third and more terrible war is very

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common, and very little confidence seems to exist in a millennium of peace. Since another great war (which we pray will never come) would inevitably call forth the use of atomic bombs and possibly even more demonic agencies of destruction, is there no hope for humanity? Have our intellectual powers finally devised instruments of death and destruction which inexorably lead to the suicidal obliteration of world civilization?

Surely one great hope for the future lies in the realms of mystical science and mystical religion. Only God can save this world from the folly and avarice striving for dominance in human nature. The spiritualization of human society, and of human thought as embodied in science, philosophy, and religion, is the only final answer to the deathward impulse symbolized by the atomic bomb.

It is instructive to note the sociological implications of the release of atomic energy. There will probably be a strong tendency to *decentralize* our collective life, to deurbanize our culture by reversing the concentration of industry and population in great cities. Urban areas are too vulnerable to attack; furthermore, in the age of aviation and vastly speeded transportation and communication of all types, there is no necessity for the teeming metropolitan areas.

The peacetime use of atomic power should gradually furnish industry and the home with boundless light and power at small cost. Eventually the working day will become shorter, and the added hours of leisure can be diverted into constructive educational and even spiritual channels. We should also remember that a host of other discoveries lie beyond the secrets of the atom! An electrical engineer, member of the Rosicrucian Order, stated to the writer that a beam of sunlight contains sufficient power for most of man's daily energy requirements, and that the harnessing of this latent power and its utilization for the benefit of all peoples is a development of the not-too-distant future.

The intelligent use and distribution of these new sources of power should greatly increase the productivity and

commonwealth of all nations. Ultimately these remarkable scientific discoveries, *if morally and spiritually directed*, should provide the necessary material foundations for the ideal societies envisioned by Plato, Sir Francis Bacon, Edward Bellamy, and other timeless social prophets.

The successful debut of the atomic bomb has enhanced enormously the prestige of science as a method and technique in the solution of human problems. Many who have worshipped the forms and symbolic idols of external religion will now transfer their devotion to the golden calf of "Scientism." Orthodox religion will suffer more setbacks until, perhaps, as Bellamy prophesied, by 2000 A. D., most contemporary sects and orthodoxies will simply have died out, for want of believers! Moribund dogmas and obsolescent theologies will seem completely irrelevant and out of place in the scientific, rational epoch of atomism.

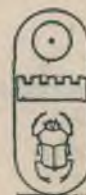
However, the spiritual aridity of typical scientific research will not answer the needs of the heart and soul of mankind. In keeping with the spirit of the new age, we predict the rise of a wonderful mystical science and inward religion, not unlike that foreseen by Bacon in his *New Atlantis*. In the vanguard of those exploring, mapping, and cultivating in the true scientific spirit, the promised land of the inner life will be, as ever, the Rosicrucian Order, AMORC.

* * *

Wisdom is the result of personal experience, which may be attained in spiritual matters only by entering into a divine state of consciousness, to be sought within.

* * *

Manuel M. Sunyer, newly-appointed Director of the Spanish-American division of AMORC was born in Buenos Aires, Argentina, on December 12, 1896, of Spanish parentage. His father was an architect, and after completing his professional assignment in Argentina he returned with his family to Barcelona, where the young Manuel grew to manhood. He studied engineering and building construction in a technical school, and became a specialist in ceramics, in the use of decorative



tiles and pottery in all types of construction.

At the age of eighteen Señor Sunyer left Spain and established residence in Havana, Cuba, where he prospered as a general building contractor. There he met the lady who became his wife, Inez. In 1936 the Sunyer family moved to Miami, and immediately applied for American citizenship, which they received in due course. For several years Frater Sunyer continued the application of his skills in artistic tile construction, then during the war served for a time as a government censor. For two years before joining the staff of AMORC he was foreman of hull construction in a Miami shipyard making crash boats for the air forces. During this period he created several devices which greatly speeded the fabrication of hulls, and saved the government many thousands of dollars.

For more than twenty years Frater Sunyer has been a student of mysticism and philosophy, but it was not until 1939 that he was led to the portals of the Rosicrucian Order. A Spanish friend, Frater Mariano Cuesta, was the channel for his introduction to Rosicrucianism. In 1944, as an official of the Miami Chapter, Frater Sunyer had the solemn and moving duty of conducting the Rosicrucian funeral service for his departed friend, Frater Cuesta.

The new Director of AMORC's Spanish-American activities sees in his position a great personal challenge. There are remarkable potentialities of growth and service in this sector of the Order's work, and Frater Sunyer sees his mission as being an instrument for the maximum development of the Spanish-speaking peoples of this hemisphere. He is confident that Rosicrucianism will be one of the strongest means for encouraging a spiritual kinship between the two Americas.

On the personal side, Frater Sunyer is a true Spanish gentleman, and a very cooperative and enthusiastic staff member. He is very proud of his wife and children, numbering five girls! Mr. and

Mrs. Sunyer have two older daughters, Inez and Rosario, ages 19 and 15, and triplets, Martha, Teresa, and Lourdes, age 12. When kidded about his large feminine contingent, Frater Sunyer's stock answer is, "Si, no fruto; todas flores;" which literally translated is, "Yes, no fruit; all flowers!"

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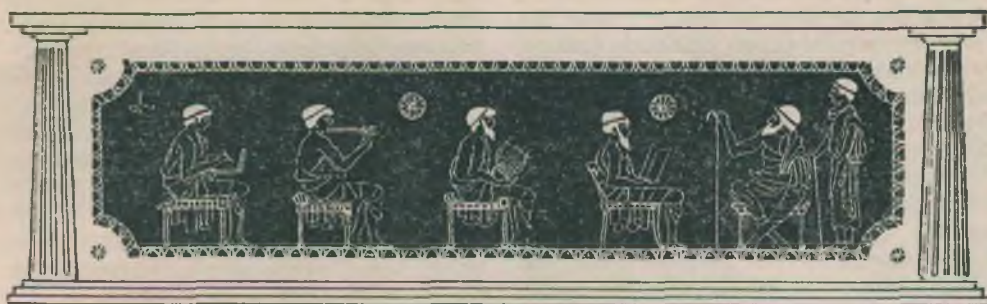
Although everyone is immensely relieved that the war has come to an end, there was considerable surprise that it terminated so early in 1945. The generality of opinion was that it would last well into 1946, or even early 1947. The ancient prophecy of the Great Pyramid, mentioned in a previous issue of this column, held that the destructive phase would not end until early 1947, and that the broad contours of the New Age would not be fully in view until 1953.

Regrettably, it is evident that *destruction* has not yet come to an end. There will be innumerable tensions incident to the occupation of Japan and her outlying aggrandizements. China rests upon a precarious internal situation. In Spain, Greece, Italy, France, Belgium, India, and elsewhere in Eurasia the kettle is boiling, and civil tension and strife are distinct possibilities. As in the cycles of nature, the phase of tearing down and reduction to constituent elements has not yet been completed, and the strong impulse for rebuilding will await, as it were, a more complete clearing ground, or preparation of the soil.

These natural processes of social evolution are painful, and evoke compassion and sympathy from those of us who are not intimately concerned with them. However, peoples of the Americas can do and give much toward the rehabilitation of Europe and desolated parts of Asia, and each of us should seek some way to help, perhaps through gifts of food, clothing, and money. Since we are now, more than ever, One World, it behooves each esoteric student sincerely to make his personal contribution to the rehabilitation, upliftment, and spiritualization of all humanity.

▽ ▽ ▽

"The most discouraging thing in life is the approach toward the unfinished end. This perhaps, more than anything else, prompts the hope in a hereafter or future life."—*Validivar*



SANCTUM MUSINGS

A VISION OF GOD'S PLAN FOR THE WORLD

By THOR KIIMALEHTO, Sovereign Grand Master



WHEN we see the havoc wrought by man in this conflict and war, we cannot help asking the questions, "Is this the being created in the divine image? Is this destruction of people and their peaceful living necessary? Is this the life God planned for his human children?" We are farther away than ever before from the Land of Heart's Desire. Is the Golden Age—the age of Peace and Love and Joy—a myth, a chimera, a dream?

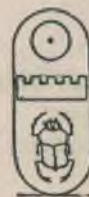
It is true that struggle is necessary for development. It is true that we must regard life as a glorious adventure. It is true that what we consider evil has its function in the divine scheme of things. It is true that we must be able to comprehend the complete situation from all possible angles or viewpoints in order to realize the harmonious whole.

Life today is not as God meant it to be. God did not require that brother should kill brother. God did not mean that huge sums of money should be spent on armaments and tools of destruction. *He* did not plan a nationalism so intense and arrogant that a natural blending of cultures becomes impossible. Race hatred, tyranny, and greed seem to be rampant everywhere. Corruption in high places is a common

occurrence. Selfishness and indifference among those who should be alert have given the forces of intolerance a strong foothold. The democracies of the world, with the exception of the United States, have revealed their inherent weakness in a crisis and have lost their position of influence and power. Under our very eyes an epoch is drawing to a close. Under our very eyes the balance of power is changing.

No matter how nations act, God's plans do not fail. In the eyes of God a thousand years are as a watch in the night. An incarnation is only a day in the life of a soul. Eventually men must learn to live with one another in peace and harmony. Men must learn that true freedom lies only in harmony with the divine will, that true self-expression lies in realizing one's sonship to the divine.

Man is so slow in learning these few simple lessons that one wonders where the difficulty lies. Is it that the workers in the Lord's vineyard are too few? Is it that the lessons of love and service and brotherhood are too difficult to understand? Is hate more delightful than love? Is selfishness more attractive than service and brotherhood? Are the rewards of righteousness inferior to the illgotten gains of iniquity? Are the ape, the tiger, and the serpent more attractive than the dove of peace?



Come now, let us reason together, pleads the prophet. What is it that the Lord requires of thee? But to do justice, to love mercy, and to walk humbly with the Lord, thy God. All ye that are weary and heavy-laden, come to me, says the Christ, for my yoke is light.

What is life as God means us to live it? What would the world be like if nations obeyed the laws of God and monarchs ruled in the spirit of the divine father? First of all, the earth would be a paradise of love and beauty. Wherever one turned there would be gardens and orchards, fair parks and winding paths. Wherever one walked, one would hear the song of birds, the playing of fountains, and the murmuring of brooks. When weary, one could sit under the spreading trees. One could move easily from land to land. There would be employment for everybody. Each human being would do the work that his degree of evolution permitted and that his development required for the flowering of his talents. Exploring the resources of sea and earth and sky would absorb most of man's energy.

When such a time comes, there will be time to spare for every interest that a man could possibly have. There will be time for husband and wife to cultivate true comradeship, for parents and children to understand each other. There will be time for many friendships, for the cultivation of the arts and sciences as hobbies and leisure interests, for the creation of beauty, for extensive travel, and above all, for the cultivation of the inner self, man's divine faculties and potentialities.

Education

Education will be threefold: helping the child to find himself, helping the child to find his place in the world, and helping the child to begin his journey on the road to illumination. Seeing the world will be part of the education of every human being. The ships of the Navies will be converted into floating schoolhouses. By the time a young man reaches adulthood he will know the world from actual contact, not from reading books of geography and travel and looking at pictures of the Alps or of the jungles of Africa. The nations of the world will be like instruments in a

universal orchestra. Each will play its distinctive note in its culture, customs, and contributions to civilization. Nations will vie with each other in hospitality and generosity. The doors of all universities will be open to the inhabitants of the world. The only requirement will be capacity to learn and a useful motive in learning.

With the whole population of the world being educated and permitted to travel, with all the waste places of the world being turned into gardens, with all the sick and aged given proper care and attention, there will be a loving task for every human being. In the morning of life each human being will concentrate on developing his talents. In the afternoon of life he will give his talents as a gift to the world. In the evening of life he will seek divine illumination and the cultivation of his higher powers. There will be no cemeteries, and no ancestor worship. Everybody will know that there is no death. All forms of implements of warfare will become museum curiosities. Difficulties will be of a constructive nature. Men will concentrate on conquering Nature, on stabilizing climate and temperature. Education will concentrate on wiping out the evils of alcohol and opium, and contagious diseases, on helping human beings to overcome the handicaps of temperament and character and environment, on helping human beings to become creative.

The Arts

Every community will have its orchestra, its choir, its exhibition hall, and its forum. Every community will have its social hall, its university for the people, and its place of worship. Religion will be universal. All the Avatars of God will be equally revered, and their teachings appreciated. The Upanishads, the Bhagavad Gita, the Book of Psalms, the prophets, the parables of Jesus will be the heritage of every school child throughout the world. Music will be an intrinsic part of education, of religion and community life. Man will praise God in song, in poetry, in dance, and in works of art. He will praise God in innumerable deeds of love and kindness. Education will aim at making all children receptive to divine inspiration. No talent will be lost.

Every genius will add a star to civilization's gleaming crown. The aim of the dance will be to help man achieve ecstasy and symmetry. In music he will try to reach the higher planes and endeavor to register the music of the spheres. In poetry and literature man will express in memorable form the great laws of the universe. In science man will experiment in the realms untouched at present.

The Outstanding Citizen

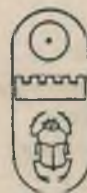
The illuminated man will be honored. He who has gone farthest on the path to divinity will be the outstanding citizen. The many-sided genius will be the man sought by the rulers. Our young men will aim to emulate great personalities like Aristotle who left his imprint on every branch of science; like Leonardo da Vinci, equally gifted in painting, sculpture, and engineering; like Francis Bacon, who achieved fame as a poet, playwright, judge, philosopher, and scientist. Our young women will emulate Deborah, a wife and mother in Israel and yet a judge under a palm tree. Or they will emulate Elizabeth Browning, a poet and wife of a great poet in a union more glorious than that depicted in fairy tales; or Madame Curie, the winner of the Nobel prize for discovery of radium, the wife of a scientist equally great, and a mother of two daughters, the elder a scientist who also succeeded in winning a Nobel prize.

Marriage problems will disappear. It will be unnecessary to marry for money, or social position, or security. The boundary lines of sects and creeds and nationalities will be meaningless. Young people will marry for love alone. They will be united in their love for each other, in their children, in their work together for their community. All mankind will be striving together to transcend the physical plane. All will be prepared to work with the next wave of human evolution. What task can be nobler than to help God in the work of creation? What task can be more satisfying than to help human beings evolve?

Fulfillment of the Ideal

Is not this picture of life as God meant it to be, as it will be, a soul-satisfying and inspiring one? Do you think it an idle dream? Do you think it impossible of fulfillment? Dear Friends, it is no idle dream. It is not impossible of fulfillment. It is the Divine Plan. If human beings want it and are willing to cooperate in bringing it to pass, the vision will become reality and actuality. How shall we bring this glorious dream into manifestation? Very easily, brothers and sisters. We can resolutely turn our backs on the holocaust of modern civilization and start today. We must cherish this dream in our hearts. We must make the place in which we live an abode of love and beauty. We must live the ideal life and instill in our children the highest and noblest ideals. We must work unremittingly at the perfection of our characters, and encourage the artists, the musicians, the writers, and the scientists in our circle, and in our own community. Let it be our own ambition to do the will of God on earth and among men.

Thoughts have wings and have infinite power. They can penetrate the furthestmost ends of the earth. The first ray of the sun heralds the brilliant dawn. A little cloud no bigger than a man's hand can grow into a refreshing shower. A little community of light and love can inspire the world. We are not alone. There are groups throughout the world that cherish this dream, that seek the way to God, that are children of light and love. If we contemplate the obstacles and difficulties, we shall be dismayed. We refuse to see the host arrayed against us. We keep our eyes steadily fastened on the divine light. We do the task nearest at hand. We hold the thought of love. We send forth our love as far as we can. Race and sect, creed and color do not exist for us. We are all God's children. We teach by precept and example. We let beauty illuminate our lives in every possible way. We learn the great lesson of working patiently toward a great ideal although the results may not be immediately apparent. Where the divine seeds are sown, the results are inevitable. God cannot fail!





Okinawan Religious Beliefs

By SGT. JAY J. KANESHIRO, F. R. C.

Note to Reader: The following article is by a Japanese-American and Rosicrucian, serving in the Armed Forces of the United States. His letter, which follows, makes an excellent introduction to the article itself:

"Dear Frater:

"In our drive to the Japanese homeland, we have taken the first step in occupying the main island of the Ryukyus, Okinawa Jima. Besides the grim remains of devastation in the wake of our troops, there are mute evidences of peculiar customs which have existed here for centuries.

"Okinawan religious practice is one of them. I have taken special interest in finding out the various customs and history of these people, as my parents came from Okinawa, and I am beginning to see some of the influences on my early childhood.

"I am enclosing an article in which I thought other Rosicrucians may be interested, for publication in the *Digest*.

Fraternally yours,"

(Signed) Sgt. Jay J. Kaneshiro, F. R. C.



RELIGION, as practiced by the Okinawans, is a mixture of the primitive nature worship and ancestor worship, with only a half-hearted interest in the various introduced religions. Nature worship is still widely observed

by the older generation, who believe that their gods exist on mountain and hilltops. Their places of worship are usually hilltops where a rock has been sanctified by offerings, incense, and prayers. They pray for a person who is ill, for a safe journey, and for any other fortunate or unfortunate circumstance in their daily life. From this they have gradually evolved the idea

that their life has been preordained, and that any unfortunate circumstance in life is accepted religiously.

The date of the introduction of ancestor worship is not definitely established, but it is believed to have originated in China or the Malays. This is the prevailing religion as practiced by the majority of the Okinawans. The burial vaults, in which the remains of the ancestors are entombed, consequently, are the center of interest, and profound respects are paid to the departed spirits at these tombs and the ancestral tablets are kept on the family altar. Each family has a tomb either elaborately built, or merely a cave in the side of a hill. They have the basic Chinese or Malayan patterns—the ka-

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menoko or turtle-back representing a womb and that the spirits return to their place of origin, and the *hafuu* or box type.

The Okinawans believe that the spirits of the dead live in the tombs, and that they guide and help the household in its daily activity. Once a year during spring, a day is set aside for thanksgiving. Members of the family visit the tomb, make offerings of food, and have a family dinner. On July 7th, by the Chinese calendar, there is a general cleaning of the premises of the tomb. Then on the 13th and 14th this is followed by the *shoro mukai* or the day of the reception of the ancestral spirits. This is a day of sacredness and rejoicing. The gates to the homes are lighted with torches to welcome them, and after offering samples of food with prayers, at the family altar, the happy reunion is concluded with a family party. Then on the 15th, the family sends the spirits back to the tombs by bidding them farewell at the gates and also with offerings of foods. (This practice was discontinued in 1944.)

The combination of nature and ancestor worship, especially the latter, have encouraged filial piety, respect for the aged, and doing kind acts. Evil acts, according to the older generation, result in harmful effects upon the children, and thus, they are prone to be law-abiding.

Other religions extant in Okinawa have been introduced from Japan. Zen Buddhism or the religion of contemplation, which was introduced about 400 years ago, was very popular until the invasion by the Satsuma Clan of Kyushu, Japan, who practically abolished it. Temples still exist and a greater part of the population frequent these places of worship.

During the early Meiji era, 1868, Tenrikyo, a form of faith healing, was introduced. Although there are many followers of this religion among the peasants in Japan, it does not find very many adherents among the Okinawans. Shintoism, or emperor worship, was strongly advocated throughout Japan since the beginning of the China Incident in 1937. For the Okinawans, Shintoism was taken up in conforming to Japanese policy, and recently they

started to attend the shrines to pray for the safe return of their sons or husbands. Confucianism was observed by the thirty-six Chinese descendants of Confucius at Naha and Shuri. The worshippers wear a red or yellow cap according to their degree or rank, and utter prayers in Chinese.

Christianity was introduced by a Bethlehemite about a hundred years ago. Catholicism is unpopular because of its very orthodox teachings and direct conflicts with ancestor worship. The more popular Christian sects are Methodists and Baptists which average one hundred members respectively at Naha, Itoman, Nago, and Yontan.

As a general rule, however, the older generations who also influence the younger people, go to any convenient place of worship. Many also believe that individuals born under certain signs of the Zodiac should attend a temple in the West or the East regardless of sect; and consequently, certain temples are very popular. The most famous temple in Okinawa is called the *Futema Gongen* at *Futemma* in the village of Ginowan. A story is told of a very beautiful and spiritually pure virgin who avoided the public gaze. One day a young man determined to see the girl, received the aid of her younger brother who yelled for help; thus distracting her and enabling the admirer to look at her. When she found that she was discovered and finally seen by evil mortals, she fled and disappeared into a cave. Today, a temple houses this cave. The locality is worshipped by the people of Okinawa as sacred and pure, where only a divine being could have trod. The people in the vicinity of the Futemma temple believe that they are protected by the graces of the virgin, who is now considered as a divine personality.

In connection with the religious practices it is also interesting to note that the older Okinawans do not believe in cremation. They take a very personal attitude. Their argument: "Why cremate and suffer? Isn't death enough?" To prevent suffering, then, is the reason for the entombing of the dead. The younger generation, the educated, and those in the cities have practiced cremation for their dead. Crematories were



established by the prefectural government in the various districts, but some of them have never been used to date.

One of the superstitions worthy of note is the belief in evil spirits or harmful influences especially at road junctions. The people have placed large rocks at these places to ward off the evil spirits. The name of some chivalrous

character may be inscribed on it, and it signifies that there is no enemy in any direction. This custom exists on the Japanese island of Kyushu, and also in China. According to another superstition it is considered an evil omen for one to see or even dream of a Buddhist priest. Such priests are therefore avoided.



Attraction

By THEA BRITON, F. R. C.



EVERYTHING is here in this world — everything that was ever created, all intermingled, standing, floating, side by side, each among others, interpenetrating one another.

We pick out the units we are able to see or comprehend in somewhat the same way that a magnet will sort out steel from a huge mass of matter however mixed and jumbled together it may be. The magnet attracts the steel and the steel strives to reach the magnet. Between the two powers they meet and find each other.

So also a plant picks out and assimilates just the elements necessary to promote its particular growth, ignoring the rest as if it were not there—so far as the plant is concerned, it is not there.

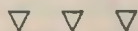
Each one of us attracts and is attracted by certain essences, qualities, and realities which inevitably approach us, sooner or later, to make us more nearly complete. Each high quality we attract adds itself to us and makes a greater whole. This in turn attracts a still higher quality of which we were not capable earlier. More highly equipped, we attract and add something

more, and so on. That is evolution! It is rather like compound interest.

There is nothing monotonous about the process either, as the combinations and permutations are infinitely varied. An artist starts a picture with three primary colors, but his finished masterpiece shows an endless variety of colors and shades, each of which contributes its little to the whole.

A masterpiece is a work of art executed with mundane materials but with those same materials manifesting at a higher rate of vibration than is usual. It is this stepping-up of the inherent vibrations which creates the magnetism which attracts and affects all who behold such masterpiece.

The difference between an ordinary work of art and a masterpiece of genius lies in this accelerated rate of vibration. Have you ever played a gramophone record very slowly, so slowly that it drags along? However bright and cheerful the tune, this retarded tempo makes it mournful and melancholy. Then step it up quickly and the tune is immediately as it was meant to be—lively, quick, happy, and cheerful. Yet it is the same tune, the same rhythm, but played at a higher rate of vibration. Well, that is the difference!



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They will ask thee how to traverse life.

Answer: Like crossing an abyss, upon a taut string, beautifully, carefully, and fleetingly.—From *Leaves of Morya's Garden*.



“The Dweller on the Threshold”

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

(From *Rosicrucian Digest*, December, 1933)



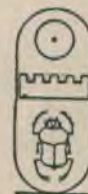
THROUGHOUT the ancient Rosicrucian records and writings of a ritualistic and ceremonial nature, there is frequent reference to “The Dweller on the Threshold.” In fact, this term or phrase is so distinctively Rosicrucian, and so esoterically significant that it is often used as a means of identifying anything of a ritualistic or ceremonial nature, or any mystical principle that is distinctly Rosicrucian. It is a companion phrase to the other well-known Rosicrucian expression, “Crossing the Threshold.” Rosicrucians of the last century in some lands would often identify each other by casually speaking of the *Threshold* in any philosophical, religious, or mystical discussion that was taking place, and immediately those who were Rosicrucians would show by an expression on their faces that they recognized the word, and then one or the other would ask whether they had ever “met the Dweller on the Threshold,” or whether they had ever “crossed the Threshold,” and so on.

These phrases have become so popular that they are no longer secret ones, and I am not violating any of the secrets of the higher Temple Initiations of the Rosicrucian Order by stating that on the occasion of such initiations the Neophyte who is to be accepted into the Temple has to cross the Threshold and has to meet the “Dweller on the Threshold.” However, all of the Rosicrucian

references to the Dweller on the Threshold are not references to the Temple Initiation only, but to a Cosmic or esoteric condition wherein every advancing Rosicrucian sooner or later discovers that there is a symbolical character known as the “Dweller on the Threshold.” It is of this symbolical character and the esoteric principles involved that I wish to speak at this time.

In order to understand the esoteric principles involved in *crossing the Threshold* and meeting the character that dwells thereon, we should realize, first of all, that there are a multiplicity of *Thresholds* in our lives, and that some of these, or a majority of them, are of the material world, while a portion of them—and perhaps the most important ones—are Cosmic, or psychic, or spiritual, however you may wish to name them. In other words, throughout the life of every mystic who has started on the path of unfoldment and illumination, there are incidents that bring his feet to a threshold of some kind, and almost daily such a student comes face to face with the Dweller on the Threshold.

These *Thresholds* are crucial periods in the life of every student and adept, and we may as well be frank and not conceal the fact that even the most advanced and most highly evolved of mystics suddenly find themselves on the very edge of a threshold, and very often face to face with the “Dweller on the Threshold” when they least expect it. In other words, the attainment of



greater knowledge and unfoldment, and the advancement along the path to the highest grades of understanding and psychic power, do not prevent those sudden crucial conditions which constitute genuine *Thresholds* even to the most illuminated. It is true that the more advanced the student is, and the more carefully he has arranged his life and directed his affairs, the less often he finds himself at the Threshold, and the more he is developed and strengthened for Cosmic and psychic powers, the more easily he *crosses the Threshold*, or avoids it and escapes from the unpleasant effects resulting from any conflict with the "Dweller on the Threshold."

By this it will be seen that both the new student or Neophyte, and the advancing adept must guard themselves against errors of judgment, errors of thoughts and acts, when on the very edge of the Threshold, or when face to face with the "Dweller on the Threshold." The adept, however, has the advantage of having been well-trained and well-prepared for this condition, while the Neophyte does not always understand what he should do, and therefore is less qualified to avoid the errors. The great Cosmic changes that are about to take place, and which will take place throughout the world, will bring more of the Neophytes and adepts face to face with the Threshold and the Dweller thereon than at any other time in recent years, and it is our duty to prepare our members, and even to help those who are not members but who are seekers for the path, to understand some of the principles involved.

I have just said that the Threshold is ever near, and of many forms and conditions. Hundreds of times in the course of a year the average student on the path and seeker for Light finds himself face to face with the open doorway. Conditions around him, personal problems and trials, and often the voice of the Tempter, urge him to step across the Threshold into the open passageway, and to enter the *chamber* that lies on the other side of the Threshold. Often, also, the *still small voice within* warns him not to cross the Threshold, but to hesitate, to listen to the voice within or the Cosmic urge through intuition, and to retrace his steps and go back from the Threshold. The moment anyone crosses

such a Threshold, however, Karmic conditions are *immediately created* either for good or evil, and the price must be paid, compensation must be made, for stepping across the Threshold and entering the strange *chamber*.

It is here that the individual comes face to face with the "Dweller on the Threshold." I prefer the phrase "Dweller at the Threshold," for the Dweller is not always on the Threshold, but often just within the mysterious *chamber* and can be seen or sensed as one stands upon the very Threshold ready to enter the *chamber*.

In our mystical ceremonies the Neophyte who crosses the symbolical Threshold of initiation is warned by the symbolical character that dwells at the Threshold (as a representative of the *still small voice within*) to "choose ye your way to Light or Darkness!" The chamber itself is always dark, and the person who has entered it finds himself in a quandary, for he knows that his next few steps will be important ones, and that as he stands at the Threshold and chooses he will either step into Darkness and create evil Karma for himself, or step into Light and create fortunate Karma.

Whenever any of us are facing some personal problem, and we allow ourselves to pause in hesitancy trying to decide whether we should do that which something outside of ourselves tempts us to do, or do that which something within us tempts us to do, we are at that time face to face with the Threshold. It is during this pause of hesitancy that the individual must choose whether to go on his way into Darkness or into Light, and the "Dweller on the Threshold" is there for the purpose of testing and trying us. One moment he tempts us to listen to the voice of Light. He appeals to us to listen to the fascinating and tempting words of deceit and deception, and then urges us to listen to the beautiful golden words of truth. We, *alone*, standing there in hesitancy, must decide whether truth or untruth, Light or Darkness, shall have the victory.

All through our lives we come face to face with this trying situation at the Threshold. We may be in need of worldly things when suddenly an opportunity comes to us whereby we may

have the things we seek. We pause to reason and to analyze, and in so doing we step up to the Threshold and wait. While we are waiting and trying to reason what we should do, the voice of the Dweller urges us to remember our moral obligations, our ethics, our code in life, our high principles, and our promise. Then the Dweller tempts us with a beautiful picture of the happiness that will come through casting aside our ethics and our morals, by ignoring for the time being our avowed principles and purposes. He tries to make us believe that on this one occasion and in this one circumstance we may evade and avoid our obligations, that we may cover up our error, and may indulge in the deception and still be happy. The Dweller presents both sides to us with equal interest and fascination. The decision lies with us, and as we choose we create our Karma for the future.

We read a letter or read a book or hear a statement made that casts some doubt upon the goodness of our studies, of our principles, of our high ethics, or of our ability to attain the better things of life. As we listen to these arguments or read them, we suddenly find ourselves standing on the Threshold again with a great mysterious chamber of darkness before us, in which dwells the truth or falsity of the things that we have just heard or read. We feel that we must cross this Threshold and go into the chamber and find the truth. The Dweller at the Threshold observes our hesitancy and

urges us to cross the Threshold, enter his domain, and listen to his dual arguments. Once we have made the decision the victory is either for Light or Darkness, happiness or sorrow.

The mystic on the path, young or old, is tempted frequently by those things

that bring him to the Threshold and leave him in a serious quandary — perplexed, puzzled, and sorely in need of advice. The more developed is his consciousness and his attunement, the more subtle are the Thresholds which he approaches, and the more difficult it is for him to decide, but always he is left alone to decide for himself, and always must he be the creator of his own career, the builder of his own life, and the maker of his own Karma.

Those who dwell for any length of time in this great chamber of darkness without coming to a decision, or who come to the wrong decision, are surrounded by the obscurity of the night, and the closing-in of the shadows. This may last for days and weeks, and during that time the individual is in mental and spiritual misery, and his mind is filled with doubt and skepticism, with suspicion, and even

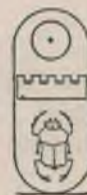
with envy and hatred. It is a joyous period for the forces of evil, and a sad period for the kingdom of the Light.

To be prepared, the young Neophyte and the advanced adept alike must be forewarned of the fact that there are such Thresholds and such Dwellers thereon. Therefore be they ever mindful of their powers to reason and think

Names and Their Meaning

This month we are presenting information on the origin of a few famous sobriquets. Our authority: **NAMES AND THEIR MEANING** by Leopold Wagner, and encyclopedias.

- **The Maid of Orleans**—Joan of Arc, who effected the capture of the city of Orleans from the English.
- **The Lady Freemason** — Elizabeth St. Leger. She became a problem to the Freemasons when it was discovered that she had overheard the proceedings of one of their assemblies; as a solution she was initiated into the rites of the Order.
- **The Weeping Philosopher**—Heraclitus, because he spent the latter years of his life grieving over the folly of men. He held that all things are in constant flux. Because his writings were considered obscure, he was nicknamed **The Dark**.
- **The Laughing Philosopher** — Democritus, because he jeered at the feeble powers of man. The most learned man of his age (500 B.C.). His system of philosophy is known as the **atomic** system, and he boldly applied his theory to the gods themselves.
- **The Angelic Doctor**—St. Thomas Aquinas, a distinguished scholastic theologian. He was of the family of the Counts of Aquino, but chose to be a monk. At Cologne he pursued his studies in such silence that his companions called him the **Dumb Ox**.
- **The People's Friend**—Dr. William Gordon of Hull, a philanthropist, on whose tombstone this name is chiselled.



and of the greater ability to listen to the still small voice within and to determine which is the spirit of truth speaking and which is the spirit of the world and of materialism and of deceit and darkness. It is seldom, indeed, that even the adept, let alone the Neophyte on the path, is able to determine which voice is speaking to him at the threshold. Very often to ease his conscience the student will pretend even to himself that he thought that the glowing, fascinating temptations of the material world were possibly the whisperings of the still small voice and that he believed he was doing right or deciding correctly. But he seldom really deceives himself and, of course, he never deceives the Cosmic, and the Karmic law works whether one is self-deceived or not.

It is notable also that each and every trial at these thresholds is an important crisis in the life of one on the Path. There is more to and behind each one of these events than is just associated with the incidents. In other words, whenever a decision is made one way or the other at the threshold there is more involved than merely the results pertaining to the matter that was being analyzed. Each time that the decision is wrongly made, there is not only the creation of Karmic debt that must be paid but there is a weakening of the morals and of the integrity, the power, and the development of the inner and outer selves, and vice versa. Whenever the decision is proper and in accordance with the spirit of truth, it is not only a victory for the individual in his material or other affairs associated with the problem, but it is a moral victory for the power and development of the inner self and leads to a notable advancement along the Path. Each such victory is like a stepping stone that lifts the individual to a higher plane and gives him richer spiritual reward than he may ever anticipate.

The individual who allows himself to

be tempted by the Dweller on the Threshold to yield to the worldly things or to break his promises, violate his obligations, set aside his moral and ethical code, or nullify his ideals for the time, steps down lower and lower in his development and inner progress, until after a number of such sad experiences, the inner self is stifled, the still small voice is muffled, the master within is imprisoned and the spiritual psychic self is made to retrograde. Such persons become, in a Cosmic sense, *lost souls*. They must be redeemed and saved by the esoteric process of regeneration. If they go out of this life without having become completely regenerated their next incarnation is a lower state of worldly, moral, mental, and physical conditions, and they find themselves surrounded by obstacles and by every deterring factor and must battle their way through great hardships to lift themselves to even the next plane of development.

On the other hand, those who constantly are victorious and win their battles at the threshold achieve more power and more Cosmic assistance in their development and become the great masters and adepts in this life, and when the time for transition comes they find themselves properly prepared for the next incarnation which begins with blessings, with advantages and qualities that enable them to occupy a happier and more successful position in life. We should not be surprised, therefore, to find that the symbolical crossing of the threshold is an important feature of all Rosicrucian temple initiations; for the initiation into the Order is truly the choosing of a way out of darkness into Light and is the culminating act of a decision that is for the better and is a moral, ethical, and psychic victory for the individual. For this reason the Threshold and the "Dweller on the Threshold" are significant words and terms among Rosicrucians.



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October
1945**

Tolerance and cooperation should be the order of the day. Wherever and whoever we may be—Africa, Asia, Europe, Australia; black, white, yellow; politician, statesman, lawyer, doctor, businessman, housewife, nurse, factory worker, farmer—is it not possible to cultivate and practice good will toward one another?

—Albert Erengwa Iyeh

TOMORROW IS HERE

(Continued from Page 258)

determined by what we may call *physical, mental, and moral necessities*. Certainly it is proper for a government or system of political philosophy to strive to guarantee the individual the right of personal livelihood, of sustenance. A government would most assuredly also be working for the best interests of society when it would be furthering the advancement of knowledge and the cultural development of all of its citizens. The moral necessities or spiritual expressions of the individual come within the scope of religion. In this realm a government is best serving society when it permits religious freedom, so long as religion confines itself to the spiritual needs of men, and divorces itself from temporal power, and also so long as religion in its practices does nothing to undermine the physical and mental necessities of society generally. Those things, then, it would appear, are the things which a government must do for the best interests of society.

In the months to come, however, on every side we will hear expounded by "rabble rousers" and "political demagogues," so-called other necessities for society. They will claim from atop soap boxes on the public square or in front of microphones in nationwide radio hook-ups that what they and their groups propose is for the benefit of the whole public good. People who are less thoughtful will vote them into office. Once in office they and their minority *pressure* group will use all of the resources of the State to further their particular limited interests, at the expense of the *necessary* interests of society. They will dissipate the resources of the treasury and will restrict government functioning except as it serves their ends.

No minority group, that is, a body of persons having some objective which is not related to the basically necessary interests of society which we have set forth, should be allowed to come into power. Each time you hear a political speaker expound a cause that he insists should be embraced by government, measure it not by its value to any particular group but by these essential *goods* of the whole society. Unless a

group can cause the majority of the people to desire voluntarily what they advocate, they must not be permitted to foster their aims as law upon society. Once you know what are the basic *goods* of society, the necessities, you cannot be misled by high-blown oratory. Often persons are engulfed by political oratorical persuasion or ranting, only because they have no definite conclusions or firm convictions themselves. Be moved first by your own thoughts.

What Makes for Tolerance?

It is vitally essential at this critical time that each man and woman be *tolerant of differences*. It is instinctive that we are partial to our own kind and inclinations. Whatever we are or believe, we are inclined to think is of the best. We are reluctant, unless we suffer from an inferiority complex, to disparage the interests and the nature of ourselves. This has its psychological advantages, but it is likewise potential with great danger. We become susceptible to the harangue of those who attack whatever is different from their own nature and likes. Whatever is has a right to be, unless it prevents something else from being. No race is superior, no religion is superior by Divine standards, simply because man has no agreement on what are Divine standards. Consequently, the only manner of evaluating them is by their pragmatic effect, their influence upon the basic necessities of society, which we have related.

Even if the majority of people are not in favor of a system of thought or an abstract philosophy, for example, it is not to be condemned or prevented from being. To condemn something only because it is different or not intellectually accepted by the majority is to thwart all progress. Progress is an advancing from the present. The group which in sincerity deviates from the orthodox or accepted ways should and must be tolerated so long as the basic necessities of society are not violated by their activities. To stop them because we disagree with them constitutes nothing more than *bigotry* and *prejudice*. I have known of a military man holding the rank of captain, in

(Continued on Page 281)





A Voice in the Wilderness

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

The membership of the Rosicrucian Order, AMORC, is far-flung. There is no country in the world in which there are not some persons who are proud to proclaim their affiliation. There is no land too destitute to nourish noble thoughts. It seems that persecution and sacrifices often make for perseverance. That which is not easily acquired or not too plentiful has a greater value to us. We cling fast to it, for we know that if it leaves us—if we lose it—since it is a rarity, we may never have it again. So it is with members of the Order who are isolated from the conveniences provided by the big nations. Those who are thus isolated in lands where starvation and pestilence prevail look upon the teachings of the Order as a vital stabilizing influence in their lives.

The following is a letter from a woman who left Boston, Massachusetts, one of America's large cities teeming with people with whom she could converse freely, a city with many comforts and conveniences, to go to the other side of the world to bring light and understanding to people who are oppressed, superstitious, and suffering from famine. She departed to become a teacher in a small college far in the interior of China. Their isolated position in one respect was fortunate, for they were by-passed by the Japanese Army. The inhabitants are more Tibetan than Chinese.

But let her speak for herself. I quote from her letter dated June 21, 1945, and which just reached this country by air mail. Her letter was transported first by native foot carriers, then by rude conveyances to a city where ultimately the symbol of this age, air transportation, could bring it to America.

"Imagine my surprise when I received your letter dated January 12, 1944. It was received by me on June 12, 1945. In fact it is a real wonder it arrived at all, since only air mail has a fairly good chance of getting here—but air mail is, unfortunately, very expensive; that is why I can't write many letters.

"Yes, we are suffering very much here. There have been almost four years of physical as well as intellectual black-out. It is most trying. We live in a little medieval village called 'Hsichow,' which means 'happy country'—ironically enough. We are utterly weary and suffer from malnutrition and all the other things which follow in its wake. We have not seen a new book or anything of that sort for many years, and our minds are very dull. I call it 'school for suffering,' and perhaps I need it to develop my patience. Life here is certainly reduced to essentials. Dirt and disease are all around us. We are beginning to realize more than ever what a wonderful country the United States is.

"Daily, I try to visualize A.M.O.R.C. headquarters so that I may never lose contact with the Order. It is a bit difficult since I have never

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met the officers. I, therefore, concentrate on you and Soror Lewis because, at least, I met both of you briefly once when you were in Boston.

"Scenically this valley is wonderful. It has an interesting historical background. The natives are not Chinese but Min-Chia; it is probable that they came originally from the Ko-Ko-Nor region in Tibet.

"Our university is a refugee college, and I think we are just about the farthest from anywhere. We have no contact with any of the other universities in Free China. The Chinese suffer very much at present because their country is very poor and has enormous inflation. We are thankful that the European War has come to an end. *Now*, our only hope is that with America's help, the Far-eastern War, too, will soon be over. Mankind needs peace as never before.

"The doctors advice is that I should go back to America. I shall as soon as I am financially able to do so. If I land on the West coast I have full intentions to visit AMORC.

"With all good wishes, I remain,

Sincerely yours,

Erica Karawina-Hsiao"

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TOMORROW IS HERE

(Continued from Page 279)

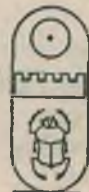
charge of personnel of a war plant, who sought to ban worthy men, civilians, from responsible positions in government work because they were Rosicrucians or students of metaphysics. The arrogant individual could not in any way show that the professional men who applied to him for the higher positions were less qualified by being Rosicrucians. He could not show that a study of metaphysics or mysticism was detrimental to the nature of the work to be performed. His refusal to accept such applicants was caused strictly by *intolerance*, a distinct prejudice toward that with which he differed in opinion. In fact, the objector could not even give an intelligent definition of metaphysics

and mysticism. His personal extreme materialistic views caused him to attack all differences of opinion and to flagrantly denounce them.

Therefore, before we can realize a peace having that content of happiness which we conceive it to have, we must make this psychological adjustment. The axiom, "Being forewarned is being forearmed," is most appropriate at this hour. You are to become the target during these days for political misrepresentation, and racial and religious prejudices. If you succumb to them, you will invite a social war that knows no bounds, in this great *tomorrow* for which you have been waiting and which now has arrived.

ROSE-CROIX UNIVERSITY INSTRUCTIONS

Now is the time for every member who wishes to attend a session of the Rose-Croix University to make plans to be eligible for registration. Certain preliminary studies are required prior to University attendance. While it may be impossible for you to ascertain at this time whether or not you will be able to attend the 1946 session of the University, which will be held from June 17 to July 6, we advise that you make the necessary preparations now—then if conditions are such that you can attend, you will be qualified to register. For complete information regarding the courses of study and the necessary steps to take to qualify as a registered student, write today to the Registrar of the Rose-Croix University, Rosicrucian Park, for the latest copy of *The Story of Learning*.



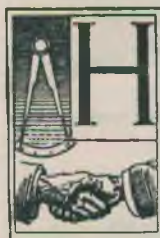


The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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.*)

HUMAN KNOWLEDGE

The clearest human knowledge is but blindness and folly.

—UNTO THEE I GRANT



HUMAN knowledge is the highest form of knowledge with which we have objective experience. By comparison with other forms of knowledge as evidenced through living things, particularly in the animal world, we are made aware of the fact that the knowledge possessed by the human being exceeds that which is evident in other forms of life.

Knowledge, or the ability of the human being to obtain, possess, and utilize knowledge, is the obvious explanation of the position of the human race in the

world. Without the accumulated knowledge of humanity, man would be not much more than an animal, insofar as his life and activities are concerned. Man's knowledge has not only fitted him to live and function better in the world in which he is placed, but has made possible the viewing of the universe as a whole by the contemplation of the laws which underlie its functioning and manifestation. Such knowledge seems almost limitless. It has caused man to set himself up as the highest form of creation. It has brought him happiness in that through the knowledge which he has and can possess he feels that the possibility of harmonious

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living with the environment about him places him on a plane that offers an opportunity for more perfect expression of his yearnings, desires, and ambitions.

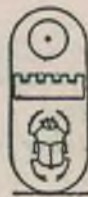
The same knowledge has brought problems that have caused man to suffer physically and mentally. The race for the acquisition of knowledge by individuals and groups of individuals has at various times brought conflict, but on the whole, few would admit that the acquisition of knowledge was not a good thing. When directed properly it closely approaches the position of being the highest good that man can achieve. If knowledge is obtained and tempered by human judgment, it becomes a potent force for good and for the benefit of mankind. It partakes of the nature of evil only when its purposes are misdirected. When knowledge is used primarily to better the position of one individual at the cost of the other, there is no longer a harmonious functioning of the human race. This step leads to degradation of some at the expense of others. It causes man to express those characteristics of greed and selfishness which are steps toward the denial of the benefits of knowledge to some in order that the full reward may be shared by a few. The true place of knowledge must be realized so that its potentialities may be available to all human beings; if one or a few will hoard the benefits, in the end, those who hoard, as well as those who are denied the benefits, will find themselves in a deplorable position.

On the other hand, there are exaggerations of the content of human knowledge in each age. There have been those who have desired to believe that human knowledge is all powerful, that human knowledge is in itself actually not only the highest good achievable but the expression of absolute knowledge and wisdom by which man has learned to know and control all things, and that there is nothing higher. Such an exaggerated concept comes from the overestimation of our accomplishments and ambitions. Man, in the exercise of his knowledge, believes that he is all powerful in the results that he has achieved. He has, it is true, through knowledge perfected instruments to alleviate human suffering and to better man's position in the physical world,

but he has also perfected instruments of destruction which in themselves hold the potential power of destruction of man's ability to create and constructively use the knowledge that is his.

Human knowledge in itself is little more than human concept. Man, who has confined his knowledge to the physical world and to his objective mind, has not arrived at a final or ultimate point. Human knowledge is then but a part of all knowledge. It is that part which the human organism is capable of acquiring and using, and as man comes to the realization of the facts his finite knowledge is transcended by an infinite knowledge which not only includes the knowledge of humanity but that of the universe, and within that infinite state lies all power, all wisdom, and all being. Therein will man find that his part is but a fraction of the whole. It is not to depreciate the value of knowledge to recognize that human knowledge is but a small part of all that exists; neither are we to be discouraged in the realization that human knowledge is not a point of ultimate perfection, by a mere glimpse into infinite wisdom. Rather it is man's lot to appreciate and utilize in true humility the spark of knowledge which is his and to further realize that man, in the history of the human race, has advanced in his acquisition of knowledge; and that although history will continue into the future in terms of time inconceivable to the mind of man, there will still be waiting for him realms of knowledge far beyond the limits of human understanding.

If we are to conceive of an infinite knowledge transcending human understanding, we will realize that such a positive force is the cause, purpose, and supreme good of the universe. We will realize further that the human knowledge of which we can conceive, if it is to be a means to the betterment of man, must be in harmony with the greater knowledge from which it is derived. When man, therefore, can realize through honest appraisal the true position of his accomplishments and possibilities in terms of the creative power and perfect knowledge residing in the manifestation of this universe, then he will also grasp the significance of the fact that as he directs his knowledge to be in accord with the purposeful



force of the universe, he thereby opens up the avenues of accomplishments and acquisition of further knowledge.

The challenge of civilization is the challenge to man to use his knowledge constructively, to realize it is a part of a whole and that only through peaceful and truly humanitarian pursuits will he have the opportunity to perfect that knowledge for his own benefit, and for the welfare of humanity.

THE ALCOVE FOR OCTOBER



The month of October was known among the ancients as the alcove of inventors and of genius, men who were noted as workers. In this alcove were Archimedes, Jacquard, Gutenberg, Hatch, Fulton, Watt, Palissy, Whitney, and many moderns. Among the outstanding mystics and Rosicrucians were Roger Bacon and Madame Curie.



Mystical and Magnetic Methods Used to Discover Gold



OLD is usually found, according to geologists, in volcanic areas. The older the volcanic rock, the more reason for finding gold. The gold of the California "Mother Lode" is found in slate and other igneous rocks such as phonolite, trachyte, andesite, basalt, gabbro, granite, diabase, rhyolite, and diorite.

In selecting a region for prospecting, it would be best to seek one where the rocks are not too hard, too soft, or too uniform in character. A country deeply indented with gullies, canyons and gulches, running parallel to one another, is good. The regions near the sources of the main rivers are frequently rich, and always the easiest to prospect. Alluvial gold begins at or near the locality where a number of auriferous lodes exist. Before prospecting for gold one should have a fair knowledge of rocks and metals, should study the topography of the surroundings, and other surface indications.

In one of the Rosicrucian Pronunziamentos, mention is made of the fact that earth rays and vibrations are being affected by the magnetic vibrations of minerals, metals, and so forth. This is the basis of the old science known as Dowsing. A dowser was one who used a peculiar-shaped stick for locating buried treasure. Nowadays, in ad-

dition to wood being used, two widely different metal rods are also used. The magnetic pendulum is used for determining locations of metals. Divination for discovering lost treasures is sometimes done by the old Rosicrucian science of geomancy. By the proper method of concentration one can sometimes draw upon the subconscious mind, which is able to detect, in a unique manner, where metal exists.

The *Book of the Sacred Magic*, the famous work of Abra Melin the Mage, gives certain secret Kabalistic methods whereby numbers or symbols can be so arranged that they will help locate buried treasure, gold, et cetera. The late Hamlin Garland in his book *The Mystery of the Buried Crosses* stated a case of a woman who a few years ago applied the same method used by Abra Melin the Mage, in a remunerative business of locating lost money, gold, buried treasure, and other things.

The modern science of geophysics has proved of great value in the recent World War in locating buried mines, etc. The *Maclean's Magazine* of Canada recently had a long article on the "Science of the Doodlebug." This article described the various scientific methods of geophysical exploration which were mainly three: gravitation, electric or electromagnetic, and seismic. Many very accurate results were obtained from these methods, according to *Maclean's Magazine*.



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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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