

ROSICRUCIAN DIGEST

MARCH, 1946 • 25c per copy



Mysticism • Art • Science

This Month's Feature



Made of sterling silver with beautiful enamel finish and an embossed design consisting of the sphinx and pyramids. The Rosicrucian insignia is very impressively set off. The man's type has that desired quality of *massiveness*. The woman's type is of the same design, but more dainty. Prices include mailing to you.

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LEGENDS say the ancient philosopher Diogenes used a lantern in his search for an honest man. You can employ a more simple and dignified means of attracting to yourself those who think as you do—those whose ideals are the same as your own. Without undue display, the simple Rosicrucian fraternal insignia ring will announce, to all who may know its significance, that you are a Rosicrucian and that their acquaintance is welcome. This fraternal ring is an "Open Sesame" in every city or land. It proclaims you as one of worthy ideals and a Frater or Soror in spirit, regardless of your creed or nationality. Like a magic wand it dissolves formalities and helps to establish warm friendships. As a piece of jewelry it is handsome, sturdy and economical. You will be proud to wear it, for it will symbolize your Rosicrucian membership.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ABSTRACTION

Like the philosophers of old, the peripatetic and later schools, the students of the College of Humanities of Rose-Croix University spend hours each day on the campus in open forum. Students who attend this summer's term of the Rose-Croix University will be given the same opportunity as shown above.

(Courtesy Rosicrucian Digest)

AN OPEN MESSAGE to . . .

The Man and Woman In Moderate Circumstances

You have a steady position, a regular income, nominal but comfortable; perhaps you have a car, a radio, and own your home. You are surrounded by loved ones in an environment of your own making. Occasionally you have troubles and problems, but you find security in the well wishes of friends and associates . . . yet these satisfying factors do not constitute the final end or attainments of life; they are *just a beginning*.

A fuller life does not mean doubling many times your worldly possessions, for that would still leave you on the eve of the greater things that life affords. It is only when you have leisure moments, free from the struggle for sheer necessities, and free from indulgence in the usual pleasures, that life can be measured in other terms.

The bloom of a flower, its exquisite color and fragrance, we all know, follows its growth and fight for life. There is also a *bloom of mankind*. It is the exercise of the mind, a directing of the mental powers toward an understanding of the mysteries which have given self existence.

It is one thing to labor and strive instinctively to survive, and still another to find an inspirational reason for so doing. The distinction which man has, as a superior being, is not found in the fact that he lives, but that he has a mind by which he can find the answer to the ancient query, "Why am I here and whence came I?"

Some Pointers On Life

For those who find joy in thought and seek knowledge, not for its probable value in dollars and cents, but for the personal satisfaction it brings, an unusual book is offered by the Rosicrucians. It does not contain religious discourses nor a series of profound philosophical maxims, but rather a simple guide to *the finer things of life*. To the man, it reveals the way to a personal solution of such Cosmic mysteries as time, space, and consciousness, and affords a fascinating contemplation of life itself. To the woman it points the way to a better understanding of the self within and the intangible powers which make for inner beauty, culture, and *real happiness*.

Just address a letter (not a postcard of curiosity) to Scribe S. P. C., The Rosicrucians, San Jose, California, and ask for the Sealed Book which will be sent you without cost or obligation.



[ALL ROSICRUCIANS HAVE HAD THIS BOOK]

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXIV

MARCH, 1946

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Subscription to the Rosicrucian Digest, Three Dollars per year. Single copies twenty-five cents.

Entered as Second Class Matter at the Post Office at San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the tenth of the month preceding date of issue.

Statements made in this publication are not the official expressions of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of
THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

Cosmic Consciousness and Hypnotism

By THE IMPERATOR



WHAT are the possibilities of hypnotism? Could a person be brought to mastery through continuous suggestions while in a hypnotic sleep (two or three times daily), or would one create a super hothouse plant that would stand no real test of actual life? The idea would be to use it as a short cut. These are questions not uncommonly asked.

Hypnotism has run a gamut of mixed public and technical opinion throughout the centuries. For an unknown period it was involved with supernaturalism, and there is every indication that its practitioners were not fully aware of its nature. Even when it was properly and intelligently used by a small minority, it was unjustifiably scourged by bigoted scientists who called hypnotism *rank charlatanism*, no matter how it was applied.

How and when the first principles of hypnotism were employed is, of course, unknown. An Egyptian papyrus of 3000 B. C. has been found which contains a procedure similar to that used in modern hypnotism. Ancient writings refer to "temple sleep" induced by Kehri-Hebs, or high priests, of Egypt. In all probability such was hypnotic sleep. Other ancient people, if we interpret their writings correctly, were quite familiar with hypnotism and the advantages which it afforded. The reason why hypnotism has been held for so long in bad repute, was the fear of it. The fact that an operator, or one

person, seemed to gain control of the mind of another, and, in addition, the lack of knowledge of the physiological and psychological causes of hypnotism, have been conducive to such fear. Staid physicians, not concerned with the physical laws involved, and regarding hypnotism as a mystery, were quite content to place the entire practice in the category of fraud. It was not until the time of Franz Mesmer (1733-1815) that a serious inquiry into hypnotism was made and its principles began to be understood. The claims of Mesmer that the human effused an "animal magnetism" attracted considerable attention, especially in the light of many of his startling demonstrations of a hypnotic nature. Medical scientists began inquiries with the object of exposing Mesmer as a fraud, as well as to concede to public interest and pressure. At that time hypnotism, as a field of phenomena and inquiry, was in the same position, insofar as academic investigation was concerned, as *telepathy* is today. Volumes have subsequently been written containing extensive case histories regarding experiments with hypnotism. It is admittedly still in the experimental stage insofar as certain explanations of the causes of the phenomenon are concerned.

The following highlights are necessary for consideration of hypnotism in relation to any other practices. The person who has never been hypnotized must first be led to respond to suggestion in his *waking* state. One who resents, or intentionally opposes direct suggestions from another, would be dif-

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difficult to hypnotize. For example, suppose we were to say to another: "You had better take a drink of water; you must be thirsty." If the listener responds to this auditory stimulus—providing he is thirsty—he will react by going for a drink. We would then say that he was a type susceptible to *direct suggestion*. On the other hand, if the suggestion must be made very subtle, such as: "How warm it is in this room! How dry one becomes in this temperature!"—then we would say that the subject was difficult to hypnotize.

Suggestion is a vital factor in hypnosis. If one volunteers to be hypnotized, "the past experiences and ideational processes, at the moment, determine whether the suggestions will be complied with." The suggestion must embody something relative to elements of past experiences. An individual obviously can not comply with something that is not comprehensible to him. Suppose you would suggest in the strictly technical terms of chemistry that the subject produce a compound from a certain formula—the subject knowing nothing of chemistry. No matter how desirous he was of being hypnotized, the subject could not act upon such a suggestion. Ideation means that the topic must be of a nature that is within the intellectual capacity of the subject. The ideas of the suggestion must have corresponding meanings to the subject. There must be a connotation of something to him. Further, ideation—opinions or conclusions which are well established within the subjective mind of the subject—will oppose the operator's suggestion if the suggestion is not in accord with it. For example, women have not responded in tests with hypnotic sleep to suggestions of immoral conduct.

Waking Suggestion

Visual stimulation is, perhaps, one of oldest methods for inducing hypnosis. The use of moving stimuli to attract and arrest attention is "the principal way of making a *waking suggestion* to induce sleep." It will be noted that the term *waking suggestion* is used. Suggestion to the subject while he is still awake and normally conscious is as essential a part of the procedure as any

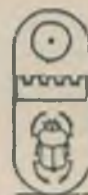
suggestions *after* he is hypnotized. Such moving stimuli may be the flashing of a bright light, or the revolving of a glass, so cut that it reflects light into the eyes of the subject. The great advantage of a moving stimulus is well known in advertising. It is used in various media such as electric signs having changing lights and moving figures. In opposition to a moving stimulant is the fixation of the gaze upon a bright light or highly polished surface which reflects light. When such stimuli are used, it is advisable that they originate at a point slightly above the level of the subject's eyes; this necessitates that the eyes be turned up to look at them. This upward position is a natural one during sleep.

The visual stimulus is not sufficient in itself to induce sleep. Appropriate *ideation* must accompany it. The visual stimuli "must be reinforced" by ideas which suggest sleep. The words, "You are feeling drowsy; your eyelids are becoming tired. How comfortable it will be to close your eyes and to sink into a deep, deep sleep!" are very effective, when accompanying the visual stimuli. Simply put, the visual stimuli should be accompanied by auditory ones.

The layman is often of the belief that mere monotonous sounds will induce hypnotic sleep. Such auditory stimuli as a constantly ticking clock, or dripping of water, or rhythmic tapping of a stick, are also ineffectual unless accompanied by *ideation*. If it be said to the voluntary subject listening to this continuous monotonous sound: "This sound will make you very weary; you will gradually close your eyes and fall asleep," then the auditory stimulus of the monotonous tones may, by *suggestion*, induce the hypnotic sleep.

There is a third kind of stimulus that is helpful in inducing hypnotic sleep—*tactile* sensations. Stroking the forehead lightly and regularly, or stroking the closed eyelids, induces relaxation. With the support of auditory stimulation, the suggestion that the subject is resting comfortably, that he is going to sleep, and the like, will accomplish a state of hypnotic sleep.

The mind responds very easily to *suggestion* that is in accordance with



its past experiences and ideation. The suggestion is accepted with realism. Numerous psychological tests have been made to prove visual and auditory response of adults and children to entirely *illusory* suggestions. A toy with a crank was exhibited to a large number of school children. It was suggested that the turning of the crank caused a toy animal, affixed to it, to move slightly. Seventy-five per cent of the children *thought* the toy animal moved when the crank was turned—while it actually *did not*! A group of college students were told that several different scents were going to be sprayed in a room with an atomizer. Each time nothing but pure water was actually sprayed. Yet, sixty per cent *smelled* various odors, which, of course, did not exist in actuality.

Susceptibility to hypnotism depends upon three important factors: (a) past experience; (b) the hypnotist; (c) the method whereby it is induced. The subject must submit his will. He must willingly accept the suggestions of the operator. It has been found that over-anxiety in conforming often obstructs the procedure. This may be due to *imagining* the response which will follow, and which ideation actually interferes with the ideas the operator seeks to implant in the consciousness of the subject.

The physical changes which occur are principally a slight increase in the pulse rate and a slight rise in the blood pressure. The latter, however, may be caused by excitement. There is a notable constriction of the peripheral blood vessels. Unless the suggestions cause some exceptional physical and mental exertion, the cardiac (heart) registrations are no different from those of normal sleep.

All that is accomplished in hypnotic sleep is a *substitution* of one set of stimuli for another. The operator substitutes by suggestion, either visual or auditory stimuli, in the place of those stimuli normally coming to the subject through his own objective senses or which are the result of his own objective reasoning processes. Instead of the subject's reacting to sensations coming to him, for example, through his eyes, he responds to the suggestions of

the operator, which may be related to hearing or to feeling. The operator's will supplants, for all voluntary purposes, the *will* of the subject.

At one time it was believed that hypnotic sleep was a form of *anesthesia*. It is now generally held that the nerves during hypnotic sleep carry the impulses just as in the waking state. The subject, however, has *suppressed* all perceptions and all responses to sensations *except* that perception which is aroused by the suggestions of the operator.

Dreams can be induced in a hypnotic state by a slight sensory stimulation, just as they are induced in normal sleep. When awake, the subject will often recall a dream which was induced by the stimulation given during hypnotic sleep.

Posthypnotic acts consist of suggestions to the subject while he is in a hypnotic sleep, but which are performed at a time subsequent to his awakening. Thus, the subject might be told while hypnotized, that the sight of a certain object would make him extremely nauseated. After the subject has returned to a waking consciousness, he does not remember the suggestion, itself. However, when the object is shown to him, the visual stimulus causes intense nausea.

How hypnotism occurs is not fully known, as said. It is believed that hypnosis is an artificially induced neurosis, that is, a breakdown in the synthesizing of consciousness. Normally, all aspects of a person's consciousness are synthesized, related to each other. We are receptive, more or less equally to visual, auditory, olfactory, and the other stimuli coming through the objective senses. In the hypnotic state only those aspects of consciousness function which respond to the objective senses being stimulated by the suggestions of the operator.

Requirements of Cosmic Consciousness

Cosmic Consciousness is a response of the consciousness to the Divine Self—to that Self which is in attunement with the whole Cosmic. It is a state in which consciousness transcends all impressions except those finer ones of the

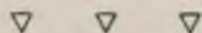
Cosmic which come through the higher senses, such as the *psychic centers* and the *sympathetic nervous system*. This state of attainment requires much practice. Its most difficult aspect is the elimination of the consciousness of the external world and the consciousness of the physical organism—the body. The individual must continually will himself, suggest strongly to himself, the suppression of the objective faculties. He must resolutely attune his consciousness only to impressions coming from within the depths of his own being. Ultimately the consciousness becomes so orientated, so *introverted*, that it responds for brief periods to the inner impulses. Such states cannot be sustained for more than a few minutes at the longest.

Could hypnotism help induce Cosmic Consciousness if the individual were desirous of being hypnotized? Under one set of circumstances, it probably could. First, it would be necessary that the conscience of the individual, his moral structure, be in accord with what was being attempted. We have seen that past experiences and ideation play a prominent part in hypnosis. If the individual, therefore, was ignorant of Cosmic Consciousness—that is, did not have any understanding of what was meant by the term—if he had no confidence or belief in such states of attainment, and if he was not by past experience spiritually or mystically inclined and of a high idealism, no amount of hypnotic suggestions could help him. In other words, if he revered mysticism and sincerely desired to attain Cosmic Consciousness for the beauty of the experience, because of what it would mean to him, he would not then counter, or oppose, the suggestion of the operator while in a hypnotic sleep. In fact, he would obey the suggestion. Psychologically, he would make every effort to *raise* his consciousness to a level of attunement with the Cosmic. He might, however, not be successful because of a certain lack in his inner nature. Then again, everything being equal, the hypnotic sleep would

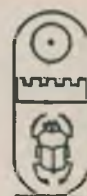
free him of the usual encumbrances that he would experience when objectively attempting to gain Cosmic Consciousness.

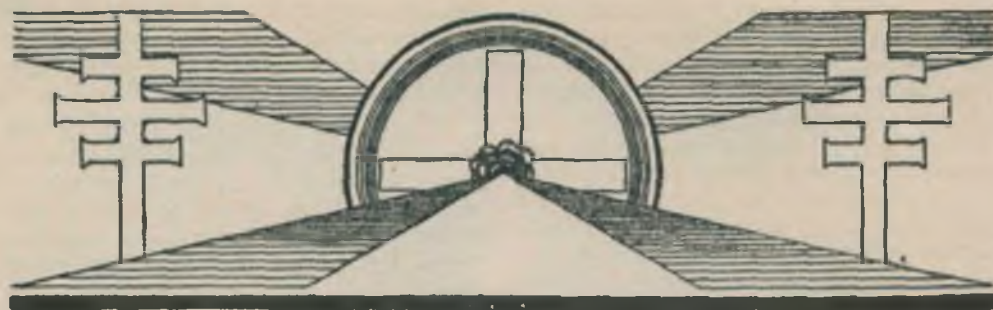
There is considerable doubt in the absence of actual experimentation to prove to the contrary that the subject would recall any of his ecstatic experiences. When he finally became awake, he might not retain the experience of Cosmic Consciousness if he had it. In connection with this subject, a *posthypnotic* recital of the experience had while in the hypnotic state would prove a most interesting experiment. This could be done by suggesting to the subject while he is in a hypnotic sleep, that he write the results of his experience later, during the posthypnotic period. The time that this writing should be done would also be suggested to the subject. Then he would be awakened. When the set time arrived, the subject, this time under posthypnosis, would again enter hypnotic sleep. During that brief interval he would write his previous experiences. An analysis of such experiences might determine if there had been a true state of *Cosmic Consciousness*.

If Cosmic Consciousness could so be attained, it would not be very beneficial, for the individual would not be able to freely induce the state through control of his own physical being. It would not be representative of personal attainment. Further, we could not be certain but that through suggestion while in a hypnotic sleep, the individual might be merely responding to past ideas, the result of his *imagining* what a state of Cosmic Consciousness would be like. A person who has never experienced drowning, for example, will simulate drowning when hypnotized and respond to the suggestion of the operator that he is drowning. Such simulation is only what the subject has imagined drowning to be like. Consequently, therefore a subject's reaction to a suggestion of attaining Cosmic Consciousness while being in a hypnotic sleep, might be similar, namely, a mere imaginative state.



For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—Isaiah 41:13





The Rosicrucian New Year

Imperator Proclaims Thursday, March 21, as Tradition's New Year 3299



TIME is a product of the human consciousness. It is one of those abstract ideas of the human mind which does not arise from any external object. The duration of an experience we term as its interval of "time." These intervals of consciousness we have divided into seconds, minutes, hours, and so forth. They are but units of measure which have been agreed upon. We, however, measure not only the duration of our *actual* experiences, but we have likewise established mathematical periods into which our future experiences may fit. Thus, for example, a *year* is a unit of time in which certain events, happenings, or experiences can occur.

A calendar year begins when a certain number of days, which we have decided upon, have elapsed. From a purely mathematical point of view, the beginning of the year could occur at any time. In fact, through the centuries the calendar has been altered by man to suit a variety of purposes. We have been accustomed to associate certain meanings with the beginning and the closing of a year. We refer to the beginning as the *birth* of a year, and the close, as its *death*. This conception, from the point of view of the calendar year, can only be a figure of speech. Most certainly, the mere turning of a leaf of the calendar, or the ending of a series of arbitrary names, known as

months, could hardly have inspired the ideas of birth and death. The ideas of birth and death were, and are, fundamentally associated with the beginning and the ending of a *period of life*. The ancients saw a parallel between the cyclical changes of human existence and the seasonal changes occurring in nature. The spring was even more than merely a time of birth to them, it was a *recurrence* of life after the death of vegetation in the winter. Flowers again bloomed; verdure was everywhere evident wherever the warm spring sun shone. All nature seemed to stir, to *awaken*, after the drab dormancy of the winter. The greater parturition of animals was also evident during the spring season. Among the beasts of the field, the young were abundant. Certainly the spring manifested birth and awakening in contrast to dormancy and the seasonal "death" of winter.

The ancient astronomers, consequently, established the vernal equinox, the time when the sun on its celestial journey enters the zodiacal sign of Aries, as the beginning of the new year. In the northern hemisphere this occurs usually on or immediately before March 21. Even today, in many oriental lands, the vernal equinox continues to be celebrated as the time of the birth of a new year's cycle. Rosicrucians have commemorated this ancient custom by making it a tradition. All Rosicrucian lodges and chapters of every jurisdiction of the Order throughout the world, celebrate the vernal

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equinox with solemn, inspiring, and mystical ceremonies in their temples. A symbolical *feast* is held, in which all members and officers, alike, participate. The substances served to everyone upon that occasion are material symbols of mystical and philosophical precepts. These beautiful rites date back to antiquity and constitute time-honored traditions of the Rosicrucian Order. In all Rosicrucian lodges and chapters, it is also the time for the installation of new officers and the assuming of new obligations and the preparing of plans and activities for the coming year.

This new year will be Rosicrucian Year 3299. The first Rosicrucian year began with the traditional inception of the Rosicrucian Order as one of the earliest "mystery schools" of ancient Egypt. Its first brethren had, in spirit, the same objectives as we preserve and hold sacred today—the advancement of learning and the unfoldment of the latent faculties of man. The sun enters the sign of Aries at 5:43 A. M., Greenwich Time, on Thursday, March 21. The Imperator, therefore, proclaims that that date shall be accepted as the beginning of the Rosicrucian New Year. For the sake of convenience, however,

the Rosicrucian New Year's ceremony and feast, conducted by the Supreme Grand Lodge, will be held on Sunday, March 24, at 7:30 P. M. in the Francis Bacon Auditorium at Rosicrucian Park. All members who find it possible are invited to attend.

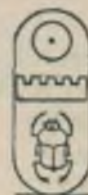
Each Rosicrucian should make an effort to attend his nearest lodge or chapter upon the occasion of this traditional ceremony. Inquire of the lodge or chapter secretary, the exact time of their local ceremony.

Members who are unable to attend the lodge or chapter on this occasion may conduct a simple and impressive Rosicrucian ceremony in their own Home Sanctums. An especially designed New Year ritual has been prepared for Sanctum members. It will be sent upon request. Kindly address your communication to the Grand Secretary, accompanying the request with ten cents to cover mailing costs. Enter into this sacred occasion. Take part in this ritual which has endured throughout the centuries. Unite with the thousands of other minds who will be likewise observing the inspiring occasion of the Rosicrucian New Year's Day!

CHILD OF THE SUN

In ancient Egypt all children who romped on the black soil of the Nile delta were literally "children of the sun." The fierce heat of the sun's rays in the summer and its mild, almost intoxicating warmth in the winter, as it shone in the cloudless sky, made the sun an awe-inspiring phenomenon to them. All goodness of living seemed dependent upon its diurnal appearance. To young Amenhotep IV, Pharaoh of Egypt, over three thousand years ago, it had a far greater meaning—a more profound significance. To him, it represented the *creative power* of the entire universe bringing into existence all things everywhere. The golden disk, with its spread wings representing the flight of the sun across the heavens, became known as *Aten*. The Pharaoh, as a boy, was greatly influenced by the religio-philosophy of Eye, a priest of the great mystery school of Memphis, and the husband of his nurse. Many were the stories this priest told him of the *Great Architect* of the universe. The boy's adoration of the sun was not the adoration of a god, for it was to him a *symbol* of omnipotence and of Divine Light. As a king he was inspired by these early influences to proclaim the existence of a sole god, a one supreme intelligence. He built a vast city, known as *Akhetaten* ("horizon of Aten"), dedicated to the worship and understanding of this "sole god whose power no other possesseth."

Amenhotep IV has been referred to as the first great personality in history. His childhood and his life as a young man make a fascinating tale. Margaret Dulles Edwards has written a highly interesting and historically accurate account of the life of Amenhotep IV, designed for children between the ages of nine and fifteen years. It is entitled, *CHILD OF THE SUN*. The book is written in *simple* language and is inspiring and interesting. It is beautifully bound and splendidly illustrated. It is absolutely *nonsectarian*, and consequently, may be read by any child regardless of its religious affiliations. You will be happy to have your child read the life of Amenhotep IV, a boy who came to fashion the spiritual thoughts of future centuries of mankind. This handsome book will likewise make an excellent gift for some other child. It may be obtained from the Rosicrucian Supply Bureau, San Jose, Calif., post-paid to you, for the nominal sum of \$1.75.





What May We Expect?

The following is an excerpt from an article entitled "What May We Expect?" appearing approximately fourteen years ago in the *Rosicrucian Digest*, November, 1932. It anticipates changes which will affect the whole social structure of mankind, including religion, politics, education, and science. In the light of current news and developments, the following excerpt will appear exceptionally timely and prophetic. The balance of the context of the article is equally anticipatory of the future.—EDITOR.

"... In the sphere of astronomy the greatest accomplishment will come through the invention of a new substitute for the present gigantic, costly, cumbersome telescope with its dependence on light waves. With a growing realization that light waves emanating from planets and distant nebulae may be refracted and distorted, dependence upon telescopes for the approximation of distances and objects discerned will become less. The size of telescopes in attempting to overcome the obstacle of space between the earth and other Cosmic bodies will reach a limit of practicability. It reminds one of the early days of the motor car with its numerous cylinders. In present years the number of cylinders has not greatly increased, but the more efficient use of a limited number has been developed. With the abolition of telescopes for stellar observations will come the process of Cosmic photography by electrical rays similar to our present-day X ray. The X ray is absolutely not refracted; it penetrates in a straight line opaque bodies. After being emitted they are attracted to a charged field opposite, and the object to be photographed is placed between the point of emission and attraction. The rays are interrupted in penetrating the object and this interruption is registered on a highly sensitive photographic plate. The projection of such rays toward a planet when

powerful enough to overcome the earth's magnetic field would penetrate space without refraction. The return of the rays would be by virtue of the earth's attraction and the lessening of the force of the rays. The impressions of the returned rays would be registered on sensitive photographic plates. This would produce photographs which would accomplish greater results than any possible telescope.

"Stellar journeys will not only be probable but possible. This has always been the most discussed of all the future possibilities of science because of its appeal to the imagination. This will come as a result of much preliminary accomplishment by science in the accumulation and control of electronic energy. Stellar journeys by way of rockets will be experimented with, and it eventually will be discovered that the combustion principle will be too hazardous for the stratosphere. Machinery motivated by electronic energy would at all times function aright in the earth's atmosphere or above. The source of power would be uniform and infinite in supply. Landing for exploration on some of the planets would be quite possible. The rate of speed to and from the planets will be almost incredible. Yet the weight of the required apparatus and machinery for propelling the projectile will be comparatively insignificant.

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1946*

"As to life, in all probability life will be found on other planets. We know that that phase of the universal essence called life requires conditions susceptible for it, or it could not manifest. Some of the planets will be lifeless; those that do possess life will undoubtedly have species entirely different from those of the earth due to the fact that the adaptation of life to external conditions on the planet which are different from that of the earth will bring these unusual types into existence. In addition there will be found to be existing on other planets phases of the universal energy never known to the earth, thus not known to have existed. . . .

" . . . The fundamental energy of which matter is composed, the electronic substance, will be used to transmute forms of matter. A charge of electronic energy of a frequency either just above or below the potential of the element of matter to be changed will be infused into the area in which the element is isolated, and by the law of attraction and repulsion the element will adapt itself to the polarity of the charged area and its specific rate will

change, and with it its nature. Man will be duplicating the processes of nature in constructing matter; in fact, man will be directing the processes of matter. It will be definitely established beyond theory that electrical, magnetic and vital life forces are all of the same essence. The dissimilarity of their manifestations will not disprove that fact. . . . As we are able to convert many of the above-mentioned manifestations one to the other by merely changing the potential of the energy and its frequency, so man will be able to convert at will and know the exact differences between electrical, magnetic and life forces.

"At the early stages of this process man will attempt to harness the atomic energy by breaking down the elements of matter, not merely to change elements of matter, but the attempt to use the energy. He will succeed in doing so but with great cost and little practical value. Eventually that method will be discarded and the more logical one of accumulating the energy in its pristine state and directing its manifestation will be adopted."



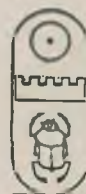
Nature of Happiness

Man, ever eager to attain happiness, causes unhappiness to his own fellow beings and brings misery upon himself. Man, ever eager to attain power, uses force upon his weaker brethren bringing untold suffering to many. Man, ever eager for self-aggrandizement, usurps the rights of others and brings misery to countless numbers. By the use of force, by usurping the rights of others or by exploiting the weak, man has failed to attain happiness. Happiness is not unilateral. It is mutual and reciprocal. It blesses both the giver and the receiver. True happiness, if it is to survive, must be based on love—on universal love. Recognition of human rights, recognition of the equality of man and recognition of human brotherhood cannot emanate from conferences or paper transactions but from the magic touch of love. If we truly love one another, there will be an end of all wars and all human squabbles.

—Hon. C. P. Chen, from MAHA-BODHI JOURNAL

LOS ANGELES ROSICRUCIAN LECTURES

Members and friends of the Rosicrucian Order, who are living in the Los Angeles area, are cordially invited to attend the public lectures given at the Friday Morning Club, 940 South Figueroa Street, each Sunday at 8:00 p. m. Most of these lectures are accompanied by an interesting motion picture and present a discourse upon a thought-provoking subject of the day. These lectures are free. You will enjoy spending a Sunday evening at one of these Rosicrucian public assemblies.



Truth About Vitamins

ARE ALL VITAMINS NOW BEING CONSUMED ESSENTIAL?

By STANLEY K. CLARK, M.D.,

Grand Councilor of AMORC of Eastern Canada



CORES of millions of dollars are being spent on the purchase of vitamins each year in North America alone. Every physician in the land is prescribing them for some of his patients, and probably far more is being spent by the general public, without the advice of the family physician, such purchases being largely prompted by press, radio, and drugstore advertising.

Healthy men and women do not require extra pill, tablet, or capsule vitamins. If they are healthy then the diet being consumed must necessarily contain all of their vitamin requirements. Are all of these millions of people, who are actually buying vitamins, unhealthy and sick? Probably not. Doubtless, many are purchasing and consuming vitamins, which their health and well-being do not justify. They are being influenced and persuaded to take vitamins through advertising propaganda.

If a healthy individual eats an adequate, well-balanced diet, he will never require an extra vitamin, which he might purchase over the counter.

Vitamins are absolutely essential to life and health. A continued total or partial removal from the system of one or more of them, eventually leads to serious diseased conditions. The absence or great reduction of any one kind of vitamin gives rise to a certain disease. The marked limitation of another results in another type of disease. And if one were to limit greatly the intake of, say, two different vitamins at the same time, there would develop a disease, somewhat different from that manifesting when but one particular vitamin was being withheld.

We can scarcely make, nor would it be desirable to make, physicians out

of every one, or even the majority of citizens. It would be impossible to instruct every one so that he would know when he is low and in need of extra A, B, C, D, E, K, or Z vitamins. In the majority of instances the physician would have to make the decision. In some cases he himself would have difficulty.

What is an Adequate Diet?

What the masses of mankind and most of the readers of this article need is a more comprehensive knowledge of what might be termed an adequate diet. Such a diet would contain all the known and probably most, if not all, of the unknown vitamins.

All the vitamins were once unknown. Scientists believe that probably several more await discovery. Scientifically, it will be difficult or impossible to know when the last one has been isolated or named. Perhaps, eventually, the metaphysician may come to the aid of the scientist and advise him that his work is finished.

The vitamins thus far discovered are known as A, B, C, D, E, and K. All but B are simple, single vitamins. The B is a multi-vitamin, a complex vitamin. There appear to be seventeen or more divisions in this complex structure. One could designate them by naming them B one, B two, B three, B four, and so on up to B seventeen. They are not however thus designated, but have been given such names as: thiamine, riboflavin, pyridoxine, niacin, biotin, choline, inositol, pantothenate, and so forth.

Some portion or division of vitamin B complex is found widely distributed throughout nature. The best known sources are: rice bran, whole wheat, wheat germ, yeast, and liver. One could scarcely eat a meal however without getting one or more of the seventeen

divisions of the vitamin B complex from his food.

Vitamin A is found in many foods such as: yellow and green vegetables, fish-liver oils, including cod-liver oil, salmon-liver oil, shark-liver oil, egg yolk, butter, milk, cream, cheese, and so on.

Vitamin C is found in fresh fruits and vegetables. Considerable of the vitamin is lost during storage, sun-drying, cooking, and preserving. Black currants and strawberries are particularly rich in this vitamin. Citrus fruits, including oranges, grape-fruit, tomatoes or tomato juice; raspberries, turnips, sprouts, cabbage, cauliflower, and peppers are all rich sources. Potatoes, especially when cooked in their skins, contain moderate amounts of vitamin C.

Vitamin D, like vitamin A, is found in fish-liver oils, such as: cod-liver oil, halibut-liver oil, salmon, sardines, and herring. Milk fat and meat products contain some D vitamin. There is very little, if any, of this vitamin in milk during the winter months. Like vitamin A the fat-soluble D may be introduced into the body by application to the skin. Vitamin D may be added to the body rapidly by exposure to the sunlight during the spring and summer months.

The vitamin D requirement for any one individual varies, depending upon the amount of sun or artificial irradiation received, the amounts of calcium

and phosphorus in the diet, and the proportion between the calcium and phosphorus.

Vitamin E, like A and D, is fat-soluble. Wheat-germ oil is the outstanding source of this vitamin. It is also found in butterfat, green leaves, the embryos of barley, corn, cottonseed, flax, hempseed, wheat, and peanuts. A little of it is found in lean meat, milk, and eggs.

The E vitamin is known as the anti-sterility vitamin. It probably has other functions, such as the assuring of normal pregnancies.

The fat-soluble vitamin K occurs in hog-liver, soy-bean oil, spinach, kale, cabbage, cauliflower, tomatoes, green leaves, including carrot tops and alfalfa. Vitamin K is essential for the proper clotting of blood.

It does not come within the scope of this article to discuss the diseases or pathological conditions or entities, brought on by the absence or much reduced normal or optimum intake of the various vitamins herein mentioned.

A Forthcoming Book

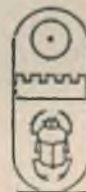
AMORC will publish, sometime during this year, a small book, which will deal with the subjects of diet, foods, and vitamins, written primarily for the layman. It is anticipated that this book will find its way into the homes of all members as well as many of their friends.



Twin Voices

When I was just a small child, I had a dream which has kept me thinking . . . In the dream there was a strong voice within me, and I called that voice, *Soul*. There was an equally strong voice without, which I called *Life*. For a while the two voices, which were both quite beautiful, argued painfully. *Soul* wanted me to devote myself to meditation and worship; *Life* insisted that I be sensible and gain all the knowledge along worldly lines that I could possibly receive. Both had their points and I was confused and bitter. Then a voice with a quiet, deep resonance interrupted softly and said, "Life, reach in, join hands with Soul. Soul, reach out, join hands with Life." I felt within me a deep surge of understanding, and I called the gentle voice *God*.

—Colombe Ruth Edith Dougherty, from "All this Within," THE DOVE, Fall-1945.

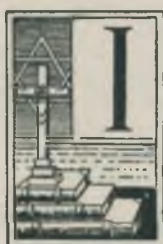




The Atomic Bomb and Ourselves

By RAYMUND ANDREA, F. R. C.

Grand Master of AMORC of Great Britain



I RECENTLY received a letter from a member which opened in this rather dramatic manner: "I wish you would write us one of your letters. The discovery of the atomic bomb seems such a tremendous happening." I do not know why I should be thought qualified to write about the discovery of bombs, atomic or ordinary. I used to hear the latter falling nightly, but the fact and conditions of their discovery had little interest for me.

But it so happened that just before receiving the above letter I had read and marked a comment by the Christian philosopher Jacques Maritain. True, it was written before the war. Had it been written later the tone might have been far more caustic than it is. I will quote the passage:

"Three centuries of mathematical empiricism have so bent the modern mind to a single interest in the invention of engines for the control of phenomena, a conceptual network, which procures for the mind a certain practical domination over and a deceptive understanding of nature, where thought is not resolved in being but in the sensible itself. Thus progressing, not by adding fresh truths to those already acquired, but by the substitution of new engines grown out of date; manipulating things without understanding them; gaining over the real, pettily, patiently, conquests which are always partial,

always provisional; acquiring a secret relish for the matter which it seeks to trap, the modern mind has developed in this lower order of scientific demigurgy, a form of multiple and marvelously specialized sensitiveness, and admirable hunting instincts. But, at the same time, it has become miserably enfeebled and defenceless in regard to the proper objects of the intellect which it has basely renounced, and has become incapable of appreciating the universe of rational evidence otherwise than as a system of well-oiled cogs. . . ."

I quite agree. We find ourselves caught up in a "system of well-oiled cogs"; and while the world became hilarious, dumbfounded, and thoroughly frightened by turns at the discovery of the latest (atomic) cog in the system, I confess to being indifferent about it. I saw nothing to be hilarious about, had no reason to be dumbfounded, and as to being frightened, I recalled Emerson's remark to the alarmed Millerite who stopped him in the street one day and informed him that the world would be destroyed in ten days. To this Emerson replied: "Well, what of it! I don't see but that we shall get along just as well without it."

In all the world comments I have read on the atomic bomb I have never encountered one approaching the serene and understanding one of Emerson. On the contrary, from high and low, lay and professional, politician and parson, the indication has been that the discovery of the atomic bomb had

thoroughly jolted the "system of well-oiled cogs" with the fear of personal annihilation. This has struck me as a most unedifying comment upon the times we live in, and I must confess it does not increase my respect for them.

Genius of Destruction

Of course, this cog system has been developing for some considerable time. It was well under way during the first quarter of the century; and Maritain's judgment upon it is far from being merely a disgruntled and caustic one. It is that of a keen-sighted philosopher and profound religionist well able to assess the value of men and circumstances when he confronts them. Nor is his opinion a novel and sensational one: by no means. The truth of it is perceived only too well and held too widely by sane and enlightened individuals in every country. But it is a crying disgrace that we, at one of the high peaks of so-called civilization, should have to acknowledge it. This "tremendous happening" of the atomic bomb is undoubtedly a triumph of a materialistic age. The masters of materialism concentrated upon the evolution of the genius of destruction; and their dream has materialized in so frightful a form that they themselves "hover betwixt hope and fear." And considering the type of humanity which comprises today a formidable percentage of the cog system, and the itching fingers of those whose morbid curiosity craves to discover further diabolical tricks they can make nature perform, there may be, after all, some justification for the anxiety felt by men of compassion and vision as to the goal of a materialistic age if this curiosity reaps further rewards.

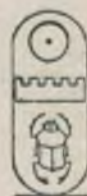
Indeed, there is reason for their anxiety for in this pre-eminently scientific and materialistic epoch such an example of supreme concentration and mental cleverness as the atomic bomb discovery sets before the world is a prime incentive to countless other aspiring and ambitious individuals in college and laboratory to achieve as much and more and to write their noble names in the roll of fame as masters of destructive art. For there is no limit to achievement. Infinity lies at both

ends. The adept is but an ambitious and aspiring disciple on the path of endless ascension: and the scientist may probe so far in sinister research as to open up a deeper hell than any Atlantean ever plumbed. The mind is all: it can raise humanity to the presence of God, or lower it through unholy ambition to confederacy with the *devil*. We have ample evidence of both; and of the latter, in these advanced times, more than ample. The war of the nations has disclosed to us far more of the depths of hell in man than of the divinity of heaven. Nor can it be confuted that the masters of science have been the chief agents in the disclosure. The atomic bomb was in the making by German scientists long before the end of the European war. Can we deny that our discovery and use of it placed our own scientists in the same category as the former who were frustrated in the attempt? I am not raising the question as to whether it should have been used: I am only interested in the trend of the mind of the age. It may be a *logical, even a necessary trend*; but it is a pernicious one and still in hot pursuit of more "devilish enginery" to excel the first adventure.

Whether these discoveries will be ultimately used to save or slay is another question which the future will decide. In any case, the anxiety and fear expressed by statesmen at the discovery and the doubtful decision to safeguard the secret of it, is a plain indication that human nature is not considered evolved enough to be trusted with it. But as the scientific mind is the same the world over, the attempt of any body of scientists to isolate and claim a monopoly in discovery is ridiculous. As I write, the Press is voicing the same opinion. What man has found, man will find: what man has demonstrated under the ambitious urge for power, he will demonstrate again. The question remains: To what end will he demonstrate it? The future will also determine this question.

The Mind of the Age

The same philosopher, Maritain, wrote fifteen years ago: "Imperilled by a degraded civilization which abandons man to the indetermination of matter, the mind must defend itself at all costs.



assert its rights and its essential superiority. It is itself responsible for the evil. It attempted to hold truth captive, affected to disregard what surpasses the level of reason and, finally, reason itself. It is punished by the flesh for having sought to emancipate itself—by denying their (the senses) existence—from the supreme realities which are to be assessed by the measure of God, not man. The control of the senses by reason and of reason itself by God is the essential condition of order and peace in the human being, and this can only be achieved through faith and supernatural love. The first subordination depends in practice upon the second. Adam shattered both: Christ re-established them by His grace and the gifts of His spirit. The error of the modern world and the modern mind consists in the claim to ensure the domination of nature by reason while at the same time refusing the domination of reason by supernature. . . .”

This declaration is more true today than when it was written. Truly it refers to our “degraded civilization,” and declares pointedly and accurately that the trend of the modern mind is the cause of it. We feel uncomfortable when the rigid finger of censure points menacingly at the mind of the age, the mind which we worship so boastfully, and declares it to be a common culprit. But if it is a fact, and no honest person can repudiate it, we have to face it. It is not for us, as mystics, to concern ourselves about the discovery of bombs. At the highest point, the indifference of Emerson has something to teach us. Our concern should be, in the first place, with our own minds. It is for us to make sure that we have not been a causal factor in the degradation of civilization. I do not see how we can have been if we have taken our studies of the path seriously. Those who are not serious do not usually waste their time upon these matters. Many of them give their allegiance to politics; and there is always enough degradation in politics to besmirch the honour and dignity of any man. The intellectualists demonstrate to perfection the “control of the senses by reason”; the scientists “claim to ensure the domination of nature by reason”; and both have to share the responsi-

bility of a chaotic world by “refusing the domination of reason by supernature.”

It has been left to us, and a comparative few like us, to attempt the control of the senses and reason by supernature, or the superphysical, by the grace of Christ and the gifts of His spirit. That demands an inward strength and courage which it is hopeless to expect from the majority in church or state. We are not disconcerted by this temper of the times. We accept the truth of it. But it is not our responsibility. Some students seem to think it is pre-eminently their responsibility and are disturbed about it. They might as logically hold themselves responsible for the havoc and desolation caused by the elements when nature demonstrates her superior strength and indifference to man. If, as is sometimes impressed upon us, the world chaos reflects the consciousness of men, we may find this difficult to confute, but I fail to see how any of us who have looked persistently toward a more harmonious world and worked consistently for it, in however small a way, can feel any responsibility for a result so contrary to our mental attitude. If we do accept responsibility, this is tantamount to a confession that our allegiance to the Christ Spirit and its works is no better than allegiance to the arch criminals of East and West and the pestilential crew which evolution has thrown up around them. That reflection should make us sit up and clear our minds of cant.

Philosopher. The Expounder of Wisdom

Let us preserve the dignity and the equanimity becoming those who can still hold and profess a sound philosophy in a “system of well-oiled cogs.” But there is a price to be paid for indulging even in that harmless occupation. The Russian philosopher, Berdyaev, made some pertinent remarks about philosophy in 1938, and the intervening years of war have not qualified the truth of them. “The philosopher’s situation,” he says, “is truly tragic in face of the almost universal hostility directed against him. This hostility has manifested itself in various ways throughout the history of

civilization. Philosophy is, indeed, the most vulnerable part of culture; even its initial premise is incessantly questioned; and every philosopher has, first of all, to justify the validity of his claim to exercise his function. Philosophy is the victim of heterogeneous attacks: religion and science are its avowed enemies. In short, it has never enjoyed the least semblance of popular support; nor does the philosopher ever create the impression that he is satisfying any *social demand*. . . .” Again: “The true philosopher is not satisfied only to apprehend the world; he also desires to modify, to improve, and to regenerate it. How could it be otherwise, since philosophy is essentially concerned with the purpose of our existence, of our destiny? The philosopher has always claimed not only to be inspired by the love of wisdom, but to be the expounder of wisdom itself; so that to renounce wisdom would be to renounce philosophy itself. It is true that philosophy is primarily knowledge, but it is a *totalitarian* knowledge, one that comprehends all the aspects of human existence. Its essential aim is to discover ways of realizing *Meaning*. Philosophers have sometimes been content to expound a crude empiricism or materialism. But the essential character of a true philosopher is the love of the extra-natural; in this sphere he grapples with the transcendental world and refuses to reconcile himself to any interpretation of knowledge which would restrict his activities to the inferior world. It is the aim of philosophy to investigate beyond the limits of the empirical universe, and thus to penetrate into the intelligible universe, into the transcendental world. . . .”

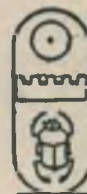
These are the sentiments of an open-minded and independent thinker who sees very well where the tragedy of life arises and upon whose shoulders the main responsibility for it rests. We should rejoice to see independent and fearless thinkers state the modern case in plain terms and pass judgment according to the light that is in them. And if I may be as bold as they, I would say that the charge against ourselves and others in the field of mysticism and occultism is that we do not state the case against our “degraded civilization” and the enemies of ad-

vanced culture with anything like the same force and conviction as they do. I know not whether this is due to fear of criticism, or because our philosophy is still with us more a theory than flesh and blood reality which informs our hands, kindles on our tongues, and announces itself in soulful eyes. It is there that our responsibility lies, if it lies anywhere. It lies not in what we are, or in what we believe, but if in anything, in what we omit to do.

Needed Discipline

I have talked with aspirants of many nationalities and I do not question their sincerity in their studies, their desire for progress, or their ambition to succeed in life; but one thing is often lacking in them. There is not sufficient emphasis in their minds upon being of distinct and outstanding service in other lives. I do not question that they are greatly interested in demonstrating something to themselves; it may be the exercise of some one or other psychic faculty which will be a sign in them of superior ability or achievement, a seizure of special knowledge which will give them, at least in their own eyes, an approved standing on the path. But these are mere rudiments or preliminaries, if they exist at all, in the life of a great soul. They scarcely exist on the mystic way except to be surpassed and almost forgotten as the full meaning of the exact discipline of the path comes to rule the mind. So long as our studies continue to be the means and end of our effort in life, we may indeed be on the path; but it is still the path on the plain, not the ascension towards the mountaintop of vision and the radiation of true mystical influence. Our studies should be an incentive and inspiration to the discovery of personal force and its application in world service. That is their intention, not to narrow the interest and vision to the limits of world achievement, however profitable it may promise to be. I say this advisedly, not critically: for the limitations of personal interest and ambition are responsible for the “degraded civilization” we face today in the four quarters of the globe. Those limitations are responsible for all

(Continued on Page 65)





Similarities and Differences

By CHARLOTTE G. FRIETSCH GUNTER, F. R. C.



WHEN generalizing about human beings, we may find many similarities which seem to be common to each one's character. There are vast differences, however, when specific characteristics are brought into the lucid light of clear understanding. It is an all too frequent mistake when judging individuals to classify them on the basis of generalization. In so doing, great injustice can be done in that there is no delving into the depths of the inner self and into the specific reasons which motivate specific actions. Only by being specific in our judgments can we hope to be just in our deductions.

We have among us those who are powerful in many definite fields of activity. And we have those who are weak in almost all their efforts to gain a foothold in any given sphere of action. The problem as to who is powerful and who is weak may be explained by the word *Resistance*. The strong, or those who set out with the determination to be strong, will not be frustrated by a resisting force. We do find, on the other hand, that the weak will seek the line of least resistance.

Those who have strength and power as their objective know it is very important to meet resistance with a WILL TO WIN. Each time the persistent seeker of power overcomes an obstacle, he has conquered resistance. It matters not if it be in a minor or major degree.

That which is of significance rests in the circumstance that he did not "throw up the sponge." He believed in the virtue of his goal. He stuck to his guns. For this reason he came out on top with the flag of conquest flying high. This is one difference between the human beings we meet daily and which serves as an inspiration. An aura of magnificence may be sensed around the individual who steadfastly plods on, despite trouble, grief and almost insurmountable difficulties. Such a man or woman is unceasingly adding to his or her power outwardly and also in an inner sense.

The lackadaisical, happy-go-lucky person who is prone to blame his life's adventures on *bad luck* and *good luck* is usually only too ready to yield to weakness in pursuit of a goal. *Good luck* and *bad luck* are myths. They are non-existent. Each one of us is the arbiter of his own fate. Consequently, no outside force can impel one forward or bring about retrogression. These forces lie at the center of each one's selfhood.

Some humans favor escaping from life's serious issues by declaring that it is the younger generation who is blessed with a strong will. Neither the older nor the younger generation is strong of will, in toto. Here again we have a misleading facet of generalization. Each one is strong according to his specific reason for wishing to become a noble, adventuresome personality who will build truth, beauty, knowledge, wisdom, and peace for all gen-

erations to come. And as for the younger generation, here too we shall find the strength and power embraced in the differences of character, not the similarities. A great, all-influential invention is created because someone is *different*. A fine poem is written because the imagination of this particular person is individually his own, and therefore different. We have many executives, but upon close examination, we shall find that each executive performs his tasks according to his specific methods—hence he is different, and not similar to all other executives. Thousands of instances could be given to show that as soon as we become specific and reach a position of power of some sort we are different, and only similar to others in that we are human beings.

The Strong and the Weak

There are, of course, old souls in young bodies and young souls in old bodies. This is not generally conceded by our so-called learned men who guide youth in their growth of character. Unless we make such concessions, the actual truth relating to similarities and differences of human beings will never be known. Thus injustices will be inflicted en masse by those who gain power purely in a materialistic way. Unless knowledge, wisdom, and truth are sought with zeal on other dimensional planes besides those which the worldly seekers tread, we shall make slow progress for the world's soul-personality on the whole. Only by seeking truth in higher dimensions shall we finally succeed in weeding out the differences which cause personalities to be weak.

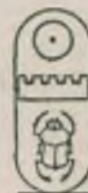
Those who are strong and powerful, in the true sense of the word, are functioning on higher planes. Some are doing so consciously. Some work with these forces subconsciously, only dimly aware of divine invisible forces and of their own inner divine spark. In the depths of their spirit, faith leads them to seek divine aid, which is existent in the greater dimensions. Even those who have reached a point where a lucid understanding of the higher dimensions is theirs, by virtue of exploration, must base every new effort on faith in themselves and in the divinity of all that is of the Cosmic.

There are those who seek power and inner strength in a blind fashion. Such persons often say that they are waiting for opportunity to come knocking at the door. It would only be under exceptionally cruel circumstances that an individual could not create opportunity for himself. And yet, people will, under most favorable conditions, claim they had no opportunity.

No one has the right, nor, if he had such right, could he deprive another individual of his will power and the determination to make of himself a personality that is a tower of strength, no matter what may confront it.

The strong of will have given thought and study to their own proclivities. Also they must surely have a definite faith in their power to evolve day by day, provided use is made of all latent talent. Only a small percentage of human beings make a definite effort to arouse all their latent powers. There are potentialities within each one of us which lie dormant, awaiting the magic touch that will bring them into action. You cannot know whether or not you are a potential linguist unless you begin to study several different languages. The only way to know is to study a foreign language. And when you have become familiar with one, then take up another. You cannot know if you can play or sing or dance unless you study these arts. The same holds true of anything that anyone knows. If one human being can study and learn, attain high standards of living and thought, then all can, in a lesser or greater degree. The way to know is to try persistently and zealously. Therein lies the difference between human beings. One tries, and never admits that he has failed, although he may fail many a time, before he finally reaches the height he has sought. Another may try once or twice; if no one encourages him or pushes him ahead, he simply gives up.

Then, there are, of course, compromises which each one must consider. The strong often have to make concessions to the weak. These are instances where again similarities and differences step in to battle with each other. The strong and the weak are both human beings. And although the strong walk on a path that is specifically planned for the purpose of reaching a definite goal,



clearly visualized, they are frequently stymied on their given course. The weak who usually are without plans and are driven by vacillating objectives may bring chaos in their wake. This chaos radiates its effects in all directions and causes, at times, to bring the plans of the strong to a pass of sixes and sevens. The strong one has the privilege, it is true, to elect his own compromise; yet, it is a compromise.

In Boundless Circles

Those who assess their own inner territory will also have the power to have a certain grasp on the terrain in the outer spheres; the worlds of every other human being, we might say. But the motive force which drives any human being lies within his own circles of evolution. Both the inner circles and the outer circles of endeavor are boundless in prospect. One who seeks purity in power, altruistic in essence, will plan his circles, seen endlessly in perspective, yet each telescoping and becoming a link which forms a chain into the infinite.

The circle of activity must be planned accordingly. Each circle or zone of activity must reach a circumference of fulfillment before the next circle can be entered upon. Yet, they telescope, one beginning just where the other ends. In considering one's circle of development, the next succeeding circles must be viewed in their relation to the first circle and to the circles lying in between. In thus assessing them, we shall know the *why* and *wherefore* of our joys and sorrows, of our obligations and tasks in relation to our ultimate goal in life and in relation to the universe as a whole. The method of procedure is somewhat like that of planning a meal. The soup is related to the dessert, even if the one is placed in the beginning of the meal and the other at the end. The entrée is related to both the soup and the dessert, although it is placed in the middle of the bill of fare. The ingredients of each preparation are related to each specific dish, and each individual dish is again related to other dishes of which a course may consist. We see here, although few reflect thereon, that being specific is what brings about excellency in results. Should we begin to dream and fancy this and that, or

generalize as to what to put into the soup or dumplings, the results might be exceedingly unappetizing and even catastrophic.

But in preparing even the simplest meal, everyone who is a cook worthy of the name becomes specific in the extreme. Some will not even dare trust to memory but follow conscientiously a recipe, word by word, in order to be sure that the recipe is perfect. Being specific here brings about a savory dish. Generalizing would cause unpleasantness as to taste and possible ructions in temperaments. If one were to say that A did so and so, B took this and that, C mixed in such and such, and I will do all of it, a veritable hodge-podge concoction would come steaming out of the pot. How is it, then, that so many human beings will follow this very method when dealing with their inmost soul, their heart affairs, their moral obligations, their administering of justice, and so on, ad infinitum. If they took their specifically planned household tasks as models for their mental and spiritual tasks, they would be, in a small way, well on the road to understanding their spiral-like circles which lie idle awaiting definite attention. Instead of this, many receive the generalized views bearing the stamp of similarity as to goal, when, on the other hand, it is the difference in each character that should receive specific attention.

Life Needs Planning

Life is like that. We must plan it well. We cannot leap head-on into strange adventures without proper means to sustain us in the effort. We require both inner and outer *preparedness*. Moving from circle to circle of adventure, we gain strength with the experience. The strong grow stronger upon the attainment of each fresh goal. This fact is so constantly demonstrated in all of life's simplest activities that it is really surprising to see how many of our brethren are content to be weak, to be *little men*, as they so willingly call themselves. Often it is sheer laziness which permits a personality to remain almost static throughout an entire lifetime. Such a one moves onward only by rude jolts.

(Continued on Page 63)



Our Heaven on Earth

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, February, 1931)



JESUS constantly reminded His disciples and those who listened attentively to Him that the kingdom of Heaven was not only close at hand and might be contacted sooner than the multitude had expected but that the real entrance-way to this kingdom was within.

However we may view the preachments of Jesus in this regard, and laying aside all of the symbolism that He may have used, the outstanding fact is that He made Heaven eminent and a kingdom which those here upon the earth might enjoy. Certainly He was not the father of the idea that the greatest or most intimate joys of Heaven were to be realized only after transition.

Those who have been inclined toward the spiritual life are often under the impression that the coming of spiritual attunement and the consequent contact with the kingdom of Heaven brings naught but spiritual joy having its reflex in earthly joy. Such persons become disappointed and discouraged, in their journey on the path toward spiritual heights, by the sorrows and griefs they continue to experience and especially by the great sadness that seems to be a part of the spiritual light that gradually illumines their consciousness.

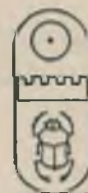
To the mystic this is easily understood and the kingdom of Heaven means to him a contact with all of the

hearts and minds of the universe and with all of the joys and sorrows of human experience. Heaven cannot be a place of continuous joy for there must be sorrow and sadness as a result of the sins and errors, the griefs and pains, of the multitudes who live either in darkness or sin or who are slowly evolving to spiritual perfection.

It is true that the keynote of mystical life is joy and that this joy is hidden from those who do not enter into the mystical life and is therefore deep and pure. But this joy does not preclude a sensitiveness to all of the sorrows and grief of mankind.

It is said that Jesus was a man of great sorrow and He was often seen to weep and to express in His countenance, as well as in His words and attitude, the suffering He felt from those around Him. Yet Jesus often rejoiced and His joy was profound on many occasions. No great master can be wholly happy all the time nor is he always sorrowful. The way of the spiritual life and of the mystical life is the way of abundant living, a certain fullness of living that brings to the consciousness of each individual a keen appreciation of the heartaches as well as the joys and ambitions, the disappointments and sorrows of all living creatures.

While the mystical life is filled with these impressions of sorrow and grief the sadness is not like unto that of the sadness of one who is steeped in sin. The keynote of the sinful life is sad-



ness and not joy. But the sadness of the sinner is different from the sadness and sorrow of the mystic, or the spiritual being. The sadness of the sinner is a secret sadness which is constantly eating its way relentlessly into the core of a sinner's heart, as the mystics tell us. He is ever conscious of the fact that he is out of harmony not only with the higher nature of himself but with the higher principles of the entire universe. Most of his sins must remain secret, in order that he may enjoy life and liberty and the association of men.

The sinner is a coward at heart in most instances, inasmuch as he fears above everything else the possible facing of his own sin and the consequent results. He not only fears to face his fellow beings and admit to them the sins he has committed, but he fears to face his own reflection in the mirror and to admit unto himself the evil of his ways. How could it be otherwise with one who has wilfully chosen to be an enemy of mankind and a disobedient child of his Father? The sinner is always an enemy of civilization, an enemy of righteousness, and an enemy of better instincts in the human race; therefore, his sins torment him and enslave him and in their bitter mockery force him to suffer as no other sorrows in life can cause him to suffer.

It is fortunate also for the human race that sin administers its own chastisement, and if there is any vengeance resulting from sin it is the automatic action of its own discord. God, the Father of all beings, is merciful, and even the average human is merciful to the sinner, but sin is unmerciful in its own condemnation and in the punishment it constantly wreaks upon the individual. There is no sadder heart, no heart more heavy with grief and pain than the heart of the conscious sinner. It causes mental, as well as moral and physical, anguish and disorder and is the cause of disease and destruction. Truly the sinner is in sorrow constantly and eternally until he finds salvation.

The mystic, on the other hand, is sensitive not only to the joys and blessings, the gladness and the songs of merriment that are in the hearts of the

good and the righteous, but to the grief, remorse, regret, and heartaches of the sinful. For this reason the mystic finds his hours of thoughtfulness divided between the ecstasy of sublime, spiritual joy and the bitterness of the earthly cup of life as represented in the heart of the sinful. The mystic becomes conscious of the fact that the sinner may be redeemed, that through grace and spiritual light he may be saved from himself and from the torments of the evil within him, and yet that because he refuses the Way to salvation he wilfully prolongs his suffering.

The Father of us all is saddened by this wilful attitude; and the host of angels and the holy assembly of Masters, in the Cosmic, bow their heads in grief as they realize that sinful man holds himself enslaved in grief and pain because he refuses to see the Light or to venture upon the Way to salvation. The mystic, ever attuned to the consciousness of God and the Heavenly hosts, senses what They sense and shares to some degree in their sorrow and grief. Thus the mystic passes his time in moving from great joy to great sorrow; he feels the pulse of the universe, the heart of man, and the spirit of God working in all things and moving in all beings.

It is this complete attunement with all of the constructive and operative forces of the universe and with the combined consciousness of all beings that makes the mystic's life an abundant life, a life of fullness and supreme effulgence. It makes life not only more complex but more complete and more interesting. It robs the idle hours of the shadows and it takes from our earthly existence all sense of isolation and separateness from our kith and kin and from our Heavenly Father. It makes the horizon of sunrise tinted with the most magnificent colors of human experience and paints the sky of midday with a splendour of life that can only come through living life in all its fullness. It makes the golden sunset at the close of day a panorama of human contact and an expression of spiritual and wordly interests combined to manifest God and His magnificent powers.

SIMILARITIES AND DIFFERENCES

(Continued from Page 60)

The planning person advances almost in a merry mood. He swings along as if he were inwardly dancing to the happy strains of *Traviata*. And although his manner has a joyous gaiety about it, he is actually weaving into his pattern the profound fulfillment of his soul's divine yearnings. When he makes this action a regular habit, the continuity of his growth, becomes almost automatic. Yielding to a noble yearning will have the same power as that of yielding to a vile one. The difference lies in the direction; the noble one moves up and the evil one takes a downward course.

Habits as Masters

Habit is the powerful master in nearly every situation of a man's life. At times, habit will atrophy other forces which are latent within us all. It is therefore well to give one's habits, even if they all be good ones, a thorough going over, at regular intervals. The powerful, self-sustaining person is a master of his habits. But to reach this stage of absolute freedom, he must have become a true master of his own life, at least.

Where one is not driven by enslaving customs, the individual meets with little or no obstruction from the outside. It is safe to say that should there be a mountain of difficulties which causes landslides, he himself is probably responsible for them. It may be *karma* at work, or he may be creating *new karma* by neglecting to let his inner mind work for him. Each one of us has the privilege of attaining his own personal freedom. No one else can do this for us.

Freeing yourself from generalization, from the tyranny of customs and the arbitrary demands of self-made habits, will naturally cause considerable struggle. But in this struggle lies the way of evolution. Freedom awaits one for the asking. Those who are worthy of it shall receive it. The open road of achievement lies before each of us. It leads from one mystery to another; the mysteries when discovered seem very simple. In habit we have an ally. This ally must be used to the extent that is

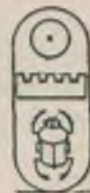
necessary. When a habit, even a good one, has a firm grip on one's heart, mind, and spirit, it is a danger signal. In such instances, a change is necessary. A new habit should deliberately be formed, if one is to retain the desired state of freedom.

Training ourselves in the simple things of life will make it easy to control habit. For instance, most beings are regularly ruled by the clock. They consider this to be a good habit. But no habit is truly a friend of the mind if it has you by the scruff of the neck, and, as the clock habit does, heaves you out of bed at a given moment every day. Shall we say that you get up every morning on the stroke of seven. There are no two ways about it. It is an ingrained habit. You awaken automatically when the hands that move on the face of the clock direct you. Mechanically, too, you get out of bed, dress, and perhaps even eat breakfast automatically. In this matter, at least, you are an out and out robot.

The person who desires to emanate power always, will not be ruled by anything permanently, save by the urge which leads him onward to new adventures in higher dimensions. Instead of letting the clock rule his movements, he will rule time. This can be done by changing the hours of retiring and getting up at varied times. It will really make little difference to a person whether he sleeps five hours, eight hours, or fourteen hours at given intervals. He will feel fit, although he may lack the customarily assumed amount of time that he should have slept.

Wrinkling up of the nose, for instance, may also be a habit that might have seemed cute and fascinating, at first sight, in the eyes of a loved one. Having to witness the mannerism days on end, may finally wear disastrously on another person. Remember, you yourself are not equipped with a mirror at the tip of your nose. Hence you are spared witnessing the irritating reiteration of such a contortion.

Another habit, so generously spread about, is having to hear the same word or idiom beating steadily on the eardrums every hour of the day. The sensitive soul, one who loves beauty, can easily be driven to distraction by such



cruel repetitiousness. There are few people who would not lose all taste for food, if they were to be served the same dish three times a day, and day after day. Still this is the case with verbal food and mental menus. Our language is fraught with beauty in the way of synonyms and idioms. There is no excuse whatever for suffering from a poverty of vocabulary. With a public library at hand, anywhere even in many of the small villages, we all have opportunity for enriching ourselves with the beauty of words. With words, knowledge will most assuredly slyly creep in, and before the seeker knows it, he may be a person of learning. With learning, his mind begins to operate more freely and thus, too, he will gain wisdom in the course of his pursuit.

Widening the Mental Horizon

We may be judged, in part, by the books we read and own. For one study will invariably lead to another form of study. Thus we steadily widen the scope of our mental horizon. When we have reached the wide path of inner evolution, books shall be a thing of our past, just as any habit can be made a thing of our past. For then the student on life's path shall have entered his own spaceless and timeless inner mind where all things are ever-present.

We must learn to discard an outworn habit, trite sayings and repetitious words, which give to the sensitive a mental and spiritual earache. Addressing another individual intimately with the same words and gestures may sow seeds of abhorrence where earlier, affection flourished. Keep in mind that words and actions grow old and worn with constant use, even as a garment does. If our clothes should hang in shreds upon our bodies we should be considered rather unsightly. It is safe to say that no one would permit his eyes to rest upon us in delight. If they looked at all, it would be with compassion and pity. This would be the charitable way. But worn-out trite phrases or gestures pounding on one every hour of the day, do not, as a rule, arouse a sense of charity—rather they cause irritation.

There is little excuse for permitting

habits to endure which are destructive in essence. Hardly a person will refuse to concede that each day is different. The only similarity is general, never specific. Time, though we cannot see it, hold it, nor feel it, floats away on moments; each one of which is distinctly different. And in these differences lies the mystery of mental growth, understanding of the heart, and the ever-widening experience for the soul. The spirit of an individual who has advanced and conquered his differences and similarities will radiate a great power within a wide sphere of activity. He dwells in the higher dimensions. He may not be known to the crowd—this is of no moment to him—but his influence will be felt within a scope directed invisibly by his inner mind. He asks no reward, for the reward lies in seeing that peace and enlightenment will sprout and flourish.

Those who are still unconscious of the specific mission of mind and spirit will be more or less static. They are prone to be governed by the generalizations of others who wish to confuse them. In the final struggle, however, it is the good who will conquer. Even in darkness there is light. Every shade, hue and color is to be found in that which is known as black. The artist will find scintillating colors in each shadow, in the darkness of night or in an unlighted room. Thus too, it is with our soul and mind. And in the expression of emotion there is a wealth of color, visible to the eye that sees from within.

The reflection that each one is *his own master*, is a marvelous thought to inspire anyone to an onward, upward striving. He may make of himself whatever he desires. He is the sculptor who models his own thinking, his habits, and his daily ways of living. If he leaves all this to the dictates of others, he becomes a slave, a robot, a mere machine. The individual control of habit will be a great step forward in freeing one's *self* from the rule of other individuals. We must keep in mind that habit will rule the weak-willed but is the willing slave of the strong. The habit supreme in effect is the one which deliberately goes about freeing the spirit from binding habits. Even the good habit which obsesses the heart, mind,

spirit, and body may be a dangerous master.

Habits should be like delectable concoctions served by loving hands. They should be interchangeable as to nature, and sometimes completely to be discarded. As with everything else in life's relationships, habits are quite relative, for each individual has his own spe-

cific habits. All, however, do not use the definite habit for a limited specific purpose. In this lies the difference between similarity. In this, we may discover who is the advanced soul and who is still floundering in a sea of similarities and differences. The liberated *soul* has no habits, for he has attained *inner preparedness*.



THE ATOMIC BOMB AND OURSELVES

(Continued from Page 57)

we have suffered and shall yet suffer as a consequence for the rest of our troubled days.

Regenerated Consciousness

A world destroyed by the self-blinded consciousness of men is the worst of all possible judgments upon man, and nothing but a new and regenerated consciousness can build a better one. The consciousness that destroyed it still lives and rankles amid the ruins of it, impenitent and awaiting a future hour. And as the wheel of life turns, that hour will assuredly come in the future as it has come in the past unless the peoples of the nations raise themselves on to a higher spiral of consciousness than that upon which they are today standing. This may be strongly objected to by those whose ears are charmed by the deceptive promises which have been voiced by politicians and others since the termination of the war. But *no promises* will raise the consciousness of men; only an enlight-

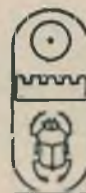
ened and understanding mind and the will of man to impose upon himself the hard discipline demanded for inner development will do so. If our influence as professed pioneers on the path of higher culture has been so negligible in the history of our own time, it is not difficult to assess the value of the influence of the rank and file of humanity in it. One thing is obvious: to make any appreciable impression upon this materialistic age, we shall need to make a far different assessment of our objective in life than hitherto has been the case. Young aspirants will need to be brought rigidly to attention and asked to face up squarely to the hardness and responsibility of the highest soul-personality development, not to the passing success of the hour. Not that they have to do this. It is a matter of personal choice. But if they do offer themselves for it, they must realize there is not a single easy avenue or short cut to it. It will be the hardest uphill journey they have ever taken.



It will take a great deal of moral courage for America to apply the principles of the Master Jesus to her social problems and create a quality of mental energy that will be as effective in preserving the peace as the atomic energy was in ending the war.—*Hazel Sparrow*.

SPACE TRAVEL

Do you know why a rocket is the only type of vehicle that could travel beyond the earth's atmosphere? What kind of life is believed to exist on the planets? Would space travel ever prove practical? Willy Ley writes the first popular, yet scientific, account of the possibilities of interplanetary travel. His book, *Rockets*, is the most complete presentation of the subject available in popular form in the English language. This fascinating, yet factual, book may be obtained from the Rosicrucian Supply Bureau for \$3.50, postpaid. You will want a copy in your library.





SANCTUM MUSINGS

THE ALCHEMY OF SELF

By THOR KJIMALEHTO, *Sovereign Grand Master*



SELF-RELIANCE is a word dear to the American heart. Who does not immediately recall the words from Emerson's characteristic essay? "Trust thyself. Every heart vibrates to that iron string." Self-reliance was one of the most dominating characteristics of the early American settlers and pioneers. By this incentive "rugged individualism" was developed in the American character. Immediately a picture comes to mind of the typical Horatio Alger hero, the penniless boy, who through his own effort, determination, and resourcefulness, despite all handicaps of education and environment, rises to be president of a bank, a railroad, or a university.

We may feel that such opportunities do not exist today, but in thinking so we are wrong. Opportunities do exist, even in multiplied form, but not on the same mental plane or level, as formerly. The same spirit or incentive must be the dominant urge or driving force in the expression of self-reliance. The truth of the matter is that self-reliance, like most qualities in life, is a paradoxical term. There is a degree to which self-reliance is true, necessary, and strengthening, but beyond that may prove impossible and even a menace. Self-reliance is a relative term, too. There is a degree of self-reliance pos-

sible for the child and a degree possible for the adult. Self reliance should never become arrogant or oppressive to others. To what extent may people be thrown upon their own resources? Does the average man know how to take care of himself? Does he choose his maintenance or lifework wisely? Does he spend his time profitably?

The undeveloped human being is, on the whole, a helpless creature. In school he does not know what subject he really cares for. You must experiment with him until you obtain a response. He has no idea what type of work he really cares about. In an enlightened educational system there should be every type of workshop so that the average student could discover through experience just what he can do with pleasure and a fair degree of success. He drifts into any type of work that happens to come his way. He does not get much further in life unless he should experience some kind of inner awakening. He accepts the suggestions of high-powered advertising, and he is completely dependent on the drugstore and the physician for his health, on the radio and moving pictures for his entertainment, on the one newspaper that he reads for his opinions, and, if he is a church member, on his minister for his religious ideas. He is a baseball or football fan. If he ever does read a book, it is the book that everyone is reading. Only three pages

*The
Rosicrucian
Digest
March
1946*

in the newspaper are really important to him—finance, sports, and the comic strip.

It is very foolish of us NOT to face openly the fact that this type of human being makes up the majority of our population, and a similar type, no doubt makes up the majority of every population in the world. Shall we let these people develop in their own way, a prey to unscrupulous interests? These people are completely dependent upon society. They do not question the educational system, nor our economic system or political institutions. When the leaders of our society are honest and truly desirous of helping their fellow men, the average citizen will benefit. If the leaders should be unscrupulous, interested only in gaining power or growing rich, the average citizen will be wholly at their mercy until the flood will become so strong and terrific that revolution will break out.

The Motto of a Mystic

"Nothing human is alien to me," said the famous Roman poet Terence. That should be the motto of every mystic. A true mystic is never purely academic, a closet philosopher, a man who lives isolated in his ivory tower, remote from mankind. Of course, there is such a thing as a mystic philosophy. It is possible to have merely an intellectual interest. The philosophy must descend from the brain to the heart. It must be lived. It must become part of the very make-up of the student and must teach him his oneness with all that lives. He is no true mystic until he descends from the ivory tower, until he discards the policy of isolationism and rugged individualism, until he recognizes not only his duties and responsibilities to his more helpless fellow human beings, but is filled with compassion for their ignorance and helplessness, and longs to aid in the work of rescue and education.

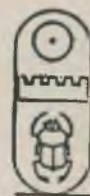
The average human being needs education for life, careful vocational guidance, a system of apprenticeship, help in being placed, education for leisure, education for marriage and parenthood, and education for citizenship. Since he has a vote in this country, he must be trained to vote intelligently if our democratic institutions are to endure. He

must also have some knowledge of international affairs if our country is to take an enlightened point of view. It was the demoralized average citizen in ancient Rome, content with "bread and the circuses," who destroyed that great civilization. It is most necessary, therefore, that we have a trained leadership with the welfare of the entire country, the common people, at heart. Plato tried to solve this great problem in his *Republic*, by recommending a government by philosophers, young men of proper disposition and superior ability, trained from youth for leadership. In our own country as the problems of government become more and more complex, an alert citizenship will be necessary to see to it that positions of importance and trust do not fall into the hands of exploiters, men who secretly are the tools of entrenched wealth and power.

The Public-Spirited Citizen

It is most essential for the public-spirited citizen to know just how our government works, just how a political machine works, just how men are selected to be the candidates for office, just how indirect control may be exerted. The average citizen has his vote and he has the power of numbers. When he rises to the knowledge of his power, he will be able to control his own government and his own country. As it is, through indifference and ignorance, he is at the mercy of those who want power and stop at nothing to gain it. It is, therefore, the duty of public-spirited, alert citizens to educate the public to their rights and privileges and to guard their interests to the best of their ability. The consumer-research groups, for example, are doing valuable work in teaching the public to be critical of the claims of high-powered advertising and high-pressure salesmanship. The cooperatives are also doing important work in teaching the public how to solve some of the problems of the high cost of living.

The more evolved individual is not completely dependent upon guidance from without and has a richer inner, spiritual life of his own. Yet while he may not be the victim of society to the same extent as the less evolved individual, yet he needs society; he dares



not be indifferent or unconcerned. He usually sends his children to the public schools. He must earn his living within the framework of society. He is affected by the laws of his State and of the country. For example, if vaccination be compulsory, he is personally affected. If he refuses to permit his children to be vaccinated, he comes into conflict with the authorities. The enlightened citizen must be alert and active for his own protection.

Unity is Central Truth

In a sense we are never wholly independent or self-reliant. Our souls, our bodies, are gifts of the creative forces of the world. Our planet is the home of all the kingdoms of nature. Our civilization is the work of innumerable generations of men. Every book that inspires us, every painting that delights the eyes, every concert that thrills us with the beauty of sound is the gift of a soul—the product of many hours of toil, a lifework, perchance. Our food comes to us from every quarter of the globe. Our wardrobe is assembled from many industries. Our livelihood, directly or indirectly, is dependent upon the good-will of society. We can choose from the abundance which innumerable human beings have made possible. In the Garden of Eden, Adam and Eve may have clothed themselves with the leaves of trees and eaten of the fruits that they were able to pluck. We do not weave our own garments, make our own shoes, and grow our own food. Human beings need one another. In nature, too, the principle of living in groups is prevalent. The flower needs the bee, and the bee wants the nectar. The soil needs the trees to prevent erosion, and the trees draw their nourishment from the earth. The birds keep the orchards, the vineyards, and the cornfields clear of insect pests.

The unity of that which lives is the great central truth of mysticism. One kingdom of nature is dependent upon another. Each is a link in a chain, necessary to the one above and the one below. We do have freedom to experiment, to explore the avenues of the senses, to work with the various kingdoms of nature—not to their harm, however. We have the freedom to experiment that we may learn what is

better, what is worse. We learn that if we wish to control nature and life we must know the laws governing nature and life. Power, therefore, is linked with knowledge. Control lies in obedience to the laws of nature. Experiments in free will result in the discovery that true freedom and happiness lie only in identifying our will with the will of God. What God wants is for the ultimate benefit of all. What is in accordance with the Divine Plan of evolution alone proves sound.

Ancient Wisdom

The mystic on the Path cannot approve of self-reliance which is linked with ruthlessness or that is indifferent to the needs of others. There is only one type of self-reliance to which he can give his whole-hearted approval, and that is the self-reliance that comes from knowledge of the Ancient Wisdom. Through the Ancient Wisdom I know my reason for existence. I know that I am here for one purpose only—to help in the great work. Whatever is in harmony with the great Plan is important. What is not in harmony must sooner or later be discarded. My knowledge of the great Plan dictates my scale of values and directs my relationship with people. I meet many people of various types and all walks of life. As a pilgrim on the Path, I either learn from them what I can or I teach them what they can absorb. We can learn from everyone and everything. We should freely share our knowledge.

The more deeply I am interested in the Ancient Wisdom, the more knowledge I am able to absorb. The more vitally I am interested in the great Plan, the greater effort will I expend to live the philosophy that my soul has accepted so that I may be an influence for good and a constructive force, no matter how humble. The desire to live what we know educates the intuition. Knowing that every soul is evolving and has its own lessons in life to learn, we take a more sensible attitude toward people. We understand them better. We do not expect the impossible, nor are we filled with despair at seeming lack of success. We know that many incarnations will follow in which the

(Continued on Page 71)



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

THE SEARCH FOR PERMANENCE

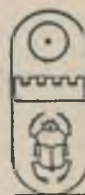


THE aftermath of any chaotic condition turns man toward his age-old search for something to which he can fasten his desires, hopes, and ambitions. The fundamental principle of metaphysics has always stood on

man's desire to find the ultimate or final part of creation. Ultimate reality is the end for which formal metaphysics is seeking, but to those not schooled in formal philosophy, there has still been in their thinking a desire or search for permanence, for something that is so permanent—in other words, so fixed—that regardless of changing fortunes and conditions that face the individual,

this one reality or one thing will remain permanent and stable.

Philosophy itself, to some extent, has had its birth in man's desire for something enduring. It is almost as if there were an instinct on the part of man to direct his efforts and hopes toward that which is stable, whether or not he defines his thoughts as philosophical. Nevertheless, the very idea of a search for the permanent is a formulation of a philosophy of life. The desire for the permanent is derived from the simple things of life. It comes, to a certain extent, from man's love of home and a longing for a refuge towards which to turn in time of danger. We therefore find that man is more desirous of finding this state of permanence when life



is exposed to radical changes or catastrophe. No doubt, early man turned to his search of the permanent in the face of catastrophe. He sought caves to protect him from the elements. Even among lower animals there are many examples where food is stored, during the season that the food is plentiful, in order that it might contribute to the sense of stability and permanence at the time when hunger would otherwise be the fate of the animal.

The attempt of man to seek a permanence, even beyond the material things that lead to stability, is born from the result of experience on the part of man that any material thing, although seemingly permanent, can change. Earthquakes and storms could destroy the caves in which men sought refuge, and other natural causes as well as man-made changes could destroy a home or cause health, security, and possessions to melt away. Consequently, man's search for the permanent has led him to contribute to the growth of religion. As man sought for such permanence as would exist in spite of, or beyond the material things about him, he found that he *could* base his concept of permanence on God and immortality.

With these concepts accepted as a philosophy of life, then, even those apparent states of permanence or stability in the material world with which man was always in contact would become secondary to a permanence which existed regardless of the changes in material conditions. Such a religious concept grew into the belief that in God there is eternal stability; that is, that in God nothing varied and that in immortality life is eternal and unchanging. These conceptions, it is true, are stable in the extreme—so stable that they reach a point of being static. Consequently, as men have progressed and gained in knowledge through history, they have not been entirely satisfied, and so many modern concepts of religion go a step further in establishing the belief that while God and immortality may be the permanent state which will not perish regardless of man's material welfare, nevertheless, in these states themselves there is progress, there is evolution in the concept of God, and opportunity for continued growth

in the afterlife. This conception is merely another step in man's desire to arrive at a comprehension of something permanent.

Progress itself becomes the goal of man's seeking a state of permanence, so he directs his life, physically and spiritually, toward the concept of this goal of constant growth—a constant transition to the comprehension of God Himself. Man's change in his viewpoint, his philosophy, and his religious outlook is continually modified by his external physical conditions. When peace and good fortune are the lot of man, these conceptions can be modified and expanded in his religions and philosophical thought, but let disaster come into the lives of men in some form or another and most men turn back towards a concept less affected by the belief in progress and more established upon the concept of God Himself as the ultimate reality or the one permanent thing in the universe which is not subject to change. Thus, if man despairs of his lot as he finds it on earth, it is only heaven that holds forth the peace and security which he has ever sought, but if man's philosophy will at all times cause him to see beyond the limitations of his physical existence, he can always view a constantly expanding universe—a growth and progress of his own being—to where eventually it will become one with Cosmic laws, which throughout the history of thought man has wished to understand.

The final reality or the permanence which man seeks, then, it is obvious, cannot be identified with any factor or thing of the physical world. Permanence must be beyond the change which nature or man himself can bring about in his environment, and God must be sought as an embodiment of the ideals which man has chosen. Therefore, within the limitations of our own thinking, we can formulate our highest ideals and our own concepts of the Cosmic, and in them find permanence to which we each can hold, which may not satisfy entirely the life of any other individual, but which will be the stability upon which we can stand regardless of the fluctuations of fortunes about us.

THE ALCHEMY OF SELF

(Continued from Page 68)

soul, perhaps, will evolve more rapidly. At the same time, we want to make the most of our present incarnation. As the Count Saint Germain said, "Man was made to enjoy God in *this* life-time"; that is, no matter on what step of the ladder of evolution a man finds himself, he may aim at attaining illumination and may succeed.

The mystic student knows that in the course of his studies his soul powers will gradually emerge. His vibrations will be raised. His sensitivity will increase. Whatever he gains makes him a more effective worker among men. Through his experiences he learns how the laws of life work out in the lives of people. His experiences help him to turn his theoretical knowledge into working knowledge. A knowledge of the laws of health makes him independent of our medical systems. A knowledge of how the soul develops makes him realize what is more important and what is less important in our educational system. A knowledge of why we are in the world makes him realize what is important in life. That we have a duty to our fellow men teaches him to be social-minded. That there are older souls and younger souls teaches him to be patient and forgiving with younger souls. That the law of love and of service is the supreme law of the universe teaches him that a noble ethic is woven into the very fabric of our universe. There is no use doing consciously what we know to be wrong. The law of consequences, or the law of cause and effect, works impersonally, and there is no way of avoiding the effect.

I accept life as it is. I accept people as they are. The heart dictates the ways of being helpful. The aims of the average man are no longer yours. His motives as to conduct are no longer yours. You live your life wholly within the teachings of the Ancient Wisdom, as far as you can. Your motives and your aims spring from your conception of life. Although your life may seem to run in different channels from those of most people, yet you are closer to people than ever before. Your standards are no longer what people say, or think,

or do, or accept, or disapprove. You are guided wholly by your knowledge of the Ancient Wisdom and by the intuition of the inner light.

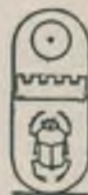
In our desire to help we must try not to hurt or to interfere unnecessarily. Only our intuition can guide us. Our intuition tells us when to speak and when to refrain from speaking. Our intuition tells us when to step forward and when to remain in the background.

Group Actions

As time goes on, group action becomes more and more important. The individual must learn to work with a group. He may lead a group, inspire a group, and help give direction to the activities of a group. He must learn to work with people without dominating them or antagonizing them. He must learn to encourage each one to do his best. He must learn to compromise gracefully and to change his plans without resentment. The cause comes first. As much as can be accomplished with the group in question is of prime concern. You can work only with the people whom the Cosmic sends your way. You can work only within the limitations of your particular environment. The important thing is to help those people as they are and where they are. It may be your privilege to do pioneer work in your community. Only your intuition can guide you how best to cherish the new group.

Self-reliance, therefore, from the point of view of the student of mysticism, the Pilgrim on the Path, is the ability to work steadily, conscientiously and effectively, as far as possible, in the service of the Great Work. He works through his own talent, of course. He works in his own social, business, or professional environment. He may be able to work directly; more often he may have to work indirectly. He must be able to seize opportunities when they arise. He must consider the prejudices and limitations of others. Most people can take only one step at a time; it is the work of a lifetime to overcome one prejudice, to correct one abuse.

As the student develops, his soul powers evolve, and the Cosmic unmistakably points out to him his principal path of service. As his life becomes



identified with the Path, he has only one aim—to do the task that destiny has assigned. With all his heart and soul he knows that it is his work just as a musician knows that his music is his life. He seeks no career but his work in life. He seeks not worldly success; he seeks the approval of his conscience. The will of God is his desire, not the applause of men. To benefit humanity is his aim. His field of service may be among the lowly, the oppressed, and the rejected. Dearer than all the fame and wealth in the world it is to him to help.

His heart tells him where his duty lies—nor should so cold a word as duty be used. There is no joy but in doing one's own work. There is no more soul-satisfying approval than that of one's own conscience. There is no satisfaction but in doing what the inner light suggests. As the time goes on, compromise with the conventional standards of the world becomes more and more difficult. Eventually it becomes impossible. Your convictions are founded on a rock.

Training for a Place in the Light

As students of the Order, you are training for a place in the army of light. Some of you through your talents and experience may be ready for positions of responsibilities. Most of you must admit that you need to know very much more, you need a far greater understanding of life and of human nature to be able to fill a position of responsibility. Aim rather at gaining all the knowledge that you can and the utilization of what you know right where you are. Utilize as much as you can. There you show how much you have gained in understanding people and in handling people. There you show how well you understand what you have studied and how intelligently you can adapt what you understand to the exigencies of your own life and to the opportunities afforded by your environment. What can you do with the little that you know? What can you do with your few opportunities, with your limited environment? If you do what you can, your opportunities will increase. If you utilize all that you know, opportunities to gain more knowledge will come. We should desire knowledge that we may be able to

cooperate more effectively. By knowledge I mean divine knowledge and wisdom, not the information of the world. Of course, such information may also be necessary, but the only wisdom of real significance is soul wisdom.

Self-reliance, from the occult viewpoint, is the ability to act in harmony with the laws of life. To have confidence in the laws of life, to know them, to act in harmony with them, is to be forever freed from superstition, prejudice, and tradition. One intuitively knows which course of action is more in accordance with the laws of love. The development of the intuition is an important factor in achieving this type of self-reliance. The intuition can be cultivated through what Claude Bragdon calls "dramatization." The Order calls it "assumption." Imagine yourself in the place of the people whom you know or with whom you must deal. Identify yourself with their mental and emotional state. If you know what their reactions will be, you can adapt your speech and course of action accordingly. This knowledge will prove invaluable to business and professional people and it is invaluable in maintaining a harmonious atmosphere wherever one may be.

Through soul-knowledge one never feels utterly alone, but feels linked with human beings everywhere. One feels linked with both the visible and the invisible worlds. Distance seems no barrier, and time no longer drives one relentlessly on. Time rather swings in cycles, and an incarnation seems but a dream in the night. One meets each situation that arises calmly, knowing that it is a test of one's power or intuition or resourcefulness. Certain experiences must be lived through. Certain experiences draw out one's tact, one's humility, one's impersonality. There is a lesson in every situation that arises. There is a message each human being has for us. There are experiences our soul-personalities need for ripening and growth. We go through our parts in life like actors in a play. There is a purpose for our whole life-course. This knowledge gives us confidence in life and in ourselves. It gives us calmness, courage, and strength. This knowledge gives us firmness in each situation that arises.



Temple Echoes

By PLATONICUS, F. R. C.



PEOPLE sense in their heart the incoming of a Great Tribulation. One can sense it in the chaos of the social order in so many nations throughout the world, in the deep contradictions which divide large bodies of men, in the lack of social and moral control over forces which have the potentiality of immense destruction.

In this vacuum of public fear and uncertainty the vociferous expounders of Biblical prophecy are reaping a harvest. Thousands flock to hear about an atomic Armageddon, the decimation of humanity by war and pestilence, natural convulsions and earthly cataclysms, and the assured survival of the "Elect" who are to be saved, or spared, because of certain religious loyalties and convictions.

Here are typical statements found in a letter from an anonymous religious zealot:

"The time is nearing its end; today, after two thousand years, we have come to the end of this age or world. Almighty God is only taking the believers through alive into the New Age here on earth, *a new world wherein dwelleth righteousness.*

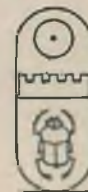
"In that new world there is to be no more death. The day will come, when everyone who is in his grave shall hear the voice of the Son of Man and shall come forth. All who believe on the Lord Jesus Christ will be saved. Saved from what? From Eternal Death!

"A time of trouble is just ahead. Surely you can see the fate of Churchianity. As Jesus said, a liar shall not enter the Kingdom of Heaven.

"This trouble is not far off. The dead are to lay upon the earth from one end of it to the other; they will not be buried or lamented but are to be as dung upon the earth. Only a third of the earth's population will be brought through. Then, when the earth is cleaned, the Mystery of the Resurrection takes place. Choose ye this day whom ye shall serve! If you believe on the Lord Jesus Christ, ye shall be saved!"

Statements such as these are founded upon an acceptance of the Bible as literal truth. Most educated and intelligent individuals dismiss these prophecies as sheer religious fanaticism. However, from the higher ground of mystical interpretation there are certain truths to be discerned.

Cosmically, we are in a period of travail and collective tribulation, from which will indeed be born a New Age. A new dispensation is clearly within the grasp of mankind. However, there are so many selfish groups, interests, and individuals blocking the way to this new and higher order of affairs, that their removal may require violent upheavals and cataclysmic events. The broad evolutionary quest of humanity cannot be suppressed or kept within narrow confines; the time may well come when immense forces will explode and force the advent of a new day.



Furthermore, spiritual forces and aspirations are to be more clearly recognized for their true worth in the future. Lacking esoteric knowledge and initiatory development, the writer of the aforementioned passages exhorts that one accept the Lord Jesus Christ as the single instrument of personal salvation. No, my friend, the historical Jesus is not the Savior of the world, BUT THE CHRIST PRINCIPLE WHICH HE EMBODIED IS! The MYSTICAL CHRIST WITHIN, whom the mystic and Rosicrucian comes to know in his unfoldment, is the hope of humanity. The Christ Consciousness is the ultimate judge of nations, laws, philosophies, and men.

One prophetic teacher asked his listeners: "Whose will be the Victory? Capitalism's, Communism's, or Christ's?" His sentiments are right, even though the esoteric student cannot accept his outworn theology and Christology. Capitalism is on the wane because, in its actual processes, it flouts the principles of Christ. Organized greed, self-seeking and money-madness can hardly hope to survive in a spiritual universe. Such a system generates automatically the means of its own effacement.

Communism, as now preached throughout the world, is no cure-all for the spiritually sensitive. Dialectical materialism rests upon the sand of spiritual ignorance. The cult of material and military power will not storm the gates of heaven.

The ultimate victory clearly belongs to the collective, mystical Christ. How long must humanity be crucified, symbolically enduring the agonies of the historical Jesus, before the new world order founded upon the true Christ Principle comes into being?

It may well be far longer than we suspect, or care to think. Biblical *eschatology*, or doctrines of last and final things, including the end of the world, suggests that the End is not far off, and that the historical Christ will return following the earth's desolation to claim His own, and to perform the mystery of the resurrection.

For one who accepts the doctrines of reincarnation and Karma the ideas centering about a physical resurrection are

illogical and even absurd. Were physical bodies to be resurrected, which one of our past embodiments would we care to restore? And what would be the purpose of transporting a physical body to an immaterial, spiritual, heavenly Source?

The orthodox doctrines of salvation make their strongest appeal on the basis of the common fear of death. This fear and ignorance of the mysteries of death and the afterlife are dispelled by mystical advancement; hence the whole evangelical appeal falls to the ground. Furthermore, the mystic knows that no church is the sole repository of Christ Consciousness and power in the temporal world. Therefore, the church, despite its pretensions, is not the instrument of salvation it would like to be. The crucified Christ must be re-born within the heart of each individual; the attributes of Christ Consciousness must come to dominate the entire life. This is true salvation. This is genuine advancement. It alone leads finally to mastership, which in turn frees us from the wheel of rebirth, and permits our higher evolution through the immaterial spheres of the Cosmic World.

Let us face, without fear or spiritual doubting, a coming period of test and tribulation. Ultimately, all that opposes the mystical Christ will not survive. Men, institutions, social orders, philosophies, and ways of life will be brought to the symbolical bar of judgment. Many will be found wanting. Those that rest upon the rock of the TRUE CHRIST WITHIN need have no fear. They cannot lose or be wholly effaced, for the ultimate structure of the universe is their support and guaranty. When we build and evolve mystically, we do so for all eternity. Our ends are timeless; our faith and confidence transcend all compromises and human inventions of the moment. The final goal of *divine reunion* is ever in view, a sweet and lasting expectation.

* * *

Now is the time for members of AMORC, for whom it is a physical and personal possibility, to make final plans for attendance at the 1946 session of the Rose-Croix University. The session will last three weeks, from June 17

through July 6. We have many new plans and features which will make this year's work truly memorable. Every active member of AMORC is eligible to apply for matriculation. Address your letter of inquiry to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose.

* * *

There is an enormous hunger for Cosmic healing. In Long Beach, California, not long ago nearly five hundred persons flocked to hear a Rosicrucian public lecture on "The Release of Cosmic Healing Power." In that same city a gentleman who is not a member of AMORC has been treating thousands of persons with odd devices and simple foods, supposed to have been "Cosmically charged" with energies of great healing property.

The natural and Cosmic forces of healing are within us and surrounding us at all times. By constant negative thinking, and inharmonious living habits, we dam up these forces, disturb the equilibrium of energies within the body-mind, and bring upon ourselves ill-health.

If people truly BELIEVE that something or someone will help them, and will open the inner consciousness to positive ideas of health, harmony, love, and Peace Profound, wonderful things can be accomplished. We know this is a fact, because we have seen it done. During the recent public lecture in Long Beach a healing period of thirty minutes' duration was held. The audience was relaxed, attuned with the Cosmic, and the healing power of the Infinite was invoked. It was as simple as that, yet profound in its implications. A great many walked away from that meeting feeling marvellously refreshed and benefited. Some were healed of various aches, pains, and afflictions. Curiously, the healing power was automatically, as it were, directed to that part of the body where it was most needed.

One young woman who had been under severe eyestrain felt a warm relief, and much strengthening of the eyes. At a similar meeting in Los Angeles two weeks before, a man with a painful backache which had caused suffering for six weeks, suddenly found him-

self cured, entirely relaxed and in harmony. Others felt relieved of nervous conditions, tensions, strains, and other inharmonies.

A peculiar fact about the human organism is that powerful FAITH releases healing power. If you give to a sick person a small box of sand, or a piece of wire, or some simple cereal food, or any other object, and impress upon him that this thing will definitely assist and heal him, the acceptance of this idea will release additional natural healing power within him.

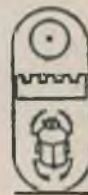
In terms of mystical psychology, this is explained by the fact that the subjective mind, in attunement with the Cosmic Mind, controls the functions of the human body. The subjective mind operates deductively, from premise to logical conclusion. The premise of *health and well-being*, powerfully insinuated into the subjective consciousness through suggestion, has a healing and normalizing effect upon the bodily functions.

The difficulty often lies in getting the patient to accept within his own inner consciousness the premise of health, harmony, peace, and well-being! This is especially true with persons of considerable intellectual and scientific training, who are trained to doubt, suspect, and analyze every idea that comes before them. It is exceedingly difficult for them to lay aside, momentarily, the hold of the objective mind and its reasoning powers, and relax in the simplicity and power of subjective truth and perception.

The subjective mind is powerless in *the face of doubt, indecision and irresolution*. Either the premise is accepted, or it is not. If doubt or perhaps cynicism and unbelief weakens the impact of the premise, there is no release of power, and no healing.

Actually, there is no limit to the efficacy of Cosmic healing. The Master Jesus demonstrated this in his "miracles" of healing and restoration. From the Cosmic point of view there are no incurable diseases, *unless we think they are!*

The first requisite of self-healing, then, after making sure that the elementary laws of health are being ob-



served, is to cleanse the inner mind of all doubts and negative thoughts regarding one's health, and replace these with powerful thoughts of harmony, health, love, and peace. Let the thought of health and Cosmic power truly flood your whole being. In the measure of your faith and inward CONFIDENCE will come the response of infinite resources of the divine healing power.

The same simple spiritual process can be invoked for the aid of others. If you doubt this, prove it for yourself by firmly laying aside your doubts and

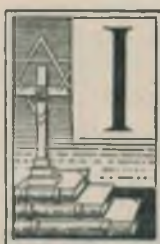
entering into the simplicity of true faith, and observing the wonders it will work.

Some day far in the future, when all human beings are trained to think properly and to live simply and healthfully, there will be no disease, or exceedingly little of it. Until that happy time, we students of the higher principles of life should lend a helping, healing hand to others—first, by restoring ourselves and then by aiding in the release of Cosmic healing power which is within all of us who will open their hearts and seek and believe.



Ecstasy or Heartbreak

By THEA BRITON, F. R. C.



INTENSE emotion, whether of ecstasy or heartbreak, is quite beyond words. Either of them has to be distilled before it can be reduced to words. It has to go through the transformer of the brain and be reduced from its voltage of the higher spheres to the common, very low voltage of everyday life before it can be dealt with by the brain and expressed in ordinary speech.

The voltage of the soul, the rate of its vibrations, is so much higher than that of the brain that if it were not reduced, the brain would fuse in the attempt to cope with it. That is why ecstasy is beyond speech. It is beyond the brain, in the region of pure feeling, but not the feeling of touch, which is the lowest of the senses and capable of translating only the slowest rate of vibrations. Ecstasy is a higher sense altogether, higher than any of the five senses. It is perception, which functions at a point where all the senses merge and are transformed into an all-

inclusive higher sense.

In a dream or vision one is aware of sights, sounds, smells, and tastes, but they are as far removed from the ordinary physical sights and sounds as daylight is removed from the light of a candle.

Only our addlepat emotions rush easily into a torrent of words which flow as fast, and only as fast, as the thoughts which produced them. Intense thought is far too swift for words. That is why a deep thinker speaks comparatively slowly and deliberately. Each sentence represents not one simple thought, but half a dozen or more thoughts, sorted out, tabulated, and condensed into the best mode of expression.

Words are like the white-capped foam on the incoming tide where the water is shallowest and the foam most abundant. Where the water is deep and the current well-nigh resistless, the foam forms only little white-caps glistening like frills of light on each incoming wave, but they testify to the tremendous might and power in the depths which they adorn.

*The
Rosicrucian
Digest
March
1946*

NEW YEAR'S OBSERVANCE IN NEW YORK

The New York City Minor Lodge extends an invitation to members in that area to attend the annual New Year's observance which will be held Sunday evening, March 24, in the Pythian Temple, 135 W. 70th Street. Active members are privileged to attend by showing evidence of their membership.



CONSTRUCTION PLANS

At the above left, the AMORC staff artist, Diana Bovée, is discussing with Harvey Miles, Grand Secretary of AMORC, the interior decorations of the new Supreme Temple. In the center is a scale model of a diorama. This is an interior portion of the beautiful new Temple which will be erected later this year. Considerable research on authentic Egyptian designs is being done by Soror Bovée.

(Courtesy Rosicrucian Digest)



Supernatural!

The World of Mysterious Phenomena

WHAT are the strange journeys of the soul? Who speaks the words you hear within? Are the visions you glimpse, and which lift you to the heights, pranks of the mind or are they momentary glimpses into a world of phenomena of which man is yet in ignorance? Is there an intelligence which manifests in an extraordinary manner or can all unusual experiences be explained by natural law and order?

The word SUPERNATURAL rings throughout the world today as it has for centuries. But in this age an impartial investigation and a serious study of the unusual can be had. What greater fascination is there than that of the unknown? What greater enjoyment can be had than an inquiry into the mysterious? The greatest minds of all ages have put themselves to this task of investigation. Some oppose and contradict each other, but their findings constitute a wealth of knowledge.

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THE PURPOSE OF THE ROSICRUCIAN ORDER

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

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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. R. 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:*

Neferitti 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.

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

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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.

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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.

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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.

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

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Polish Grand Lodge of AMORC, Warsaw, Poland.

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

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