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FEBRUARY, 1946 • 25c per copy



*Mysticism • Art • Science*

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### THE GREAT ENLIGHTENMENT

Sarnath, India, but a few miles from the great city of Benares, is sacred to all Buddhists. It is the site, according to tradition, where Gotama Buddha preached his *first discourse* after his great enlightenment. Above is Sister Vajira, F.R.C., a member of a Buddhist Order and a scholar of Buddhist literature, standing before a dhamekh stupa (ancient monumental tower) in Sarnath. Sister Vajira, which is her Buddhist title, has contributed several inspiring manuscripts to the Rosicrucian archives.



# By These Signs -----

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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# THE THOUGHT OF THE MONTH CAUSES OF SELF-TORMENT

By THE EMPEROR



LIFE is what you make it" is more than an aphorism. It is a psychological fact. Life, as used in this sense, means the entire gamut of human experience. It is not just the period of our mortal existence, but is, as well, our comprehension of what we perceive, our beliefs and our relations to environment. Since the human consciousness is the faculty which transforms formless energies into *realities*, it is, therefore, the mirror upon which is reflected an image of the world. Therefore, if the various functions of the consciousness be distorted, so too will be our conceptions and our manner of living.

Our knowledge of actuality is second-hand. What actually lies beyond the border of consciousness, what its true nature is, we can never know. Impulses from actualities are transmitted to the consciousness and they are converted into sensations, into various states of realization — of perceiving and knowing. There is absolutely no assurance that the so-called *normal* mind has correctly perceived and interpreted the external world, or even self as it actually is. The normal mind is but a result of statistics. The reactions of a number of people under similar conditions and stimulations we accept as a norm for mental conduct. Those who deviate from such an arbitrary standard, consequently, are held to be subnormal or abnormal.

The normal mind does not remain static, because the human consciousness

evolves. This evolution is determined by the more extensive functions which are gradually acquired. The evolved consciousness cannot perceive more, that is, it is not able to be more aware of external things than is the more simple consciousness. A savage may have as many visual and auditory experiences as a philosopher. However, the philosopher's ramifications of experience, his reflections upon his experiences, and the ideas he constructs from them, will far exceed those of the savage. Civilization has encouraged reflection, reason, and thinking. It has, through education, stimulated these aspects of the mental processes because it has found that they have increased man's *mental* vision of the world. A normal mind of the twelfth century, for example, in comparison to the relatively normal consciousness of today, would appear quite inferior. The normal mind of the twelfth century was inhibited with a lack of certain experiences; because of that it was incapable of certain mental perspectives and images of its existence. This mind had to accept ideas which were baleful *only because* alternatives were unknown to it. The twelfth century seaman was constantly in fear of falling off the edge of a flat earth. This common belief kept seafaring men from discovering a much larger world for centuries.

An evolved consciousness is not one which has access to advanced knowledge, but rather, one whose mental powers have actually become enlarged. An intelligent person, a profoundly rational one, is not necessarily the individual with college degrees or one sur-

rounded with a collection of books. Too much of today's knowledge is not a *personal* conviction. It is not an actual intimate experience. Much of what we know has not come from out of corresponding ideas which we have had. Most of us talk like sages and act like children. We jabber about jet-propelled planes, radar detection, and atomic energy, and yet, for example, we can not personally define in a convincing manner what we mean by the words, *mind*, *life*, *justice*, and *thought*. This indicates that with all of the *veneer* of evolved consciousness, we are principally extroverts, still mainly occupied with perceptions and little concerned with reflection and abstraction. Like men of thousands of years ago, we are chiefly content to allow our consciousness to be moved by impressions coming to it from without instead of actuating our minds from within by self-generated ideas. This avoidance of radiocinations by the average individual makes him a victim of the same primitive impulses of his ancestors. Since he is disinclined to reason, every experience not explained by something he may have read, or that has been related to him, is met with a primitive response.

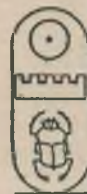
### **Evil Thoughts**

It is amazing and deplorable that millions today in our modern society, possess the same unfounded fears as are those of the savage. One of these common fears is the belief that they are being tormented by the evil thoughts of another. They are convinced that such thoughts can be transmitted to them and harm them at a distance. It is pitiful that individuals, often educated, professional, and socially prominent, are convinced of visitations by their enemies or by malevolent beings at night; they attribute their ailments and misfortunes to such incidents. These persons are addicted to *primitive* reasoning and they react to it in the same manner as the bushman of Australia or the medieval townsman.

Psychologically, such persons have a confusion of objective and subjective connections. They are accustomed to relate every sensation, every fear which they have, to some objective reality as its cause. If it apparently cannot be, they become confused; their minds then

imagine a supersensible, or supernatural basis for the effect. As a creature, man has an instinctive susceptibility to the power of suggestion. The primitive man does not reason the nature of the suggestion; he merely reacts to it. Thus, a suggestion may cause an association of ideas which are erroneous. Accordingly, the primitive mind will often imagine a connection between things, mainly because there is a similarity—and the similarity causes the suggestion. Modern man slips easily into this instinctive groove.

The human mind commonly conceives its world as having either one or two origins. (1) There is an immanent order, namely, a series of forces connecting all things, and by which interdependence, all things have their existence. (2) Minds, or personalized intelligences, such as gods, create arbitrarily, that is, with a purpose, all things of existence. The first conception is the basis of magic. It is the realization of motivating powers and forces as causes that are supersensible, that is, which can not be experienced through the five receptor senses. To the primitive mind, things do not just happen. There is no caprice of nature; nothing is adventitious. There is a specific cause for each effect realized. If a physical connection cannot be perceived, a supernatural one—one transcending the perceivable—is imaged. To such a mind, a tree does not just fall in the forest; there is a nonphysical cause, a cause in the super or *unseen* world, which accounts for the fall. Primitive reasoning, as said, is a confusion of the association of ideas. It is principally reflected in what is known as *homeopathic* magic, or the law of similarity. In human experience we are quite aware that we are *causative*, that we are the cause of many effects. The primitive mind knows that man can physically fell a tree. Consequently, when a tree falls without visible cause, the primitive mind concludes by association of ideas and the law of similarity, that some *invisible* agency caused it to fall—in the same manner that man would cause it to fall. It is often pointed out that there is a basic relationship between magic and science. Both affirm that there is an orderly system of forces, as causes, underlying all phenomena. Magic pre-



sumes to know the nature of these causes, which it seeks to invoke. Science tries to reveal them and to disassociate them from the supernatural realm.

The second conception of the origin of existence, or creation by a personalized intelligence, is the basis of religion.

When many minds today confront experiences which are disturbing and apparently without objective connection, they revert to that reasoning which constitutes primitive magic. If their experiences have been distressing, they are reluctant to attribute them to God. They must be of some malevolent origin—some evil intent. It is simple for the average individual to associate evil with some human being with whom he has had associations. This idea of evil intent on the part of another, may have been caused by some inadvertent act. It may be that the person fears another, or hates him, therefore he associates evil with him; thus, the *unknown* cause of the distress is attributed to such a person. The invisible, external world, the world of primitive magic, becomes to this mind, the agency for transmitting in some mysterious way, the evil thoughts, the imagined cause of the distress. Often the person believes that he is being tormented during his sleep by someone he may never have known. He will vividly describe the individual. Since such believers do not reason, they allow themselves to be victims of their own primitive mental processes through suggestions arising out of a confused association of ideas. They do not realize that each sensation must be clothed with some element of actual experience or it could not be realized. The ideas from their own minds, they, therefore, relate to some external entity, to some human form.

The sensation of being choked during sleep may be associated with the idea of hands throttling the sleeper, or the idea of drowning. The sensation recalls from memory, some ideas related to it—the result of experiences intimately lived, or through reading.

#### **The Middle World**

For many persons there is a *middle world*. This middle world is one between the divine and nature. It is one that they have not reasoned about. It

is the world of phenomena which are subjectively experienced, and for which these persons can find no objective connection. These subjective experiences produce actual objective conditions, such as pains, worry, grief, and fears. The middle world is, to these people, a place of terror, a state where hidden powers and forces are employed by human agencies, to produce these effects. For example, many people are convinced that the inexplicable desires which they have, the strange unaccountable fears setup in their own being and which seem to have no objective cause, are the thoughts of others inflicting harm upon them by means of the middle world.

In antiquity the belief in necromancy was very common. It was the practice of seeking to conjure up the powers of the dead. The word, *necromancy* is a combination of two words, *nigar* (Hebrew), meaning "to gather together," "to collect like water that has been stored up," and the word *manica*, the name of the incense which magicians burned to the demons. Today the average person afflicted with these fears will not admit of demons, but he is still susceptible to the belief that evil thoughts compose a kind of substance, or spirit, that can, and does pass through this middle world, spreading terror and often materializing as a visitation of a personality. An ancient term for such persons shedding evil was *jettatore*.

Persons having piercing, arresting glances and their intelligence particularly illuminating their eyes, often unconsciously make others feel uneasy in their presence. Such persons were accused of being *jettatori*. This is the origin of the term, "the evil eye." Today, as well, men and women who have become uneasy under the gaze of another, often carry the experience in their memory and it becomes associated with the elements of their dreams. To them, the eyes of the individual seem to transmit a malevolent force.

However, there are, of course, many physical causes for such primitive reasoning by people of today. There are organic disturbances which, though not sufficient to cause intense pain, or to be noticed in the awakened state, do cause frightening dreams or nightmares. As

(Continued on Page 17)



## Did Buddhist Philosophy Anticipate the Atom of Modern Science?

By MAUNG KHIN

The following article was originally published in the Journal of the Maha-Bodhi Society. The Maha-Bodhi Society is a world-wide organization for the dissemination of the true Buddhist teachings and philosophy. Its principal office is located in India. It includes in its membership not only those who are Buddhists but those, as well, who are interested in the study of philosophy and comparative religions. The Imperator of AMORC is a member of the Maha-Bodhi Society and has an arrangement for republishing some of their fine manuscripts and articles which he feels may be of interest to the readers of the Rosicrucian Digest. *Abhidhamma*, to which this article makes reference, is an early form of Buddhist philosophy dating back many centuries.—Editor.



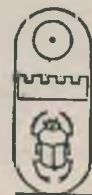
THE ultimate unit of matter, according to the *Abhidhamma*, is the *Kalapa-rupa*. It may be described as a microcosmic system of interacting universal forces. The fundamental basis of this system is made up of the four *Mahabhutas*, viz., *Pathavi*, *Tejo*, *Apo*, and *Wayo*. These terms are often crudely translated as *earth*, *fire*, *water*, and *air*. Except for a superficial resemblance suggested by similarity of nomenclature, the Buddhist conception of matter has little in common with the theory of earlier Greek philosophers, who held that matter was made up of four "elements" bearing the above-mentioned names.

The four *mahabhutas* have been named after common objects to convey the ideas of tangibility, temperature, cohesion, and motion, which are their respective leading characteristics. A more satisfactory rendering into English of these highly elusive terms would be to use some such phrases as "nuclear substratum" for *pathavi*; "thermal energy" for *tejo*; "cohesive or gravitational energy" for *apo*; and "motional or mechanical energy" for *wayo*.

These are vague and cumbersome phrases and are given here tentatively in the absence of a more satisfactory nomenclature. Our vagueness is due to limitations of thought and language. In the *abhidhamma* it is emphasized that the terms do not stand for mere intellectual abstractions but represent *paramatta sabhava*, an actual process of being. Perhaps I might put it a bit more explicitly like this: the four *mahabhutas* are forms of cosmic energy that actually exist in definite *quanta*.

Concomitant with the fundamental basis of *mahabhutas* there exist in each *kalapa-rupa* the four *upadana-rupas*, for which I would suggest the explanatory phrase: derivative forms of energy. These are: (i) *vanna*, light energy, (ii) *ganda*, smell-stimulating energy, (iii) *rasa*, taste-stimulating energy, and (iv) *oja*, energy which stimulates atomic integration. The last word, *oja*, is often translated as the nutritive principle or essence, which, I think, is rather misleading. The phrase I have used instead will be explained in due course.

Like the *mahabhutas*, the *upadana-rupas* also represent actual states of being, i.e., forms of energy actually existing in definite *quanta*, although in



the latter's case the process of being is derivative and conditioned by the existence of the former. All the eight forms are, however, synchronously co-existent (*sahajata-paccaya*). Thus each *kalapa-rupa* may be conceived of as a vortex in the world of space (*akasa-dhatu*), forming a somewhat autonomous system of interacting cosmic forces. A piece of matter, palpable to our senses, is but a conglomeration of innumerable *kalapa-rupas*, each and everyone of which is in a state of flux.

A material object, a delimited piece of matter, is associated in human consciousness, with specific ideas of form, size, mass, colour, and so forth. What we normally believe to be the faithful perception of a material object is a mere built-up picture of concomitant sensations produced by the impact on our senses of force-vibrations emanating from the material object and having their ultimate source in individual *kalapa-rupas*. It is faithful only to the extent of consistency in result, whereas actually the stimuli of force-vibrations have already undergone profound transformations in the laboratory of subjective consciousness. Thus the *mahabhutas* and the *upadana-rupas* of the *kalapa-rupa* form the ultimate substratum of reality, but it is beyond the power of ordinary (*putthujana*) human mind to "perceive" them as they really are.

This, as I understand, is the theory of the constitution of matter as propounded in the *abhidhamma*. It has a striking resemblance to the electron theory of atomic structure, formulated by modern science. According to the latter, an atom is the smallest particle of matter that can exist without altering its essential nature. At one time atoms were thought to be indestructible and indivisible solid particles, rather like ultra-microscopic grains of sand, forming the "foundation stones of material universe that have existed since the creation, unbroken and unworn." Now the atom has been discovered to have a structure. It is made up of a nucleus called the proton, around which one or more electrons are revolving at tremendous speeds in the manner of planets in the solar system. Mendeleev, the great Russian chemist, sug-

gested that the whole of the visible stellar universe, with its millions of stars in constant motion, is merely a large scale model of the atomic universe.

Later research reveals that an electron is a charge of negative electricity, pure and simple. It has no mass over and above that is normally carried by such an electric charge. In other words, it is not, strictly speaking, an electrically charged body, but rather a self-existing electric charge.

The proton, on the other hand, is a concentration of a positive electric charge. Apart from these electric charges there is nothing "substantial" in an atom. Thus a universe of matter is reduced to a universe of electric charges.

In each atomic system the proton forms the static constituent and the electron the dynamic or motional constituent, the velocity of the electron having been computed at 20,000 miles a second or more. As the sun and the planets are held together in a self-balanced solar system through the force of gravity, as between one body and another, so the proton and the electrons are held together in a self-balanced atomic system through a force of magnetism, universally present between any two opposite charges of electricity. Without this force, electrons would fly off into space and the atom would at once disintegrate. In place of a universe of atoms there would be an infinity of space with a patternless diffusion of electric charges. The force of magnetism is thus an absolute *sine qua non* of atomic existence. Modern scientific thought, however, has a tendency to treat magnetism as a "property" of electrons and protons rather than as a self-existing "entity" itself. The same tendency is noticeable in its attitude toward thermal energy, although it appears to be quite inconceivable for protons and electrons to assume their present atomic structures in an universe absolutely void of thermal energy.

#### Self-existing Entities

A comparative study of these concepts in the *abhidhamma* and in modern science has suggested to me the identification of *pathavi* with proton or positive electrical energy, of *wayo* with electron or negative electrical energy,

of *apo* with gravitational or magnetic energy, and of *tejo* with thermal energy. The *abhidhamma* attributes the status of a self-existing "entity" to each and every one of the four *mahabhutas*, whereas modern science is inclined to the view that only protons and electrons are self-existing "entities" forming a basic material substratum of the atom, and that the magnetic and thermal energies are merely the properties of the matter or of its basic constituents. However, this is only a minor point and may yet resolve itself with the further advance of scientific thought, for science has not yet written *finis* to its Record of Quest. Who can say that some such terms as "magnon" and "thermon" may not appear in a future dictionary of science to designate the magnetic and the thermal energies as self-existing "entities"?

We may now proceed to examine the nature of *upadana-rupas*, and see if there are corresponding concepts in modern science. First on the list is *Vanna*. I have translated it as "light energy." It is through the instrumentality of this energy that we see material objects and form a conception of their form and colour. It is thus the physical basis of the phenomenon of sight. *Vanna*, according to the *abhidhamma*, is a constituent "entity" of the *kalapa-rupa*, although it is not an original but only a derivative one.

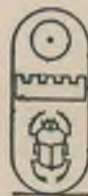
By "entity" I want to convey the idea of something actually existing, a *paramatta sabhava*, as opposed to a mere intellectual abstraction. Perhaps it is not a very appropriate term to use, but I cannot think of any other.

How does this interpretation of *vanna* fit in with the modern electromagnetic theory of light? According to this theory all lightwaves, visible or invisible to the human eye, are of electromagnetic origin. They are in fact moving electric charges accompanied by magnetic fields oscillating in unison with the former. This radiant energy, according to Max Planck, travels through space in "packets" of definite size called the *quanta*. The term "photon" has been invented to denote a *quantum* of light. The manner in which photons originate is explained by Niels Bohr's theory. We have seen how electrons are grouped around a

proton in an atomic system and how they are held in their orbits through a magnetic force existing between them and the proton. Now if the electrons can overcome the attraction of the positive nucleus they can jump from one atomic system to another. The energy required for performing these jumps is supplied by influences extraneous to each particular atomic system. In a piece of incandescent matter, vigorous jumping of electrons from one atom to another is taking place. The pattern of atomic structure, however, remains unchanged as the place vacated by an electron jumping off from one system is instantaneously taken up by an electron jumping in from another system. In the act of jumping, the energy potential of the electron changes and as the *status quo* is resumed the excess energy is released as a *quantum* of light.

The following essential points in this theory may be noted: (i) a photon is an electromagnetic "entity"; (ii) this "entity" is not among those "entities" forming the fundamental constituents of the atom; (iii) all the same, the "entity" is ever-present in an atomic system as a result of a certain universal behaviour of the fundamental constituents. In other words, the photon is an actually existing "entity," not original but derivative of the fundamental constituents of the atom. These points are in striking conformity with the conception of *vanna*, as one of the *upadana-rupas* of the *kalapa-rupa*.

We now come to *ganda* and *rasa*, the next two on the list of *upadana-rupas*. These according to the *abhidhamma* are of the same status as *vanna*. Modern science has, however, little to say as to their true nature. As a matter of fact, *smell* and *taste* have not yet formed the subject of serious scientific inquiry in the field of physical sciences; neither lends itself easily to measurement, an indispensable instrument of study in physics and allied sciences. On the other hand, with the possible invention of a suitable technique of inquiry, the future may yet see the birth of new sciences under some such names as "olfactics" and "epicurics." Meantime there is nothing either to prove or disprove, on scientific grounds, the Buddhist view



that *ganda* and *rasa* are not mere "properties" of matter but are its constituent "entities."

### ***Oja Stimulates Atomic Integration***

For *oja*, the last on the list of *upadana-rupas*, I have suggested the explanatory phrase, "energy which stimulates atomic integration" in place of the commonly accepted translation of "nutritive principle or essence." My objection to the latter is the highly limited connotation of the word *nutrition*, as a result of its close association with the study of growth in living matter. Nutrition, in this limited sense, is the essential principle which underlies organic (*ahara-rupa*). The idea of nutrition as a factor of growth could no doubt be extended to the study of nonliving matter, but it is to be feared that such an attempt might lead to confusion, as these terms have already assumed highly specialized meanings in biology. In a figurative sense, however, we may say that the phenomena of nutrition and growth are also present in nonliving matter. It would perhaps be excusable to translate *oja* as a nutritive principle, but the danger of confusion is so great that it would be safer to look for a new mode of expression.

Now the question is whether any phenomena comparable to biological nutrition and growth are really present in nonliving matter or not. Here we will have to go back to the electron theory of matter. I have already described an atom as a self-balanced system of protons and electrons. The word *self-balanced* is correct only in a comparative sense, for actually the atomic systems are impinging on one another and there is constant interaction among themselves. At one place I have described how, as a result of this inter-atomic activity, *photons* are generated.

### ***The Evolution of Atomic Structure***

Moreover the systems are not fixed for all time. A theory has been put forward that the 92 known or hypothetical elements are not a result of spontaneous generation but of a contracted evolutionary process beginning with the simplest form of atom, pos-

sibly the hydrogen atom. Transmutation of matter, at one time a mere dream of the alchemists, is now a well substantiated scientific theory. If we could devise a process for knocking off one proton and one electron from each atom of mercury, we should be manufacturing real gold from this base metal. Nowadays a machine called the Cyclotron, at the Liverpool University, is already converting certain substances into radioactive elements by altering their atomic structure. The rival authors of the *unitas* and the *bancon* may yet find it necessary as a measure of world monetary stabilization to recommend to their respective governments a revival of the law enacted by Henry IV, providing heavy penalties for those who multiplied gold or silver.

Anyway, the theory that all atoms of whatever elements existing in nature are made up of the same fundamental protons and electrons, the differences being due to their number and the manner of arrangement, is no longer a mere philosophical speculation. Now what is it that determines the number and the manner of arrangement? Is the evolution of atomic structure a mere cosmic game of chance, or is there an operative force, a cosmic "entity," activating this fundamental cosmic process? The phenomenon of ray-emanations from radioactive elements might perhaps help in the elucidation of this problem.

### ***Activities of Ray Emanations***

Science now explains that the element *radium* is in a state of constant disintegration and in the process is sending out certain ray emanations. Three different kinds have been differentiated and given the names of *alpha*, *beta*, and *gamma* rays. Each consists of a constant stream of particles made up of protons and/or electrons. Previously Sir William Crookes discovered Roentgen rays by passing electric currents through vacuum tubes. Sir Joseph Thomson showed later that these rays (commonly known as X rays) consisted largely of negatively charged particles that had less than one-thousandth of the mass of the hydrogen atom. Some of these rays are discovered to possess the power of knocking off electrons from their original orbits.

It is also believed that rays of a similar nature are generated in enormous quantities in the sun, where inconceivably high temperatures and pressures exist, and that they are being constantly projected into space, a portion reaching our planet in a continuous stream. Electric storms on the earth have been ascribed to periods of high-concentration ray-discharges from sun-spots. Now there is reason to believe that these rays, whatever may be their origin, play an important role in influencing atomic structures. Perhaps at the "beginning" primordial matter existed as a primeval inchoate conglomeration of protons and electrons, some of which evolved into rays, and it was through the influence of these rays that the condensation of the remaining protons and electrons into atomic forms was brought about.

To approach the same problem from another angle, let us consider the process of ionization. In an ideal atom the negative charge of the electrons is accurately balanced against the positive charge of the protons, with the result that the atom as a whole is electrically neutral. Should such an atom pick up an outside electron, it becomes negatively charged; or, should it lose one of its original electrons, it becomes positively charged. Two or more oppositely charged atoms tend to attract mutually and unite into molecules. If the union is between atoms of the same structure, the resulting molecule is still an element; but if the union is between atoms of different structures we obtain the molecule of a compound. At a higher stage several molecules may undergo a process of condensation to form polymers. We can thus see that the original electrons and protons pass through different kinds of matter. In a sense,

we may say that this is a growth phenomenon and we may postulate the existence of a "nutritive" principle conditioning this growth. Although we cannot yet definitely say that the rays of one kind or another are invariably responsible for all modes of condensation discussed above, we at least know that certain types of rays have the power of influencing atomic structures.

I have invented the term *atomic integration*, to denote the process by which protons and electrons are drawn together into specific systems to form atoms, and by which one or more atoms join together to form molecules. I have also postulated the existence of a specific force or energy which activates this process of atomic integration. This force I have identified with that class of radiant energy to which the *alpha*, *beta*, and *gamma* rays of modern science belong. Lastly, I have interpreted the *oja* of the *abhidhamma* to be the energy which stimulates atomic integration.

### **The Question**

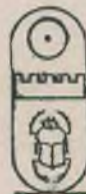
These are my speculations, an attempt to measure the boundless ocean with a yardstick. A vague idea of the boundlessness of the subject is obtained by a nearly hopeless struggle to learn the mere A, B, C of the *abhidhamma* doctrine; and the crude semblance of a yardstick has been borrowed from my imperfect study of modern science. To one with a better understanding of the transcendental teachings of the Lord Buddha and at the same time possessed of a better yardstick in the shape of an intimate knowledge of modern science, the task of correlating the two systems of thought would be easier. To such as him, I put this question, "Is *Kalaparupa* the atom of modern science?"

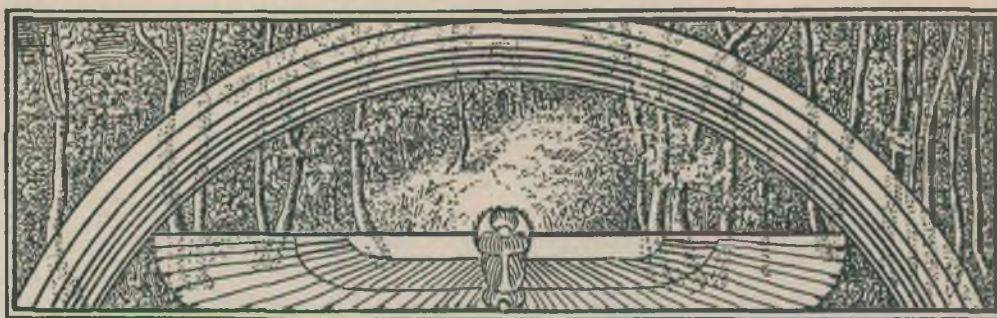


The Papyrus: "I carried the message, the covenant of God, down through the Valleys of Ignorance, borne by the waters of Divine Love as a mighty river—the River of Life and Time, bearing the ark, the safe place of the wisdom of all the Moseses."

—Harry F. Salyer.

No matter how many blows fall on your head, as a result of your own delinquencies, Cosmic forces and earth's materials are ever available, so that you may once more attempt to demonstrate success.—*Adjutor*





## Influencing the Unborn Child

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

Reprinted by request, from the October, 1945, issue of *The Rosicrucian Forum*, a private magazine circulating only among members of the Rosicrucian Order (AMORC).



**T**HE question is often asked, Is prenatal influence more than a theory? To answer this, it is first necessary to have an understanding of what is meant by prenatal influence. Generally, it is the doctrine that the expectant mother can, by her thoughts and moods, influence the physical and psychic natures of her unborn child. In this article, we use the word *psychic* to mean the latent talents and personality of the unborn child. Successful prenatal influence would, therefore, result in a child expressing certain characteristics which had been molded by the mother during her pregnancy. The aim of the doctrine, expressed concisely, is to stimulate in the unborn child certain tendencies which might otherwise remain dormant.

Like many doctrines, the doctrine of prenatal influence does not have an entirely objective pattern. In other words, all the details, by which the influence is said to be accomplished, are not observable. Some of the functions must be deduced from what are observable facts. Consequently, prenatal influence, so far as affecting the psychic qualities of the unborn child is concerned, has been subject to much controversy. In the past, staid or ultra-conservative physiologists and medical practitioners have decried its possibility. On the other

hand, belief in the doctrine has its roots in antiquity.

### *The Practice of Ancient Greeks*

Perhaps the first resort to these practices was among the ancient Greeks, who contended that an harmonious environment was not only conducive to the welfare of the pregnant mother but that it also contributed to the temperament of the unborn child. The mother was isolated from all distractions; she was not permitted to worry, to become grieved, or to have any fears. It was further held that if the mother would cultivate or express her aesthetic tastes, this would have a corresponding effect upon the future aesthetic inclinations of the unborn child. The mother was encouraged to paint, to sing, or to play a musical instrument. In general, she was to express her artistic and creative talents. The physical needs of the mother were, of course, not neglected, but these were not thought to be the only consideration. The mind and emotional nature of the mother must also be catered to; if they were, it was held that it would be beneficial to the latent faculties of the unborn child.

It would appear that the ancient Greeks did not think they were influencing the *soul* of the unborn child. Rather it is indicated that they associated the aesthetic qualities or talents with certain organic functioning of the child. At least, a nervous, distracted, depressed mother would not, in their

opinion, stimulate the development of the creative and mental processes in the unborn child. If improper diet on the part of the pregnant mother might cause the child to have poor teeth, likewise, then, anger and fear might cause a child to be wanting in lofty idealism and higher mental attributes.

### **Old Superstitions**

Among the ancient Hebrews, the belief was prevalent that things, seen after conception and during pregnancy, which affected deeply the emotions, would leave an indelible impression upon the offspring. This was carried to an extreme, amounting to a superstition. For example, take the following: "If a woman encounters a dog, her child will have an ugly dog-face; if she meets a donkey, it will be stupid; if she meets an ignorant lout, it will be an ignoramus." Conversely, a more intelligent principle was also stated and practiced: "The embryo is formed in consonance with the thoughts and emotions of the parents." It is obvious that the unthinking mind would make a superstition out of the doctrine of prenatal influence, just as it has corrupted many other worthy concepts. The unthinking primitive mind believed that whatever the mother saw or heard that deeply affected her emotions left an exact impression upon the unborn child. In other words, if a mother were frightened by a snake, then, most assuredly, the child would either fear snakes or have an imprint of one as a birthmark on its body. This is a form of primitive reasoning known as homeopathic or sympathetic magic. It is the belief that what affects one of similar objects will be transmitted, by the bond of similarity, to the other. The belief that birthmarks resembling a certain form were caused by the mother's observing such an object in some intense emotional experience is still a prevalent superstition.

### **Heredity and Genetics**

It is such tales as these, which are popularly and erroneously associated with prenatal influence, that have resulted in the prejudices which prevent an intelligent survey of the subject. The question naturally arises, In just what manner do the thoughts of the mother

and her behavior affect the unborn child? It is particularly difficult to answer this question because even the purely physical doctrine of *heredity* is undergoing a transition. There is considerable controversy among certain schools of science as to whether or not talents and emotional traits are actually inherited. The principles underlying certain theories and facts of heredity are also related to the doctrine of prenatal influence. It is well, therefore, to touch upon these subjects of heredity and genetics.

At first it was believed that all the experiences of the parent which had a vital influence upon him would affect the offspring; that is, the experiences would be inherited as characteristics. However, we know, as one biologist put it, that a man who has travelled extensively does not necessarily have a child who is familiar with geography. *Inherited* characteristics arise from *genes* in the reproductive cells. These genes are molecules of living substance. However, only certain conditions seem to cause mutation or change of these genes, and these variations are transmitted from the parent to the offspring. Furthermore, the new characteristics must be in the cells of the parent at the time of his birth. If the characteristics are not already in the cells of the parent, no matter what the parent may do during his lifetime, such characteristics would not be acquired and transmitted to his offspring, according to the theory. This would seem to almost remove the effect of environment on heredity. There are some authorities in genetics who contend that inherited characteristics are entirely due to the combination of different types of persons, and not the result of the behavior of the father or the mother.

Whether mind training, intensive study or exceptional use of the mental processes causes a mutation of genes that can be transmitted to the offspring, has caused much debate. Experimentation would seem to prove that it does and this fact is important to the doctrine of prenatal influence. A number of white mice were selected for the test. They were placed in a cage separated from an accessible piece of cheese by several passageways. The cheese was visible to them. Eventually



they would, after several attempts, find their way through the passageways to the cheese. They would become more and more conditioned, that is, experienced in locating the cheese. This constituted a *training* for the mice. Offspring of several generations of such mice, it is said, learned the way to reach the cheese more quickly than did those which were not offspring of the trained mice. Here, then, was environment causing inherited *mental* characteristics. In connection with heredity, the problem also arose as to how the inheritance of instincts and emotions could be explained. First there was the question, *Just what are the emotions?* Do emotions originate in certain areas of the brain? Are there regions for each of the emotions; that is, a place in the brain for the sensations of anger, fear, and so forth? If these regions are great in a parent, will they be transmitted as equally great emotional characteristics to the offspring?

James, the eminent psychologist, contended that emotions do not have separate plexuses or seats of origin in the brain. He asserted that emotional feeling is the result of being conscious of a *bodily change* produced by something we perceive. In other words, something greatly affects one of our sense organs. These impressions, in turn, affect the brain neurons and their connections. A reflex action is started by the neurons and causes a bodily change. We become conscious of the bodily change and these feelings are called *emotions*. For thousands of generations certain *bodily changes*, and their reflexes, have caused a mutation or alteration of the paths of the brain cells. To use an analogy, it is like water running over a rock in exactly the same place for many, many years. Eventually, a groove or path is formed which the water will always follow. That path is *inherited*. The path becomes the common emotions which we all have. Individuals having a large path or exceptional emotional temperament transmit that characteristic in the genes of their reproductive cells to their offspring.

### ***Affecting the Neurons of the Unborn***

The connections of neurons or nerve cells which underlie anger and fear are just as much a structure as the color of the eye. Each individual inherits the receptor and effector characteristics of the cells of his parents. If a person is able, according to this principle, to control his reflexes, his reaction to those things which cause emotional feeling, he actually is causing a variant which can be transmitted to his offspring. Consequently, a person who compels himself to conform to a certain behavior is causing a mutation of his neurons. His offspring should reflect such characteristics. Cannot, therefore, the mother, who exposes herself to certain emotions induced, for example, by music, poetry or art, cause an effect upon the neurons of her unborn child which is still in an embryonic and formative stage?

One of the principal objections raised to this proposition is that the embryo lives within the mother as a parasite. It is contained within the amnion, a thin transparent sac filled with fluid. This sac is for protective reasons. The liquid equalizes pressure on the embryo from all sides and acts like a buffer. Nourishment passes from the mother's blood by a process of seepage, known as *diffusion*, through the tissue to the embryo. The embryo accepts the food from the blood and develops according to its own hereditary condition, it is held. It is thought that there is no connection between the maternal and the fetal (that of the unborn child) blood. On the other hand, the same physiologists admit that *antibodies* do get through from the mother's blood to the vascular (blood) system of the embryo. These antibodies are the protective agencies that nature puts into the embryo during pregnancy to prevent the child from being affected by any diseases the mother may acquire. In effect, this is nature's way of *inoculating* the unborn child to protect it from contamination before birth.

Granted that seepage or diffusion prevents the blood of the mother from reaching the embryo, it is admitted that oxygen and food elements reach it. As Rosicrucians, we know of the "A" ele-

ment which is inhaled and brought into the lungs by breathing and which energizes the blood like a magnetic charge. The Cosmic potential and vital force radiates in every cell of the blood. We know, and it is a physical fact, that oxygen and this energy reach our blood by being diffused through a membrane in the lungs. If this "A" element or *nous*\* can be diffused thus, it can likewise be diffused, *with its intelligence*, from the mother's blood through the tissues in which the embryo is retained. The cells of the human system are like minute radio stations. Vibrations are emanating from them continually. Their emanations or vibrations are affected by our thinking and behavior (reflexes as explained) and by our eating and breathing. These radiations, then, must have a *corresponding* effect upon the blood cells and the neurons of the embryo.

#### ***Emotional Creations in the Body***

It is a common experience that emotional and instinctive reflexes produce stimuli which cause changes in our blood pressure, our pulse rate, our salivary and gastric secretions and in the electrical conditions of the body. Fear, for example, causes our mouths to become dry. Excitement, affecting the digestion, causes nausea. Experimentation has been made to find the changes which may accompany what we call pleasant and unpleasant. In other words, when something is very pleasant to us, investigation has been made to determine how that may affect our gland secretions, blood pressure, et cetera. As a further example, a current has been passed through a circuit, including a galvanometer, and a person's body. A deflection was apparent in the galvanometer when the subject was stimulated in various ways. Thus, words that aroused anger showed changes in the electrical conditions of the body.

The adrenal glands lie just ahead of the kidneys. Nerve fibres from the *sympathetic nervous system* are connected to them. They pour their secretion, adrenalin, directly into the blood

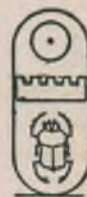
stream. Anger and fear stimulate these glands through the sympathetic nervous system. Adrenalin in the blood drives the blood from the viscera (abdominal region) to the muscles. It likewise decreases muscular fatigue. These things, then, the emotions can do. If they can so effect the physical organs and glands of the mother, it is apparent that such alterations must also affect the radiations of her cells. Such effects, in turn, will be transmitted through the membranous wall surrounding the embryo or the unborn child. These radiations must cause mutation or changes in the neuron connections being developed in the embryo. They would cause paths to be established that will result in a sensitivity to certain emotional states.

We do not mean to imply by the foregoing that a mother, who devotes time each day during pregnancy to reading classical poetry so as to keep her thoughts lofty and engender certain emotions, is going to give birth to another Browning or another Walt Whitman. In fact, the child may never have any inclination toward poetry, but he will have a greater aesthetic taste than otherwise. This taste may be expressed in music or art or in some other accelerated creative enterprise. Let it also be understood that for prenatal influence to be effective, much time must be devoted to it and the mother must religiously devote at least two or three hours daily to such psychic and aesthetic pursuits. They must be pursuits that she really enjoys. They must produce within her a deep emotional feeling. Otherwise, the stimuli will not be effective of results. It matters not whether the mother, for example, is proficient at playing a musical instrument. What is important is that she *loves* to do so and plays enough to be moved emotionally. Painting, singing, reading good literature, all these contribute to the same purpose.

#### ***Prenatal Education***

General science is not altogether unappreciative of prenatal influence. In modern times, the first prenatal clinic (called antenatal) was begun by Dr. J. W. Ballantyne. It was established in the Edinburgh Royal Maternity Hospital. In 1915 a definite plan for an-

\*These terms are used in the Rosicrucian teachings and can only there be fully explained.



tenatal clinics was established. It was, however, for the *physical* care of the expectant mother and child. By 1926 there were nearly eight hundred such clinics in England and Wales alone. Today these clinics are, consequently, confined only to talks to the expectant mother on dental hygiene, proper diet, clothing to be worn and the best care of the child's physical needs.

The Child Culture Institute of San Jose, California, sponsored by the Rosicrucian Order, AMORC, is today the only organization concerned with prenatal development of the *mental* facul-

ties and *latent talents* within the unborn child. In a sense, the Child Culture Institute has become a vast clinic with "patients" all over the world. Several thousand mothers in every civilized land of the world, who have followed its instructions, can vouch for the principles it teaches. They have had demonstrated in the lives of their children the effects of their own thoughts during the period of pregnancy. The efforts they have put forth in prenatal training is like bread cast upon the water. They have come back to them multifold in the blessing of a child *inwardly* beautiful.



## A Voice From the Abyss

Like a tidal wave, the vast Japanese war machine swept over and engulfed the Dutch East Indies. Transportation to Java and all forms of communication normally had with the people suddenly ceased. The world could only surmise the horrors which they must be enduring. Allied military intelligence learned the fate of these people, but for obvious reasons they could not divulge the extent of their knowledge.

In Semarang on a magnificently landscaped terrace, not far from the blue waters of the South Pacific, stood a cluster of attractive buildings. Neat and imposing, they seemed to reflect pride in the fact that they composed the Supreme Temple and its ancillary edifices of the Dutch East Indian Jurisdiction of the Ancient Mystical Order Rosae Crucis.

Slowly through the years with great determination and sacrifice, these people of the Dutch East Indies had built a substantial Rosicrucian membership and these edifices to serve it. Finally they were rewarded for their efforts. They became empowered and recognized as a separate jurisdiction of the world Order. Official exchange of documents was had with all other jurisdictions of the world—particularly with A.M.O.R.C. of America, which had originally sponsored them.

Then came the holocaust of the war! Weeks and months after the cessation of the Japanese war, there was still no word from Java—from beautiful Semarang. The next blow was the aftermath of internal strife and revolution. Notwithstanding these calamities, how could hundreds of voices be so *stilled*? Could not a meager message come through?

Finally one did! We are now in receipt of a brief communication originating in a refugee camp. It is from the *Supreme Secretary* of the Dutch East Indian Jurisdiction of A.M.O.R.C. It reads:

"November 29, 1945. Brothers: Just to let you hear something of our jurisdiction. Those of us who still live, after the three years of the Japanese, are being scattered with 200,000 other people over the world. Sister Zaydel was alive and well at Semarang some days ago—I fear for Frater Visser (Secretary General) but am not quite sure. We are 'living dangerously' from hour to hour but are being helped by the allies in a magnificent way. If I still live, shall write you again later. We have *all* lost *everything* in this hurricane [catastrophe of the war] except our faith. Please help in spirit—we need it. With my best wishes for Peace Profound. . . ."

*The  
Rosicrucian  
Digest  
February  
1946*

## CAUSES OF SELF-TORMENT

(Continued from Page 6)

an example, internal pressure due to flatulency causes the sensation of heaviness, of a weight being placed upon the body. It often results in dreams of an incubus, that is, that a human body is pressing down upon the sleeper. Such a dream may be associated with some personality formerly implanted in the sleeper's mind by some actual unpleasant experience with him. A continual dreaming of the personality seems evidential to the victim that he is encountering a supernatural entity. It is then difficult to disabuse the mind of the obsession.

### *Enslavement by Obsession*

Obsession is a dominating and recurring idea. Even if it is recognized as irrational, it is often difficult to free oneself of this bondage. Simple examples of obsession are the irresistible impulse to step only upon the lines of the sidewalk, to touch fence posts, or to count them, or to wash the hands. The "desire to keep some unpleasant thought out of mind by continually thinking of something else exemplifies a simple form of obsession." Obsessions are one of the principal causes of the belief in persecution by an intangible middle-world force, or entity.

The following are generally considered to be the etiology or the causes of obsession: (1) The perception of an actual external threat; someone threatens harm in a direct conversation or, it is related by another that he intends to do so. The fear is implanted in the subjective mind and establishes the ever-recurring idea of that person and his threat. It results in the compulsion to flee, or to continually defend oneself. Intense emotional feelings accompany the obsession. (2) The induction of fear by example, or instruction. Reading horror stories, seeing a crime committed, or reading about a horrible crime in a newspaper, may cause a shock, and consequently, fear. This may evolve into an obsession that one is apt to be subject to a similar experience. The idea becomes so tormenting in the objective mind that the individual is continually devoting much of his con-

scious efforts to warding off the fear and the emotional states which it induces. (3) The actual frustration of biological urges, or the threat that they may be frustrated, will cause an obsession. A young girl who was continually told by her mother that she was "too young to think of boys—they are not interested in you except to laugh at your gawkishness," and was actually kept from association with boys, developed the obsession that all boys were sneering at her.

A large number of the cases which have been brought to my attention, of imagined persecution by means of the transmitting of evil thoughts, are *women*. Nearly all of these women believe that some man by a psychic, or theurgical process, is having immoral, or improper, relations with them. They awaken from sleep after fighting off an attack by a man who appears during their dreams. To them, it is not a dream because of its frequent occurrence. It appears to them that the attacker is a *disembodied* personality. The pattern of this idea in the subjective mind is so very definite that it has tremendous realism, and since it is a pattern, it follows a regular course in each dream, thus adding to its potency.

The relations had with these spectral males is usually sexual. The sexual obsession is the result of a frustration. The women have usually been in love with the object of their obsession. The man may, or may not have been aware of their emotions, and consequently, may fail to acknowledge them; or, possibly, he has jilted the woman and married another. The woman comes to hate him, yet subjectively the desire still exists. This results in a confusion of ideas which continually dominate the consciousness. The obsession has so much reality that the victim resorts to primitive reasoning to explain it. She imagines the man exerting forces of a middle world, or a supernatural power, against her. The cause of her obsession may occur early in life and yet the obsession may endure long after the biological drive related to it has ceased. Such women distort all their usual sense impressions so as to have them fit into the misconceptions of their obsession. They imagine that every normal desire is



prompted by the disembodied personality of this man, who they conceive as persecuting them.

Mental and physical exhaustion contributes to obsessions, to phobias and to anxiety states. When we are physically or mentally exhausted, any intense emotional experience may come as a shock which cannot be controlled by the will. The elements of the incident become fixed by their own impetus in the subjective mind. They continue to recur by suggestion in the objective mind. With them is always associated the experience of the original emotions and fears.

#### ***The World Within***

People must be made to realize that there is a world *within* themselves as vast as the world without. Every sensation or experience which cannot be connected with some objective phenomenon must not be presumed to have a supernatural agency as its cause. It is still highly essential to adhere to the

admonition: *Know Thyself*. If the individual will evolve his consciousness by understanding his reasoning processes and the latent powers of Self, he will learn that he himself is the cause of most of his torment. He will likewise know that malevolent or evil thoughts are "grounded," to use an electrical term. They remain strictly within the consciousness of the individual who engenders them. Like a toxic poison, they seep through the consciousness of the individual himself. They so disorganize him that he, and not another, undermines his own welfare. If one acts upon his evil intent, and physically does things to affect another, then we can physically cope with them. The belief in demonic spirits, the projecting of an evil consciousness, and the like, is an atavistic belief. It is a reversion to the primitive thinking of centuries ago. The idea is not creditable to be retained by a modern mind. Pay homage to the Twentieth Century. Get in tune with the enlightened ideas of our times!



## ***On Buying and Selling***

To you the earth yields her fruit, and you shall not want if you but know how to fill your hands. It is in exchanging the gifts of the earth that you shall find abundance and be satisfied. Yet unless the exchange be in love and kindly justice, it will but lead some to greed and others to hunger.

When in the market place you toilers of the sea and fields and vineyards meet the weavers and the potters and the gatherers of spices,—

Invoke then the master spirit of the earth, to come into your midst and sanctify the scales and the reckoning that weighs value against value.

And suffer not the barren-handed to take part in your transactions, who would sell their words for your labour.

To such men you should say,

"Come with us to the field, or go with our brothers to the sea and cast your net;

For the land and the sea shall be bountiful to you even as to us."

And if there come the singers and the dancers and the flute players,—buy of their gifts also. For they too are gatherers of fruit and frankincense, and that which they bring, though fashioned on dreams, is raiment and food for your soul.

And before you leave the market place, see that no one has gone his way with empty hands. For the master spirit of the earth shall not sleep peacefully upon the wind till the needs of the least of you are satisfied.

—Kahlil Gibran, from *The Prophet*.



## Creating Your Future

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

(From *Rosicrucian Digest*, February, 1931)



THIS is undoubtedly a period in the lives of many thousands of persons when the past becomes a memory and the future looms as a serious question mark. Such persons seem to feel that they are standing on the edge of a great abyss. Back of them are fields, mountains, and valleys over which they have traveled with more or less safety and with considerable pleasure and happiness mingled with periods of sorrow and grief that now seem inconsequential as they face the great abyss before them filled with the terror of the unknown and presenting a serious obstacle to their future progress.

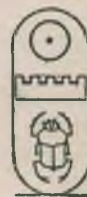
As they face this wide chasm, it seems that nothing but a miracle will help them to get across the great open space and prevent them from falling into the dark recesses below, thus bringing an end to their careers.

In the early days when the pioneers first traversed this continent in an attempt to reach the gold fields and fruitful valleys of California, there were many occasions when hordes of them in covered wagons and on foot came face to face with similar situations. It seemed that the journey's end was at hand and yet the goal of their desires was far from them. For days, they camped at the edge of an abyss or canyon and wondered how they would ever cross that great space with its depths of thousands of feet, and continue their

journey on the other side toward the distant goal. They were face to face with real engineering problems, and yet had neither the skill nor the materials with which to bridge such gaps.

The history of the progress of the pioneers shows that eventually these groups found a way of getting to the other side and continuing westward, and their success will ever be a monument to the prowess of the human mind. Ingenuity, prayers to the Cosmic for inspiration, determination, will power, and an undaunted faith in Providence helped them to solve their problems. They could not turn backward, for they had been months on their way and had traversed desert spaces where there was neither food nor water, and their supply of these things being exhausted meant that they must either go onward or remain where they were and starve. Surely, these persons faced greater obstacles than the thousands of persons face today who think that their problem is one that cannot be solved.

The abyss which these persons face at the present time is a mental one and not a physical one. The obstacles which they have to overcome are more mental than physical in every sense. It is undoubtedly true that these persons stand on a material rock and at the present moment have material obligations and conditions to contend with, but the great chasm that lies between them and the future progress in their lives is not a material one that must be bridged with material things.



The incentive that encouraged the early pioneers to face their problem and try to solve it was the fact that the future that was before them was quite definite and appealing, and in every way alluring. They had no doubt about the joy, the happiness, and success that awaited them if they could once cross the great abyss. It was this picture of future prosperity and the enjoyment of the greatest blessings in life that strengthened their determination to solve their problems.

The thousands today who feel depressed and who stand at the edge of the abyss in doubt and hesitancy do not have the alluring picture of the future before them that would encourage them to meet their problems. They cannot see a bright and happy future and they cannot see the goal of their desires waiting for them just beyond the horizon. For this reason, they hesitate and wonder whether the effort to overcome the present obstacles is worth while, and whether anything in the future is worthy of supreme sacrifice at the present time. This is where they are in error. And this is really their greatest problem, for they must remove from their minds the doubt about the future, and they must have a glorious picture of what lies beyond in order that they may be strengthened to tackle their present problems and overcome them.

The early pioneers knew nothing of the future that was before them except through the reports that had reached them and the pictures they had built in their minds. For many months before they started from their eastern homes and during the many months of suffering and privation while traveling, they had re-created, re-painted, and re-built the pictures in their minds of what the future held in store for them. In their hours of loneliness, privation, cold, hunger, and intense suffering from storms and other conditions, they eased their bodies and minds by rejecting the present and the past and living mentally in the beautiful picture of the future that their minds preserved and held before them as a rich reward for all suffering and effort.

The future became so real to them, so actual, so near, and so tangible in its every element that they were able

to bridge the gap of the present and move out of the past into the future in the twinkling of an eye. Their daydreams and their nightdreams were lived in the land beyond the horizon where everything would be what they had made it in their mental pictures. They created homes, new estates nestled in fertile valleys or on the side of picturesque hills. They filled caskets with gold and boxes with fruit.

They visualized new life, new strength, temperate climate, and an abundance of the necessary peace, happiness, and contentment. They enjoyed these things daily and hourly before they ever reached the western border. They were making a new world in their minds and this new world constituted their future, and as the picture was completed and all of its marvelous details finished, they drew themselves into that picture and became living, vibrating parts of it so that nothing of the present, no obstacle, no barrier, no charm could prevent them from stepping from the present into the future and realizing all that they had visualized.

In the same manner must the present thousands of hesitating, doubting individuals create a new future and a new life beyond the present horizon. They must look upon all of the sufferings and joys of the past as mere experiences enabling them to select the good from the bad as elements to put into the new picture, the new future, and the new life. Every experience has its lesson, every one of the joys and sorrows of the past and of the present are but illustrations to teach us what we should create and what we should not create for the future.

The future for each one of us can be precisely what we make it. But we must not wait until we are into the future or until we stand in the valley of the new land, and then begin to make our plans for the estate, the home, the gardens, the orchards, the mines out of which we shall draw our wealth and our necessities. We must visualize each detail, paint each part of the picture, and keep adding to it all of our dreams and meditations until it becomes a living thing in our lives, not of the future but of the present. We should look

upon ourselves as standing at the very border of this picture, about to step into it and begin to enjoy all that we have created. If we do this, the obstacles that now seem insurmountable and which appear to rise before us will be overlooked and negated in our ambition, our determination, to step across the borderline from the present into the future, and live in the picture we have made. Such visualization and creating gives us not only the allurements and fascination which is tempting but the urge and determination, the faith, and the power to go beyond the present obstacles.

There is no limitation to what the mind can create in its imagings. There are no castles too high, no homes too large, no estates too great, and no parts of the country too beautiful or too bountiful for the mind to visualize. The world is yours when it comes to painting mental pictures of what you want and what you should have. Furthermore, the history of civilization proves that there is no limitation to man's material creation of the things he has visualized. The whole history of man's achievement, since the beginning of the world, proves that what he has mentally visualized, he can bring into actual realization. The dreams of men of yesterday that seemed vague, indefinite, and impossible are surprisingly presented today in concrete realities and we awaken from our state of doubt and incredulity to realize that while we questioned and hesitated some other master mind turned a dream into reality and the impossible things of the dreamer are the material things offered to us today. And as we analyze the creations of man and his accomplishments, we are impressed with the one great outstanding fact; namely, that he who never dreamed or never painted a mental picture never created in the world of realities a single thing. Around us we find those who have accomplished and built for themselves the things they are enjoying, and there are the others who are in want or who are without even the actual ne-

cessities, who had no vision, who never attempted to create in their own minds a single thing, but who depended upon the creations of others and the gifts that might come to them through charity.

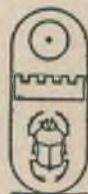
Which do you want to be, the creator of your life and the builder of the things you want to enjoy or the one who must take what is left over in the bounties of the lives of others and which are given in exchange for the hardest labor or denied to you altogether? Do you want to be the serf and the hireling who accepts at the hands of a master the things he has made and he no longer wants or the things he in a charitable mood is willing to share with him partially or incompletely? Or, do you want to be the creator and make the things you want and bring them into realities in your life so that you are not dependent upon anyone or anything except the great creative power that resides within you? God has given you the same creative power that He possesses, and He has made you equal with Him in making this world beautiful and happy for all living creatures. This great gift is your birthright and you alone determine whether you shall use the power or ignore it.

Come, step back from your close view of the obstacles that seem to surround you, close your eyes to them for a while and create a new picture. Leave the past and the present out of your consideration and make a new life, a new day, beginning with tomorrow. Build it up part by part in your mind and in your conversations and contacts with those around you until you have a perfect picture of the future that is just beyond today's horizon. Then step forward bravely and with determination into this picture and start your journey along the line that leads to the new estate, the new home, and the new pleasures of life. You will find yourself master of the picture and of those realities, and you will find in it the greatest happiness and the greatest rewards, and every effort, every thought devoted to it.



No man is born into the world whose work is not born with him.

—James Russell Lowell.





## Temple Echoes

By PLATONICUS, F. R. C.



THE scene was laid on the campus of Columbia University in New York City about ten years ago. A special seminar had been organized to consider the problems of "Education and Society." The seminar group was composed of twenty-four distinguished professors of the University and six privileged graduate students. We students were amazed at our first glimpse of the leader of this academic group—a little man of no more than one hundred and twenty-five pounds, modest and unprepossessing. However, his reputation was as large as his physical stature was small, and in the first few moments of his discourse we knew that a brilliant intellect was in operation before us.

This quiet and unassuming man was Harold J. Laski, visiting professor at Columbia from the University of London, later to become a celebrated *bête noire* of Anglo-American politics, Chairman of the British Labor Party, whipping-boy of Mr. Winston Churchill in the heated postwar British election, and a powerful influence in modern social thought.

In December of 1945, Mr. Laski visited America again, and with a pointed speech in New York demonstrated his talent of infuriating his ultra-conservative political opponents. Mr. Laski has become almost a symbol in modern social thought of one polarity, Socialism, and he is perhaps the most ar-

ticulate and intelligent apostle of socialistic political philosophy. Since America has come to symbolize, in great degree, the opposing social polarity of Capitalism and the private enterprise system, it is instructive for us to examine some of the ideas of Mr. Laski from the higher ground of mystical thought and idealism.

Laski, oddly enough, is a product of Oxford and the finest cultural tradition of the university ideal. That he is a gentleman and a scholar is beyond dispute. References to Plato and the idealistic tradition frequent his writings and lectures, but the most obvious influence upon his social thinking has been the analysis of Karl Marx and the refinements of Marxian and Leninist philosophy. Capitalism, to him, is a decadent and dying economic order, and the political democracy which rests upon it he believes to be tenuous and unsure. A dying desperate capitalism, he stated in the recent New York address, leads inevitably in its death throes to fascism and to war. Neither industrial nor international peace can be won, he affirms, save on the basis of a transformation of the fundamental property relations of society, and the establishment of a world order of international socialism.

Now, in fairness, it should be noted that Mr. Laski is no minion of Russia, any more than is Mr. Attlee or Mr. Bevin of the present British Labor government. He is not a Communist, or even a revolutionist in the common use

of the term. He is an ardent and indefatigable Socialist, and probably farther to the Left than the moderates now in the British cabinet. He urges the progressive expropriation by the government of the means of production, of resources and the land of the British commonwealth from their private owners and users, in the presumed interest of the great mass of the common people. Government, or the public authority, is urged as the means of democratization and socialization of the basic wealth of a people. Ultimately, it is affirmed in the socialist program, the "people" will control and own all the basic means of production and distribution, through their government, and the entire economic life will be directed in the public interest, rather than for the comparative few who derive the chief benefits from the private enterprise system.

Such thoughts lead immediately into the hottest controversies of the modern world, and you may be wondering what such arguments have to do with mystical and esoteric philosophy. In the opinion of this writer (and none of these remarks are to be construed as official opinions of AMORC) the principal reason for the relative darkness obscuring these discussions, and the lack of workable solutions to modern social and political dilemmas, is because **THE LIGHT OF MYSTICAL THOUGHT AND THE ESOTERIC TRADITION HAS NOT BEEN THROWN UPON THEM!**

It would aid Mr. Laski in his speculations if he would ponder more of Plato and less of Marx. Marxism, resting upon dialectical materialism and an economic interpretation of history, offers no final solutions. Its critique of capitalism and its obvious weaknesses is most searching, but the constructive and synthesizing efforts of Marxism are lamentably insufficient because, looking entirely to the material, they are *negative*. Current and recent history shows us that every attempt to socialize a modern economy on a materialistic basis, without a supporting spiritual philosophy, leads to undesirable dictatorship and political tyranny far removed in spirit from the Anglo-American **RIGHTS OF MAN**.

We Americans are in a curious and vastly uncomfortable dilemma, because it is fairly obvious to the open-minded and unprejudiced that socialism is the most positive body of social thought in the modern world, and it is progressively capturing the imagination of the celebrated "Common Man," to whose liberation the twentieth century is presumably dedicated.

Yet this same socialism, to impale ourselves further upon a horn of the dilemma, implies and necessitates a great aggrandizement of governmental powers, which in turn become a threat to our fundamental liberties that alone make life worth while. The continuous advance of science and technology, culminating in the momentous release of atomic energies, suggest a vastly more interdependent social frame of reference, in which the institutions, both economic and political, of capitalist democracy would seem obsolete. In short, the conditions under which modern life is actually lived have far outstripped our socio-economic institutions and patterns of political behavior, with the result that we are developing acute national and international neuroses. We live one way and think another, which spells continued trouble for personalities impelled by nature to seek integration.

For the modern mystical student, Platonist or Rosicrucian, there is no *final and integrative* solution save a spiritual one. By the curious and immutable logic of historic events, we are approaching an era in which many principles of Plato's ancient ideal of the *Republic* may be actualized. Modern socialistic writers, including Mr. Laski, do not properly evaluate, or even recognize at all, the principle of **HIERARCHY** in all stable organization, both divine and human. The Universe itself is a timeless spiritual hierarchy, culminating in the divine center, or Source of All. Individual man, when properly and harmoniously constituted, is a hierarchy of values and forces, whose apex or key quality is Soul. Through universal and natural laws of correspondences, collective man—man in society—attains harmony and justice in terms of a *future spiritual hierarchy*. We return to the ancient dictum of Plato, that



the proper task of the wisest men (and women) is to govern the state. Who is better qualified to lead his fellow beings in concerns of mutual interest and responsibility than the true philosopher? If the logic of science and the rationale of technology requires that the social organism be guided by intelligent, broad, and inclusive purposes, rather than narrow, exclusive, excessively private motives, who can ascertain right from wrong and good from evil save the trained philosopher, the developed Initiate?

The mark of wisdom is the ability to reconcile the contraries. The warfare of private and public interest, capital and labor, capitalism and socialism is exceedingly intense at this moment, and will so continue throughout 1946. The impartial and spiritually detached view of the mystical student does not incline him to partisan controversy; he is ever searching for the common good amid conflicts of interest. His over-arching concern is the spiritual advancement of all of humanity. Capitalism, socialism, and all the other "isms" of contemporary debate are not ends in themselves; they are but expressions of man's purposes and interests, which are constantly in flux in the material world.

Back of the entire conflicting scene stands an eternal ideal—THE KINGDOM OF GOD ON EARTH, AMONG MEN. This is the only permanent interest of the mystic. We are on our way to *the divine society*, and although it will doubtless not be achieved in this generation, we shall surely take many firm steps towards it. Is it inconceivable that men can live together in good will and cooperation? The demonic principle which so constantly frustrates idealistic advances is self-love, so very powerful in human nature. Outstanding modern theologians, such as Dr. Reinhold Niebuhr, see in man's self-love the corrupting and degrading influence which wrecks so many plans for our collective happiness and tranquillity.

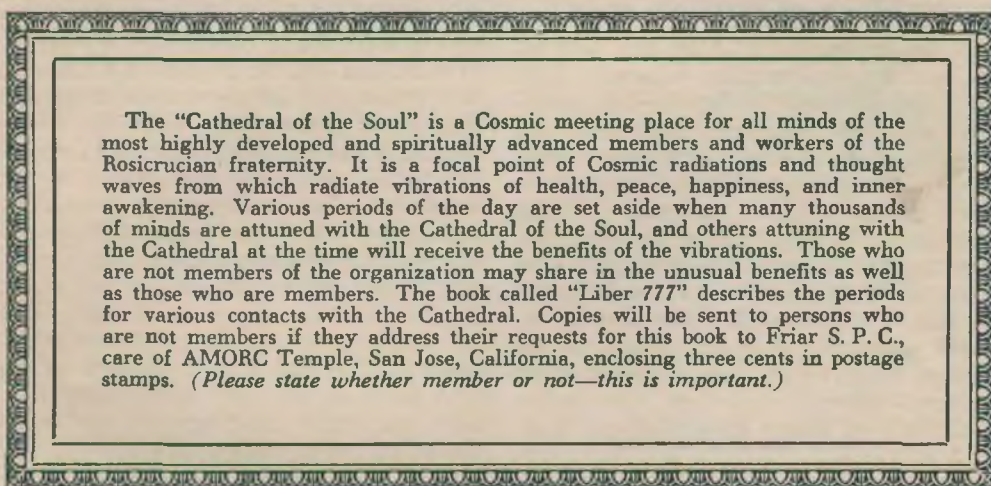
Deeper than the analysis of Mr. Laski, with all the faults which he so skillfully lays bare in the present system, is the *moral problem*, the fact of unregenerate human nature. The most

perfectly institutionalized socialistic commonwealth, peopled by unregenerated men, would soon become a horror of tyranny and unbearable oppression. As we drift towards socialism this moral and spiritual problem becomes the more acute. Capitalism is everywhere on the defensive and is steadily losing ground. The new social order, the contours of which are only beginning to be faintly preceptible, should be a matter of gravest concern to all students of the highest principles of life.

We have never begun to approximate, in nearly twenty centuries, a society built upon the ethics of Jesus. To some the ideal of a Divine Kingdom would suggest rule by clerics, by ecclesiastical authorities. The facts of history show, even in modern times, that most orthodox churches have done more to oppose the application of Christ's ideals to the social order than to expedite them. Does the Church lead the way in positive social thought in our day, emulating and expressing in its policies the *ethics of its declared Founder*? In the main, the detached observer must answer *no* to this query. We cannot expect social deliverance and reconstruction from the churches. One even suspects that in coming crises the collective influence of the churches will be thrown more in the balance on the side of self-love, rather than that of self-abnegation and the loving service of all! There are conspicuous exceptions to this judgment in the case of numerous individuals and some congregations, but they are pronounced deviations from general ecclesiastical policy.

Professor Laski is, within certain limits, an authentic social prophet. So are many other analysts of Right, Left, and Center. Yet no one in modern times has seen the truth in our anxious socio-economic concerns, and seen it *whole*. This great synthesis of vision and inspiration, in the opinion of the writer, awaits the integrative powers of an Initiate of true Mysticism—such as that of the Rosy Cross—and it will come ere long, forced by the dire need of perplexed and suffering humankind. Perhaps we shall not escape the ravages and decimation of a third World War, although pray God that we may. Whatever

(Continued on Page 26)



## THE FULFILLMENT OF HOPE

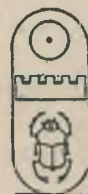
*A vain hope flatters the heart of a fool; but he that is wise pursues it not.*  
—UNTO THEE I GRANT.



**D**URING trying times, it is hope that carries man onward. Without hope many people would have been in desperation during these past few years. And there is no doubt that hope has helped to do the task that has brought about the prospects of an enduring peace in the world. Incidentally, hope alone is not the salvation of man nor the solution of all his problems. We all have had the experience of realizing that mere hoping does not make things become true. Hope coupled with action can produce results that neither hope nor action alone can do.

However, this concerns worthy purposes and usually matters of hope within the realm of reason.

A vain hope—that is, a hope which is usually associated with gaining something for nothing—as stated in ancient writings, does appeal to the foolish mind or the shallow thinker. In fact, all of us are attracted at times by a vain hope. If it were not for such hope, there would be few people inclined to gamble. It is the hope that one might win a fortune that causes the individual to squander money on various games of chance, and there are those who idly hope that through some particular process, which they cannot possibly explain with reason, they might sudden-



ly become wealthy and have funds available that would make the question of economic security permanent for all their natural lives.

Such hopes, as already pointed out, are entirely in vain. This does not mean that they do not happen, for there are individuals who, by what we call "a stroke of fortune," do receive material gains in the most unexpected way. However, experience points out how small a minority of individuals are so affected, and how unreasonable it is that anyone should devote his constructive thought and time toward dwelling upon such a hope to the exclusion of the responsibilities of everyday living.

Vain hopes are used by the unscrupulous to appeal to those who seek help in times of stress. Even various panaceas and medicines are offered to the hopelessly ill, and they grasp them with the vain hope that this particular item may be the solution to their physical problems. There is hardly an intelligent man or woman, however, that does not realize there exists in the universe no one solution to all things, insofar as their physical being is concerned, or rather, that there is no physical thing that will solve all problems. Due to the fact that we move in a physical body in a physical world, we have the tendency to over-emphasize the importance of physical things, and we believe sometimes that the mere acquisition or use of still more physical things is the solution to all problems that may beset us.

Even with the advances in science and medicine, we know that eventual transition is still inevitable; that there are forces and powers higher than the physical world, and that when the time comes for life to cease its manifestation,

no miracle drug or any other man-devised concoction will change the destiny which is, in fact, the thinking of a Supreme Mind and Being. Neither will the acquisition of wealth without effort solve all our problems, because happiness does not go hand in hand with material possessions, although it is perfectly human and normal for each of us to think that the mere acquisition of those things would do much toward helping our mental outlook upon the world with which we must deal.

So we see the uselessness of following vain hopes. It merely flatters the childish and undisciplined portion of our minds and thinking. It causes us to resort to a period of daydreaming, which, to a certain extent, is perfectly normal, but when carried to extremes proves dangerous to our own well-being. Daydreaming, or merely living in terms of the fulfillment of a vain hope, is not satisfactory for dwelling upon these ideas causes us to put our responsibilities of day by day life into a subordinate category, until at last even the small daily routine matters become irksome, and we find that in following our unusual hope that instead of adjusting ourselves to a more satisfactory and happy life, we are actually creating more and more maladjustments and problems.

Our lives are before us, and if we are to derive the utmost from life, we must learn how happiness can be obtained in terms of our environment and our ability to use it. Improvement upon our understanding of the things about us is possible through the God-given power to realize that since happiness is not linked directly with the acquisition of physical wealth, if we are to attain true happiness, we must better know the true values bound in life itself.



## TEMPLE ECHOES

(Continued from Page 24)

*The  
Rosicrucian  
Digest  
February  
1946*

be the trials ahead, they can ultimately lead to but one collective goal—the establishment, nationally and then internationally, of a DIVINE SOCIETY, the

functions of which will serve the ultimate purpose of all human beings—reintegration with the Absolute, or reunion with our God.



## Heartache Medicine

By CAMP EZELL, F. R. C.



A NUMBER of years ago it was my happy privilege to assist in solving a problem for a lass of twelve years who had many beautiful qualities in her make-up, and yet for reasons unknown to her the girls of the so-called "best circles" at school gave her the icy stare. After talking the matter over and probing the resources of her personality, I found that Mary (we will call her) was deeply talented in music—far more than she realized. In fact, her love for the art of tone combinations was so pronounced that she was rather *top heavy* on the subject of music. There was scarcely an hour of the day that melodies were not running through her mind.

The girl was a beginner on the piano, and yet was giving little thought to the technique that a musician must acquire. She was doing not much more than playing the numbers she had studied, merely for the purpose of hearing the melodies they contained. I suggested that if she would delve deeply into the study of music and become more proficient than the youngsters who were mistreating her, the vexatious predicament would become history.

Mary, naturally, thought this was a rather long road to traverse, but was told that in her case there were no shorter routes. (Having solved some similar problems for myself along this

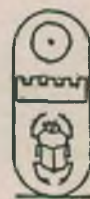
line when I was a youth, the treatment method was fairly well known to me.)

Mary argued with herself for several days. She did not tell me what her decision was, but soon it came to my ears that she suddenly developed an unusual desire to study music. She asked her teacher to *push her*, and the teacher, glad to find a talented pupil who really wanted to work, placed the force of her experience behind her.

Some months later came the annual joint-recital of the advanced pupils of all the teachers in the city. Each instructor was privileged to enter one pupil, and Mary was selected to represent her teacher on the program.

As a newspaper reporter, I was present to write the story for the music column of the society section. The affair was held in the outdoor living room of a fashionable home on a beautiful afternoon in May. The trees and flowers made a lovely background of inspiration for the recitalists. Looking over the program, I saw that a number of the participants were those who had been unkind to Mary.

In the contest that was to ensue, it was apparent that Mary had an advantage, for she was scheduled to play the adagio movement from Beethoven's *Moonlight Sonata*. By far, it was the prettiest number on the program, so far as harmonic beauty is concerned. Since I was vitally interested in her progress, it is needless to say that I was sending Mary my very best wishes.



Mary's turn to play came. She was next to last on the program. The little snobs had all performed, and they gave mediocre accounts of themselves. They appeared as if they had nothing to lose, for, as the expression goes, "they rated." With Mary, the case was different. She *had* to triumph. She sat down in front of the piano with the grace of an old music master, perfect poise in all her gestures. From the moment she began the beautiful movement, everyone in the audience was in rapt attunement with her and her lovely music.

Of course, the sonata has great depths that only the adult, who has had years of technical training and has lived the life of much experience, can express in all richness and fullness. But little Mary, though only twelve, had studied hard and had suffered a lot, and she injected all of the technical training that she had had, and all the emotions that were the result of her suffering into Beethoven's heavenly creation.

She won the laurels of the recital. And she also educed the compliments of the little girls who had treated her unkindly, for they were polite enough to tell her she had performed much nicer than they.

This was the beginning of greater things for Mary. She found after a while that she did not really want the companionship of these little girls. She discovered her world was composed of people who wanted to do beautiful things—to create, to develop talents and give them to the public. Pre-eminently and above all, she wanted to become a pianist. Her social problem was discarded as so much rubbish to the scrap heap.

Within a short time she outgrew her teacher. She went to another city, and again became the outstanding student. Mary not only studied Bach (so dry to the average youngster), but she even memorized practically all of his inventions. She studied Mozart, Tschai-kovsky, Beethoven, Liszt, Schumann, Grieg, McDowell. Her work in harmony was completed in record time. In composition, she won the first prize of the district meet. And finally, she was given a conservatory scholarship

by reason of her hard work and musical aptitude.

I have lost track of Mary, but have learned through friends that she finished at the conservatory and became a very good pianist.

Mary learned some great lessons from the little heartaches her schoolmates had given her. It taught her to be compassionate with those whose standing is rather unstable. But the greatest lesson she learned was that the best remedy for a rebuff is to go *within* oneself and develop something beautiful and use it in daily life.

The cure for little Mary's troubles will work for the adult equally as well as for the adolescent. We are never too old to pursue a new hobby, or to develop a latent talent. We might not be in a position to use it professionally for various reasons, but we can use it in a nonprofessional way to augment our personality.

The new study does not have to be music. Chemistry, art, dancing, mathematics, languages, astronomy—all are personality builders. And incidentally they are heart-healers. For when we become absorbed in the study of any art or science, we forget the petty babblings of the unthinking masses, or the jibes and diatribes of someone whom we think owes us much more consideration than he is showing us.

Many times the reading of an inspiring book will give us an entirely different perspective of our friends; or the writing of an article for a newspaper or magazine will do wonders in this direction.

Students of mystical or higher teachings, above all others, cannot afford to waste time wondering why someone has, without cause, turned his back on them. If, instead of going from person to person telling of the offense and urging listeners to agree that the offender was atrocious, one will develop himself into a musician, an artist, a dancer, a writer, mathematician, chemist, or an excellent cook, he will find, as little Mary found, that he not only has won the admiration of those who had slighted or mistreated him, but he will find he is part of a creative world which has little time for pettiness.

THE ROAD TO HAPPINESS  
By THOR KJIMALEHTO, Sovereign Grand Master

# SANCTUM MUSINGS

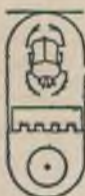


Today let us turn our attention to people whose lives are proceeding smoothly. There is no question of course that people whose lives are beset with problems must concentrate on their solution first. If your health is poor, you must gain strength and vitality. If you do not earn a living, you must find your work in life, or find a way of increasing your income. First things must come first for solution. However, if you are free from the major difficulties of life, should you be content with the *status quo*, with things as they are? By no means. Consider the incarnation that is given you, as the artist does his paints and canvas, or as the sculptor does the clay before him. Make your life a work of art, for richness and beauty and variety of accomplishment. Raise it from the drabness of humdrum routine and fill it with inspiration and enthusiasm. The spirit of joy is essential in daily living. We are only existing, not living, if beauty, love, and joy are absent from our lives. Frequently through finding joy, major problems in life dissolve.

Beauty to a Rosicrucian means more than beauty of line, form, and color; it means beauty of word, thought, and deed. Love to a Rosicrucian means Cosmic love and a love that flows outward

from the heart to each and everyone we contact. It is the love that thinks of no return. When the desire for beauty and the spirit of love are present, joy is the natural result.

Let us translate these ideals into terms of everyday living. In the first place, a Rosicrucian, while grateful to God for the blessings vouchsafed him, at the same time is filled with a Divine discontent. He does not neglect his duty. He pays careful attention to the task that is nearest him, yet he longs to widen his field of knowledge and increase his sphere of service. Do not confuse contentment with stagnation. There is always something new that you can learn in regard to some phase of your life. It is said that in ten years' time the knowledge that a man obtained in college needs complete overhauling. In so short a period as two or three years, scientific textbooks need revision. Improvements are constantly being made in home management, business management, machinery, architecture, and even city planning. We should keep abreast of as many new developments as we can. We should make an effort to overcome the tendency to limit ourselves to but one or two fields of interest. Be open minded. Try to know the world of today instead of living in the post-war period, or the war years. Have you been reading the same newspapers



for years? Buy one with a different point of view. Know what the other half thinks. Have you been subscribing to the same magazines for years? Become acquainted with several of totally different types. Do you never read magazines? Then stop in front of a newsstand and note the large variety covering every field of thought and activity. Do you think you have no time to read? It would amaze you to discover how many books you could read in a year merely through reading a page or two in odd moments. Besides, the more you read, the more you will be able to read in the same amount of time. Your eye will automatically take in larger and larger units of thought. If you do much reading in one field of thought, the power of judgment will build itself up in you; and you will be able to tell at a glance whether a book should be skimmed through or read carefully.

### ***The Hunt for Knowledge***

There is nothing more fascinating in life than the hunt for knowledge. You may not have the opportunity to travel but through books you can know the world and all that is in it. You may not have had the opportunity to go to high school or to college, or it may be difficult for you to take the extension courses offered by universities, but you can study by yourself any subject under the sun—even the sciences. Lincoln pouring over a borrowed textbook before the flickering hearthfire is a familiar picture. You can even build up a home laboratory. The story of Edison's first laboratory in a boxcar is known to every school boy. A college woman who married a poor country minister told in a college journal how she kept her mind alert and her enthusiasm alive by sitting up, after everyone was asleep, and reviewing her own college texts of Latin and mathematics. Mary Roberts Rhinehart first began to write after she was the mother of three sons. It is not unusual nowadays for mothers and even grandmothers to attend college and resume their education, interrupted so many years before. Select a subject that has always appealed to you and read everything that you can get hold of pertaining to

it; the subject may be gardening, or photography, or psychology. The author of that popular book *Live Alone and Like It* points out that a consuming interest in some subject is a necessity for a person deprived of the warmth of family life. It is just as necessary for the married man or woman. It is most unwise for a woman to be totally dependent on her husband or her children for her happiness. She is apt to cling to them with a strangle grip. She will be much more balanced emotionally, she will be a more individualized personality if her mind is kept young with new ideas. She will be a better companion to her children and her husband, and it will not be difficult for her to let her children go when the time comes for them to go their own way.

Parents with interesting lives and active in the community will not prevent sons and daughters from getting married even though they should need their assistance financially. A young man courted a young woman for ten years. Finally she asked him why the thought of marriage never occurred to him. He broke down and confessed that his mother was so dependent upon him for companionship that the entrance of a third person into that household would precipitate a tragedy. This emotional dependency indicates a nature that has not acquired sufficient extrovert qualities to make for independent happiness. Love should not be limited to the family. It should radiate to all the world.

### ***Work May be Play***

The only difference between work and play, the psychologist tells us, is knowledge within. Whitewashing the fence may be a chore to the farmer, but it was a glorious sport to the boy in *Tom Sawyer*. Cleaning blackboard erasers is a nasty job to the teacher, but the children enjoy the task immensely. Preparing the lunch is routine to the caterer but the height of excitement to the girl giving her first party. Put as much of the play spirit as you can into your life, because the play spirit is akin to the creative spirit and the creative spirit is a doorway to joy. On some utterly tiresome and disappointing day,

therefore, seat yourself comfortably and make a list of everything you do during an entire week from Monday morning until Sunday night. It is just as fascinating to budget your time and see how many more activities you can get in during the week as to budget your money and try to make it go almost twice as far. Scrutinize your actions, plan carefully. Of course, the hours devoted to work and to the family cannot be curtailed. If husband and wife or parents and children share the same hobbies, life becomes doubly interesting and twice as much can be accomplished. One mother reviewed every high school and college subject with her daughter. She had a good time discussing themes and history debates and practicing French conversation. One father made photography his hobby because his son was enthusiastic about it. A garden can interest every member of the family. Has everyone in your family a library card? Do you patronize the concerts, the dramatic societies, and the lecture halls of your city? Do you utilize your radio? Do you take the initiative in making new friends and keeping in touch with old ones even though they be scattered throughout the world?

Life becomes more interesting if you try to turn daily duties and responsibilities into a game and if you cultivate as many hobbies as you can. If your family shares them with you, you are blessed indeed. If they do not, these hobbies, if pursued seriously, will attract to you like-minded people.

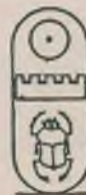
### ***Service to Community***

To a Rosicrucian, self, friends of the family, and acquaintances do not spell a well-rounded life. There is a duty one owes to a community and the world. A duty? Nay, the most satisfying form of self-expression and service combined. Somewhere in your community there is a little task that you can do. Very rarely will you get at home the appreciation that you will receive from the minister when you consent to lead a Sunday School class, or take care of a booth at the bazaar, or sell tickets for a theater party.

You should belong to every organization in town, the principles of which you can approve; that is, organizations

needing your moral support. You need not be active in all. It is sufficient to be active in but one or two. There is no excuse to say that you have a family that needs your time and energy or that you do not have enough money to spend. It will do your family good if you are away occasionally for the afternoon or evening or if the home is used for a social function. Children nowadays must be trained to be social minded. Children who have parents active in the community take communal responsibilities as a matter of course. A young accountant serves his church by taking care of its books in his spare time. This task that he has assumed makes no demands upon his moderate income and interferes in no way with his loyalty to his wife and three children. A woman, the mother of two children, whose husband is a struggling pharmacist, spends her long, lonely evenings attending committee meetings and selling tickets for her church. She cannot afford a maid, yet she has made herself indispensable in that community. Still another woman with a husband and two children is active in the parents' association of the school that her children attend, is active in the church, and is active in the peace league of the community.

Our members must take the initiative in being a force for good in the community. Personal advancement on the path must go hand in hand with service to the Order and the community. That you should try to be at the service of your brothers and sisters in the Order, you know; I need not remind you. But you, with your broader viewpoint, your better understanding and your more developed nature, must take the initiative in showing the way to the members of your community. Your presence at the various social and civic organizations may decide the question of policy, may help strike a higher, a more unselfish note, may be an inspiration and an incentive for many more people to join. If you are socially, financially, or professionally prominent, you have a wonderful opportunity to influence the community for good. Your presence in a church or organization will make it popular. If you volunteer to give a talk in which you openly state your belief in God, the soul, and the



moral law, you will exert a wide influence for good. People are more impressed when a scientist or a laymen talks about God than when a minister does. People feel that the minister must believe in God and that it is his job to talk about Him. Wherever you can lend a hand in introducing Rosicrucian ideals or the Rosicrucian way of life, do so. You are serving God, you are serving man, you are making sure of your future advancement.

### ***The Art of Giving***

Be generous with your time, your money, and your possessions. Distribute the magazines you no longer need. Lend the books you no longer read, and then forget about them. Always give away what you can spare. Do not store things and save things. If you have the praiseworthy habit of giving your used apparel away, do not wait until the garments are stained and threadbare. Give them away while they are still decent and presentable. Never humiliate a

man with his poverty. Do not be disturbed because you receive no appreciation or word of thanks or return. What you give to man you give to God. Fortunate, indeed, are you when man does not reward you, for then your reward is in the hands of God. When God gives, it is with full measure, pressed down and running over.

Such is the Rosicrucian road to happiness; such is the Rosicrucian way of life. First, increase your knowledge; second, increase your interests and activities; and finally, be hospitable, generous, and at the service of your fellow man. Your reward will be that you will become a well-developed balanced personality, free from eccentricities, complexes, and neurosis. You will not find loneliness a horror, nor will you be utterly lost in a crowd. You will experience the true joy of growth of personality. Your life will be full of variety and interest. You will be at peace with man and God. You will know true beauty, joy, and love.



## **LOVE AND PSYCHOLOGY**

Man has attempted, recently, to unburden himself of the seeming weight of responsibility which intelligently guided emotion entails. And abnormal psychology is the result. Foolish inhibitions and the natural emotional feelings, intensified, have been both thrown, willy-nilly, into the subconscious and a general nervous explosion has been the result.

Love, and the power it has, cannot be withstood. Man will perhaps learn this truth and act accordingly. For Love is a perfect thing and will manifest in him to the degree to which he will allow it. Man must tend himself as a garden, so that he may flower with his true beauty.

—R. John Francis Knutson, from *Meditations on Love*.

### **WEAR THE ROSICRUCIAN EMBLEM**

Every member of the Rosicrucian Order should wear the emblem indicative of his affiliation with this organization. There have been months in the past when it was difficult to fill orders promptly for membership emblems, but now these gold, enamel-inlaid emblems are available and your order can be filled promptly.

Order the men's style, with the screw back, at \$2.45; or the women's style, with a patent safety catch pin, at \$2.85. Both prices include postage and Federal Excise Tax.

***The  
Rosicrucian  
Digest  
February  
1946***



## The Mystical Lincoln and his Mission

*The foundations of his character more than any man's in history were mystical and spiritual.*—WALT WHITMAN

By ALPHA L. WOLFE, F. R. C.



AS WE review the facts given in various biographies on the life of Lincoln, we can find much that is of interest to the student of mysticism. The name of Abraham Lincoln is revered by the average American citizen because of the mission he fulfilled for humanity—saving our national unity, and emancipating the negro slaves. To us who are more concerned with the foundations of his mystical personality, there is much to be found that is characteristic of the mystical nature which can be traced to the source so as to view the man as a mystic.

Like that of the great mystic, Jesus Christ, Lincoln's lowly birth and tragic death are two outstanding events in a life of service for humanity—for a mystic is first of all a lover of humanity and devoted to a life of service in a great cause. The specialized subjects of Lincoln's education might be said to be a knowledge of the common people and their government. He believed that God loved the common people "because he made so many of them." He understood their thoughts, emotions, and motives. Their emotional weaknesses often led to difficulties at critical times, but Lincoln had great patience with their egotism and false pride. His own attitude was expressed in a favorite poem, "Why Should the Spirit of Mor-

tal be Proud?" His deep humility is one of the strong marks of mysticism in his character.

It is said of Lincoln that he became the leader of the people at a time of crisis, through the supreme power of his personality. What had contributed to the power of personality is best understood as we review his early life of adversity and his hunger for knowledge. We might say that great aspirations are the source of any great personality. "I will study and prepare for my time will come" must have been the guiding light for his seeking spirit as it grasped every opportunity for knowledge which was presented and made the most of it. His great suffering for lack of mental food was more than compensated for by the habit of entering the *silence* which was considered one of his most outstanding personality traits as president. He became an original thinker as he persistently dug to the foundation of facts, and rearranged and classified them in his memory for quick recall when new suggestions were presented. Nothing seemed to escape his observation and analysis, as he went below the surface to the first origin and cause of facts and principles observed.

His great love for Truth and his terrible pursuit of error were clearly a source of worry to his legal and political opponents. What appeared to be the dreamer's attitude in Lincoln was the manifestation of this weighing, cal-



culating, and viewing of the subject from all its angles in search for a satisfactory understanding for his acceptance. It is also said that his reason ruled all his other faculties with clearness, force, and comprehension.

#### **Commentaries**

Mr. Dubois, an intimate associate of Lincoln for twenty-five years, found the depths of the foundations of his character and personality hard to understand. He felt that he never knew the man whom we regard as the mystic. He had this to say concerning his habit of entering the silence—a beautiful commentary: “These mystical moods isolated and exalted him above his ordinary life. The unapproachable grandeur of this man was remarkable when he was in the mood of inner silence. He seemed to live by himself, yet outside of himself.” Mr. Herndon, a law partner for twenty years, also pays a great tribute to him in the following: “Nature had burned into him the holy fire and stamped him with her seal of greatness. With great calm of mind and serenity of soul he viewed the whole of life’s orbit with clearness of vision where others fretted over accidental happenings and minor details.”

If we seek the source of this inner serenity and peace, we can find it in the tenets of mysticism as revealed in his deep conviction that everything exists for a purpose in the Divine Order of Things. It is said that he neither sought experiences nor forced issues but calmly awaited the course of events, disposing of each in the light of intuitive understanding, with reason and judgment guiding all his decisions. He awaited with outward calm the turn of events in the most trying times of the war, trusting in the invincible providence to carry forward the Great Purpose. At one time when in doubt as to the outcome of the Civil War, he said, “There is nothing left for the heart of man but to take up faith and believe where it cannot reason.” At another time he expressed himself, “I do not know anything about God being with us, but I am fearfully interested to know if we are with God.”

We might say that Lincoln bore the marks of a mystic up to the time of his

nomination; then he became an occult, placing all his trust in Divine Providence for guidance where he had before been relying upon the God-given powers within him to meet issues as they arose.

#### **The Mission**

One writer states the fact that Lincoln knew why he occupied the White House and was fully conscious of his mission long before his nomination. In his early twenties he took a trip to New Orleans as a flatboatman. As he viewed the inhumane treatment in the slave market, he made this threat: “If ever I get a chance to hit this thing, I’ll hit it hard.” This seems to be the time of dedication of his life to the Great Purpose, while still far from knowing the means to accomplish it. As we review the course of events in his life it might seem that Providence shaped the course of events and saved him for the great, almost miraculous achievement of delivering a race from physical bondage.

Another incident touching upon his mission is the event when he attended a camp meeting in Salem, Illinois, and listened to a speech which lasted three hours, delivered by Dr. Akers. In this address, a forecast was given of the Civil War which was to put an end to slavery. He gave the prophecy, “Who can tell but that the man who shall lead us through the strife may be standing in your presence.” On the return-trip home, Lincoln was silent until asked for his opinion. He showed his mystical vision when he remarked on the power of the speaker whose words were from beyond him. He also stated that he was as if in second sight during the address and that he himself would be bearing an important part in the strife. It was reported that the following morning his features bore marks of deep suffering. He was unable to shake himself free from the conviction that he was to be involved in the terrible war which had been forecast in the address.

**“With Malice toward None . . .”**

There is certainly not a single touch of ego in his second inaugural address which is said to have been written on the spiritual heights of patriotism, a

psalm for the blessing upon his country. He accepted his re-election as God's promise of victory for the cause he was soon to give "the last full measure of devotion." As he looked into the future, the aftermath of war, he could see the outcome of hate, revenge, and cruel punishment that would follow in the period of reconstruction. His message "With malice toward none, and charity for all" is closely akin to the words of the Great Master, "Peace on Earth, Good will to men." He urged an enlarged view of life above the petty, selfish motives of sectional feeling.

The closing words of his last deliverance to the American people might read as handwriting on the wall at the present time when many are occupied with the thought of reconstruction after World War II. He urged that the American people do all that may achieve a lasting peace among themselves and with all nations. He would have hailed with joy a possible treaty of world peace, but no compromise of right or justice would have been tolerated to

obtain such peace. There may be great need for Lincoln's point of view, "Put ourselves in their place." And the aftermath of this war may show the same need for his creed of "malice toward none and charity for all" that existed at the end of the Civil War.

The final mark of the mystic is shown in the fact that Lincoln had no fear of death although repeatedly warned as to his possible danger. He dared to do his duty to the end as he understood it. What higher tribute can be paid this great mystic than that he gave his life for a noble cause and accepted a martyr's crown just as the Great Master accepted His crown of thorns.

We of the present generations have our attention focused upon the new freedoms which are to be ours at great cost and sacrifice. The mystics of the present have each a mission, but the foundation of mysticism in our character and personality must be built up year by year if we are to be prepared when our time and call shall come.



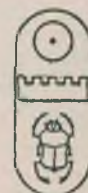
The lost Eden can be regained if only the inhabitants of the earth, rich and poor, young and old, together cultivate the habit of good will toward one another.—*Albert Erengwa Iyeh.*

### RESIDENT STUDY

In addition to the study of the monographs which you receive weekly, would you enjoy resident study here at Rosicrucian Park? So many members have indicated an affirmative answer to this question that their need is being filled by the regular annual term of the Rose-Croix University.

The Rose-Croix University in 1946 will offer varied courses under the direction of instructors who are specialists in their fields and who as members of this organization are especially trained to correlate with the Rosicrucian teachings the subject matter which they present. It is to your advantage, as a member, to determine the scope of work which will be offered by the Rose-Croix University and meet the few requirements which will enable you to enroll. Whether or not you are certain that you can attend the 1946 term, it is to your benefit to make preparations now so that you will not be disappointed if the opportunity for attendance arises. Students who will not have completed the simple preliminary requirements cannot be registered.

Write today to the Registrar of the Rose-Croix University for the book, *The Story of Learning*, which describes both the courses offered and the necessary steps to qualify. All active members of AMORC are privileged to request this information.





## Three Rivers

By MARJORIE B. UMBENHOUR, F. R. C.



God dreamed and from out the dream of God flowed three rivers. God poured Himself into His rivers and the torrents rushed toward the children of God.

Again God dreamed and the rivers encompassed His children and flowed into the hearts of a few of them. Then God said, "My rivers shall be called the River of Life, the River of Light, and the River of Love. And some of my children will throw themselves into *my waters* and immerse themselves in *my being*. They will swim, mighty and strong, with the current of *my waters*, and reach the great joining of the rivers. At this union of the Rivers of Life and Light and Love, the name will be *Peace Profound*. This *Peace* will be attained through willingness and the desire for atonement with me.

"Yet, other of my children will ever swim against the currents and against the tide of *my desire*. To these I shall give a *word* that they may learn the meaning thereof. For the chimera of the world and of self will hold their attention through their many returns to the school of reality; until, after lives untold, they will learn and know the tender meaning of *the word*.

"And through their knowing they will throw themselves into *my waters* and immerse themselves in *my being*. Through the expression of *my word* they will swim, mighty and strong, with the current of *my waters*, and reach the great joining of the rivers—the union of the streams of Life and Light and Love which is named *Peace Profound*. And these, my wayward children, will have attained this *Peace* through the meaning of the word—*Service*."

### ATTENTION HIERARCHY MEMBERS

It is with pleasure that we announce that *Sar Hieronymous*, Imperator of the Rose-Croix of Europe, will participate with the Imperator of A.M.O.R.C. of North and South America in directing all future Hierarchy meditation periods. *Sar Hieronymous* will likewise request that all Hierarchy members of Europe co-ordinate their special meditation periods with ours. The greatly increased efficacy of such periods, the result of this unity of purpose and function, will be experienced by all who participate.

The first of such extensive Hierarchy meditation periods will be held on *Thursday, March 14. The hour will be 8:00 P. M. Pacific Standard Time*. Hierarchy members everywhere should select a time for their geographical location which corresponds with this hour.

The purpose of the period and the manner in which it is to be conducted is known only to Hierarchy members, and they only should participate. Each Hierarchy member of A.M.O.R.C. is further requested to send a report on the period, directed to the Imperator of A.M.O.R.C. *Mark the date and time on your calendar now!*

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#### DUTCH EAST INDIES TEMPLE

In beautiful tropical Semarang in Java was built this temple by Rosicrucians of the Dutch East Indian Jurisdiction of AMORC. Amid surroundings of magnificent terraced lawns, fragrant foliage and with a vista of the blue waters of the Pacific, it symbolized the harmony of nature's laws into which the members inquired. Many of the members were imprisoned by the Japanese during their invasion. Some lost their lives. Many of the edifices have been destroyed. (See account on page 16.)



# HAVE YOU Time on Your Hands THESE LONG WINTER EVENINGS ?

**W**INTER Evenings were made for reading. Snow, howling winds, rain beating against window panes — all these add zest to good reading. Good reading is the literature which you feel is worthy of remembering and which does not give you that guilty feeling of having wasted your time.

Spend an hour or two each week in broadening your knowledge of life, of its mysteries, and of the accomplishments of great people. Read the titles of the unusual discourses below, and select the one which appeals to you. Each discourse is just about the right length for a pleasant evening's reading. They are written in simple, forceful language, and are released as interesting, supplementary reading by the Readers' Research Academy. Begin with what you want and discontinue when you please.

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## EVOLUTION

*Why are there different races? Has man descended from other beings? (12 discourses) No. 2.*

## THE MYSTERY OF MIRACLES

*What strange powers did the ancients possess? Are their feats possible today? (32 discourses) No. 4.*

## SOME MYSTICAL ADVENTURES

*Pull aside the veil of the commonplace, explore the unknown. (35 discourses) No. 8.*

## NUMEROLOGY

*Is numerology a Divine science? Is it possible to foretell the future by numbers? (16 discourses) No. 16.*

## ARCANE COSMOLOGY

*Is the earth a cell, and do we dwell in it, instead of outside of it? (15 discourses) No. 1.*

You may remit the small sum of 50 cents each month and receive two discourses, or you may secure the entire course at one time, whichever you prefer. Furthermore, you may discontinue a course at any point and transfer to another, by merely continuing the same payments. Subscribe to a course today. Bring a world of interesting subjects into the heart of your home. Order the course by number.

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## THE PURPOSE OF THE ROSICRUCIAN ORDER

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

### AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.

(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction  
Ralph M. Lewis, F. R. C. --- Imperator

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. B. C.

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

#### ARIZONA

**Tucson:**  
Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Catherine Whiting, Sec., Box 4521, University Sta. Sessions 1st and 3rd Fri., 8 p. m.

#### CALIFORNIA

**Los Angeles:\***  
Hermes Minor Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Harold Nokes, Master; William A. Frix, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

**Oakland:\***  
Oakland Minor Lodge, 610-16th St., Tel. Higate 5996. L. E. Blanchard, Master; Mrs. C. V. Jackson, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9:00 p. m.; Mon., Wed., and Fri. afternoons, 1:00 to 3:30.

**Sacramento:**  
Clement E. LeBrun Chapter, Odd Fellows' Bldg., 9th and K St. Mrs. Mildred S. Christian, Sec., 3531 E. Curtis Park Drive. Sessions 2nd and 4th Thurs., 8 p. m.

**San Diego:**  
San Diego Chapter, 2302-30th St. D. W. Six, Master, Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions every Tues., 8 p. m.

**San Francisco:\***  
Francis Bacon Minor Lodge, 1957 Chestnut St., Tel. TU-6340. Vincent Matkovich, Jr., Sec., Tel. HE-6583. Sessions for all members every Mon., 8 p. m., for review classes phone Secretary.

#### COLORADO

**Denver:**  
Denver Chapter, 509-17th St., Room 302. Pamela Wickham, Master; Ethel M. Johnson, Sec., 1259 Elati St. Sessions every Fri., 8 p. m.

#### DISTRICT OF COLUMBIA

**Washington, D. C.:**  
Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Wm. V. Whittington, Master; Miss Constance M. Gilbert, Sec., 2032 Belmont Road, N. W. Sessions every Fri., 8 p. m.

#### FLORIDA

**Miami:**  
Miami Chapter, 120 N. W. 15th Ave. Mrs. Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 7:30 p. m.

#### ILLINOIS

**Chicago:\***  
Nefertiti Minor Lodge, 116 S. Michigan Avenue. George Fenzke, Master; Miss Ruth Teeter, Sec. Library open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sun. 2 to 5:30 p. m. only. Rooms 408-9-10. Sessions for all members every Tues., 8 p. m.

#### INDIANA

**South Bend:**  
South Bend Chapter, 207½ S. Main St. Mrs. Wilhelmina Snyder, Sec., 2825 N. Michigan St. Sessions every Sun., 7:30 p. m.

**Indianapolis:**  
Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

#### KENTUCKY

**Louisville:**  
Louisville Chapter, 919 Baxter Ave. Miss Mildred White, Sec. Sessions 2nd and 4th Fri., 8 p. m.

#### LOUISIANA

**New Orleans:**  
New Orleans Chapter, 206 Board of Trade Annex, Zone 12. Will Flynn, Master; Miss E. A. Frey, Sec., Box 2452. Sessions 1st and 3rd Mon., 8 p. m.

#### MARYLAND

**Baltimore:**  
John O'Donnell Chapter, 100 W. Saratoga St. Chris R. Warnken, Master, Tel. Arbutus 630-J; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p. m.

#### MASSACHUSETTS

**Boston:\***  
Johannes Kelpius Minor Lodge, 739 Boylston St. Joseph A. Evangelista, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun., 7:30 p. m.

#### MICHIGAN

**Detroit:\***  
Thebes Minor Lodge, 4811-2nd Blvd. Mrs. Eloise C. Anderson, Master, Tel. TO 5-3291; Miss Margaret C. McGowan, Sec., Tel. TO 6-8984. Sessions every Tues., 8:15 p. m.

#### MINNESOTA

**Minneapolis:**  
Essene Chapter, Andrews Hotel. W. H. Thomas, Master; Mrs. Muriel Youngdahl, Sec., 3543 Oliver Ave., N. Sessions 2nd and 4th Sun., 3 p. m.

#### MISSOURI

**St. Louis:\***  
Thutmose Minor Lodge, 3008 S. Grand. Margaret Ilg, Master, Tel. FI-7125; Ruth Claytor, Sec., 3510 Miami St., Apt. 216. Sessions every Tues., 8 p. m.

#### NEW JERSEY

**Newark:**  
H. Spencer Lewis Chapter, 37 Washington Street. Fred Stoesser, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p. m.

#### NEW YORK

**Buffalo:**  
Buffalo Chapter, 225 Delaware Ave., Rm. 9. Bernard B. Kish, Master, 308½ Ontario St.; Miss Gertrude Brookes, Sec. Sessions every Wed., 7:30 p. m.

#### New York City:\*

New York City Minor Lodge, 250 W. 57th St. C. L. Searles, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.  
Booker T. Washington Chapter, 69 W. 125th St., Rm. 63. Mrs. Catherine E. King, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

(Directory Continued on Next Page)

## OHIO

**Akron:**  
Akron Chapter, Mayflower Hotel. Leone H. Habbershon, Master; Clayton Franks, Sec., Tel. MI-3971. Sessions every other Sun., 7:30 p. m.

**Cincinnati:**  
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. J. H. Liggett, Master, Tel. BR-1712; Mildred M. Elchler, Sec. Sessions every Friday, 7:30 p. m.

**Cleveland:**  
Cleveland Chapter, Hotel Statler. Charles Jones, Master; Tel. IV-5998; Mrs. Clyde Hinckley, Sec. Sessions every Fri., 8 p. m.

**Dayton:**  
Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Bertha Miles, Master; Miss Grace M. Altick, Sec. Sessions every Wed., 8 p. m.

**Toledo:**  
Michael Faraday Chapter, 1420 Monroe St. Dr. L. W. Curtiss, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p. m.

## OKLAHOMA

**Oklahoma City:**  
Amenhotep Chapter, Odd Fellows' Hall, 51½ S. Walker, Ward D. Erosam, Master, Tel. 5-4510; Mae Arnold, Sec., Tel. 8-5021. Sessions 2nd and 4th Sun., 7:30 p. m.

## OREGON

**Portland:**  
Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. W. A. Schmidt, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

## PENNSYLVANIA

**Philadelphia:**  
Benjamin Franklin Minor Lodge, 219 S. Broad St. Rudolph J. Klug, Master; Mrs. Lucille B. Nenner, Sec., 1711 W. Huntingdon St. Sessions every

Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

## Pittsburgh:

The First Pennsylvania Minor Lodge, 610 Arch St. Dr. J. D. Green, Master; Marguerite Marquette, Sec.

## TEXAS

### Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Irwin L. Bridger, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 7:30 p. m.

### Houston:

Houston Chapter, 606 Milam Bldg. G. A. Lewis, Master; Kathryn Pyburn, Sec., 915 West Gray, Apt. 1. Sessions every Sun., 7:30 p. m.

## UTAH

### Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Douglas Burgess, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a. m. to 7 p. m.

## WASHINGTON

### Seattle:

Michael Maier Minor Lodge, 1322 E. Pine St. Dr. Arthur J. Manley, Master; Marjorie Umbenhour, Sec., 1739-13th Ave., S. Sessions every Mon., 8 p. m. Library open Mon. through Fri. 1 to 4 p. m.

## WISCONSIN

### Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Mrs. Bohumila Falkowski, Master, Tel. Mitchell 1624; Wilfred E. Bloedow, Sec. Sessions every Mon., 8:15 p. m.

## Principal Canadian Branches and Foreign Jurisdictions

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

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**Sydney, N. S. W.:**  
Sydney Chapter, Mrs. Lora English, Secretary, 650 Pacific Highway, Chatswood.

## CANADA

**Montreal, P. Q.:**  
Mount Royal Chapter, Hotel Windsor, Rm. 129. Frank Lyons Peck, Master; Shirley M. Fyles, Sec., 410-1253 McGill College Ave.

**Toronto, Ontario:**  
Toronto Chapter, 10 Lansdowne Ave. Mrs. C. I. Barnick, Master; Joseph Benson, Sec., 788 Windmere Ave., Toronto 9. Sessions 1st and 3rd Sun., 7:30 p. m.

**Vancouver, British Columbia:**  
Canadian Grand Lodge, 878 Hornby St. J. L. Williams, Master; Byron Arden, Sec., 2228 Yew St., Bayview 3497-L. Sessions every Mon. through Fri.

**Victoria, British Columbia:**  
Victoria Lodge, 725 Courtney St. Ida E. Head, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

**Windsor, Ontario:**  
Windsor Chapter, Norton Palmer Hotel. Ralph Caliguiri, Master; Mrs. Rebecca Mathison, Sec., 194 Bridge Ave. Tel. 4-2671. Sessions every Wed., 8 p. m.

**Winnipeg, Manitoba:**  
Charles Dana Dean Chapter, 122a Phoenix Block. Wm. M. Glauvill, Master; Ronald S. Scarth, Sec., 149 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

## DENMARK

**Copenhagen:**  
The AMORC Grand Lodge of Denmark. Arthur Sundstrup, Grand Master; Carli Andersen, S.R.C., Grand Sec., Manogade 132, Osterbro.

## DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Sec.-Gen., Gombel 33, Semarang.

## EGYPT

**Cairo:**  
Cairo Information Bureau de la Rose Croix. J. Sapporta, Sec., 27 Rue Salimon Pacha.

\*(Initiations are performed.)

## Heliopolis:

The Grand Orient of AMORC, House of the Temple. M. A. Ramayvelin, F. R. C., Grand Sec., % Mr. Levy, 50 Rue Stefano.

## ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

## FRANCE

Mlle. Jeanne Guesdon, Secretary, 56 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

## HOLLAND

### Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden, J. Coops, Gr. Sec., Hunzestraat 141.

## MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. D. F. Alberto B. Lopez, Master; Juan Aguilar y Romero, Sec., Av. Victoria #109, Col. Industrial, Mexico, D. F., Mexico.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## SOUTH AMERICA

### Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Maipu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

## SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Sec., Slottsgatan 18, Malmo.

## SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd., Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Sec., Surlac B., Mont Choisi, Lausanne.

## Latin-American Division

Armando Font De La Jara, F. R. C., Deputy Grand Master

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

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