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APRIL, 1947 • 25c per copy



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From the sanctum-office of her attractive home in the suburbs of Paris, Mile. Jeanne Guesdon directs the activities of A.M.O.R.C. in France. She is likewise a member and officer of several esoteric orders which are affiliated with the F.U.D.O.S.I. An accomplished linguist and an astute administrator, she has been active for years as the European legate for the late, as well as the present, Emperor of the Order in America.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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APRIL, 1947

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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# THE THOUGHT OF THE MONTH

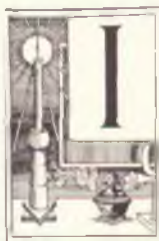
## MISSION TO EUROPE

By THE IMPERATOR

This article is the seventh of a series written by the Imperator and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Imperator Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences.

—EDITOR

### PART SEVEN



**I**T WAS midsummer, but the air had a tang that was exhilarating. Though Malmö is situated at the very southern tip of Sweden, its climate is representative of that northern land. Malmö is far from being the largest of the cities in Sweden; yet its modernity was everywhere in evidence. Unlike the cities of those countries we had just visited, there is no apparent clash of the old with the new. In Paris, for example, one may step from a broad, well-lighted and appointed boulevard to a narrow wandering alley-like street framed on either side by mediaeval buildings. Within a few seconds one can experience a transition from the twentieth to the fourteenth century with all the ugly and depressing reminders of the latter. Though Sweden is by no means a young nation, its cities resemble those of the United States more than that of any other country, because its past seems to be submerged or completely supplanted by the present. There is an air of progress which permeates the Swedish national life and of which one becomes almost immediately conscious.

The conclave in Sweden was to be truly *international*. The officers of the Grand Lodge of A.M.O.R.C. of Denmark had come to Malmö to jointly

participate with us in the conferences. We welcomed them as old friends, for we had left our last session with them only a few hours before. The Grand Lodge of Sweden occupies the major portion of an attractive building in the residential district of Malmö. On one floor is situated the temple and adjoining it are the ancillary rooms, private quarters, and the sanctum of the Illustrious Grand Master, Anton Svanlund.

We were ushered into the sanctum of Frater Svanlund and paid our respects to this impressive and admirable Rosicrucian personage. He is the type one envisages when reading of the sages or pundits of the Far East. His physical appearance idealizes the concept of one who lives an impersonal life and is actuated by spiritual impulses. He is tall, with a high forehead and regular features. His white hair and beard frame a face which, though mobile and expressive, is gentle. There is an air of compassion and understanding about him. When you address him, he slowly turns and seems to gaze not at but through you as though watching something within or beyond you, from which he derives a greater comprehension of the words you speak. His speech is strong for a man of his advanced years. Yet there is a softness about his tones that reflects the innate loveliness and kindness of the man. His manner is the



same upon all occasions, whether he is addressing an assembly or conferring alone with intimates, which indicates that he is not assuming a role but is expressing his true personality.

For many years Frater Svanlund was an educator. He was the director of a large school in Malmo and endeared himself to his many students. Several of these former pupils hold prominent positions in Malmo. This, in fact, proved to be especially beneficial to us. Sweden's regulations with respect to importing into the country professional photographic equipment are very rigid. Notwithstanding our credentials, we encountered considerable difficulty with the customs officials until the name of Anton Svanlund was mentioned. The fact that he is well known and a beloved personality in Malmo and, as well, the Grand Master of the Rosicrucian Order, facilitated the release of the equipment to us.

After retiring, a few years ago, from his profession as an educator, Frater Svanlund decided to devote the remainder of his life to the furthering of Rosicrucianism in his country. He applied his brilliant mind to the task ahead. It was first necessary to translate all of the modern works and manuscripts on the Rosicrucian teachings (which were available to other jurisdictions) into the Swedish language. Though the Order at one time had been active in Sweden under the direction of the Grand Lodge in czarist Russia, it had become dormant. Its archives had become scattered. To recover the teachings and present them in a modern form was an arduous undertaking. In 1929, when Dr. H. Spencer Lewis was in Berlin with a party of Rosicrucians, Frater Svanlund joined him there to discuss his problems. The result of the conference was that Frater Svanlund decided to pattern the administration and actual organization of the Rosicrucian Order in Sweden after the A.M.O.R.C. in America. Therefore, today Sweden has become one of the most active of the jurisdictions in Europe. The manner of presenting the teachings, rituals, and the very physical organization of the lodges themselves are a striking parallel to those of the American jurisdiction. Any members of North or South America, except for

the language, would feel quite at home within the Swedish temples of the Order.

One of Frater Svanlund's former pupils has now become Grand Secretary and is his most energetic assistant. Grand Secretary Inez Akesson is a most capable woman. She is talented. The walls of the temple and the reception room exhibit paintings of mystical subjects executed by her. She has, however, the happy faculty of combining all these talents with expediency. She directs the issuance of the monographs, the membership correspondence, and other details of the administration with an efficiency that is admirable. She took personal pride in showing us books, charts, and diagrams identical with those issued by the A.M.O.R.C. in America. In fact, it was an indication of an assiduous examination of all material, which we issue, for the purpose of utilizing—in the work of their jurisdiction—any which would be beneficial to their members. This, of course, is in accordance with the mutual co-operation of the jurisdictions of the Order.

It was with a great deal of personal satisfaction that we once more performed one of the principal duties of our mission to Europe. We presented to the Grand Lodge of Sweden a substantial financial sum on behalf of A.M.O.R.C. in America. With this they could immediately resume the distribution of booklets and the publishing of literature greatly needed for the advancement of Rosicrucianism in Sweden. Since our return to America, copies of such books, the results of the financial contribution, have been received.

The first general conclave was appropriately held in the Grand Lodge temple in Malmo. I could not help being deeply touched by the ceremony. Its beautiful presentation preserved all the elements sacred to the Rosicrucian teachings. Each officer who participated lived his part. The words he uttered were given with that emphasis that implied personal conviction and not the mere formal recitation of a part. The brief addresses were trilingual: Swedish, Danish, and English. The eulogies to the memory of Dr. H. Spencer Lewis were proof that he was, as were the Venerable Masters who pre-



ceded him, venerated by members everywhere because of his contributions to the Order. These members, the majority of whom had never met him, felt that they knew him as intimately as did the American members, because of their study of the monographs which he had prepared.

Grand Master Svanlund proclaimed a minute of meditation as a silent tribute to the memory of Dr. H. Spencer Lewis. The emotional impetus during that minute made itself felt as an ecstasy that left one refreshed and inspired.

### **Cultural Setting**

The walls of the temple gave mute but beautiful testimony of the devotion of its members. There were symbolical ornaments, the result of the skill and craftsmanship of the fratres and sorores, an example being the wrought-iron lighting fixtures which were fashioned after the *crux ansata*, the Egyptian looped cross. Grand Master Svanlund had arranged for the initiation of one candidate upon this occasion. This was done so that we might perceive the manner in which such initiations are conducted and observe the same solemn and inspiring rituals familiar to Rosicrucians throughout the world. During the ceremony there was exquisite music by a trio consisting of organ, violin, and harp. The harpist was one of the most celebrated in Sweden, and the music from her instrument had an ethereal quality.

The convocation concluded with a very sumptuous banquet in an ante-room adjoining the temple. The decorations were artistic, but reserved. The delicate colors of the lighting, with the background strains of the soft music, were conducive to reflection. As a frater read, very effectively, a dramatic poem, I looked across the length of the banquet table and partly into the shadows of the adjoining temple. Immediately before me, I could study the rapt attentive faces of these refined men and women, indicating their love for the more exalted things of life. About them were symbolized their ideals and their personal progress—the altar in the East of the temple, faintly illuminated by the candelabrum situated near by, the geometrical architec-

tural design of the temple itself. Here was everything—art, music, literature, architecture—that represents the real achievements of man, that depicts the expressions of the inner self. When, thought I, will these things enrapture the world of men at large as they do these few assembled here? When that occurs, the whole of humanity will experience the peace that was manifest upon this occasion.

Sweden was a neutral during World War II. Though the fact of being surrounded by belligerent nations had put her in an extremely precarious diplomatic position and curtailed, to some extent, her exports, she had relatively prospered. Her people were better dressed than those of any of the other nations we had visited. They displayed more self-confidence and certainty as to their immediate future. The shops were beautifully illuminated at night, and the modernistic fixtures displayed an abundance of wares. Some of the commodities, which were so plentiful, had not as yet returned to the shops of the United States. Luxury items, such as jewelry, furs, cosmetics, cameras, were conspicuous. What was most amazing was that, though the Swedes considered the prices inflated, they were considerably less than the prices for the same objects in the United States, if obtainable.

### **Postwar Activities**

Sweden considers the postwar world a magnificent opportunity to expand her foreign trade. Even during the war, we were reliably informed, Sweden had been experimenting on new fast Diesel-driven motor ships. She is now launching these in quick succession to capture South American trade. Swedish engineers are renowned for their ability. Their products are well designed and function efficiently. Particularly is Sweden noted for her electrical products, as motors, turbines, generators, and the like. Her products can undersell those of American industry, though Sweden has one of the highest standards of living in the world. The United States being unfortunately disposed to rest upon its present inflated domestic market and England being crippled economically and recuperating from the



blows of the war, Sweden's future in South America is assured.

Diplomatically, Sweden is cautious. She has to be because of her small size and geographic position. The Swedes will admit—"off the record"—a fear of Soviet aggression. They fear that, in the event of another world war, in which Soviet Russia may be a party, Sweden will lose its sovereignty by the mere fact of being geographically and strategically *in the way*. While we were in Malmo, the Swedish newspapers were running exciting headlines about the "mysterious rockets" which were falling upon her coast and interior, one having landed not far from Malmo while we were in that city. The newspapers published maps showing the course of the rockets and their probable origin. This direction left no speculation as to what country was responsible for their transmission. Yet the press most tactfully avoided reference to Soviet Russia or to any nation. Some months ago there was severe criticism in the press of the United States because of Sweden's entering into a long-term trade alliance with Soviet Russia which would not be wholly beneficial to the United States of America. Russia pressed for this ar-

rangement and Sweden could not afford to rebuff her powerful neighbor. Often our politicians and editors are too unaware of the delicacy of such an international situation, because they are still too far removed in consciousness from the world problem. Sweden must think first of the preservation of her sovereignty; the feelings of distant world powers, such as the United States, come second.

When discussing the probability of peace in Europe, the Swede, who, because of his nation's proximity to realities, is usually quite well informed, shrugs his shoulders and turns the palms of his hands upward, moving one and then the other up and down as the trays of a scale. He implies that the situation momentarily is in *delicate balance*. Of one thing he feels certain—that in another world cataclysm, such as a global war, Sweden would not again enjoy immunity from its horrors.

A rugged and intelligent people, with the fortitude of their intrepid ancestors, the Swedes face the future not resignedly but courageously. They hope that their small nation may exemplify to its powerful neighbors the advantages of restraint and peaceful pursuits.

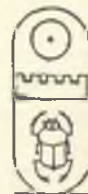
(To be continued.)

### PARACELSUS THE GENIUS

Paracelsus, the man who glimpsed the inner secrets of nature's curative powers! He was a man whose vision, centuries ahead of his time, caused him to see the real needs of humanity. He was a man who dared to challenge the illiberal science of his period—and who was paid for his service to mankind with persecution and ridicule. A Rosicrucian, alchemist, physician, occult philosopher, and yet his enemies so maligned him that one of his names "Bombastus" became an opprobrium for all exaggerations. Only now the truth about this genius is gradually being revealed. A renowned physician in the early Sixteenth Century, Paracelsus became disgusted with the medical practices of his day, which were stagnant. Of their methods he said, "the slaughter they achieve among the sick is worse than that done by the warrior in the trenches."

A period of peregrination carried him throughout Europe and to Africa and Arabia. It gave him the opportunity to study strange maladies by personal experience, and to note how obsolete were the medical texts of his time. Applying the chemistry of the alchemists of the East, who were the great chemists of this period, he compounded medicines which effected *startling cures*. This work incurred the jealousy and hatred of the contemporary unprogressive medical practitioners. He compiled the first text on occupational diseases—and yet for centuries the false and malicious stories about him continued to becloud his genius.

Recently, the Medical Association paid him homage for his early researches. Now immense research work on Paracelsus' own life has been done, by the *Paracelsus Society*, in the very city in Switzerland where he was born. This society is devoted to vindicating him and revealing his great achievements. We have imported their first remarkable book on the life of this man, which is of interest to every Rosicrucian, or every student of alchemy and occultism. This book is in *English*; it is authoritatively and interestingly written and has a comprehensive bibliography. It is a valuable adjunct to every student's library. It may be obtained directly from the Rosicrucian Supply Bureau, San Jose, California, for \$1.75 per copy, postpaid. This includes all import duties and extra fees. The first shipment we received is limited. Therefore, send for your copy of *Paracelsus* at once.





## How to Pray

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

(From *Rosicrucian Digest*, January, 1931)



PRAYER has become one of the few essential elements of religion which multitudes can use to prove the existence of God and the blessings of personal contact with the Creator of all things, and which other multitudes use to disprove the existence of God. In other words, here is an element of religious practice which is greatly in dispute and either adhered to or denied by multitudes.

Those who use the element of prayer as an argument for the nonexistence of an intelligent God or the existence of any God at all, claim that if God existed, prayers would be logically reasonable and efficient. And, they point out carefully the fact that seventy-five per cent of the prayers offered to God are unanswered or seemingly denied.

I am a firm believer in prayer, and you can soon become as firm a believer in it as I am if you will give prayer the proper opportunity to demonstrate its efficiency. Many of the things in life which we refuse to accept after a few attempts to use them or demonstrate them are wrongly accused of being inefficient, whereas the truth of the matter is it is our own inefficiency and our own ignorance that is responsible. I wonder that as many prayers are answered as we hear and see demonstrated in the course of a lifetime.

The understanding of prayers and what they really are, and how to use

them is so lacking with the average individual that it is really surprising that one prayer out of a thousand ever brings any results whatsoever. In the churches we are told that the clergymen will lead us in prayer, and certain formulated prayers are used, and then other long and tedious ones are spoken by those who seem more interested in presenting a piece of flowery eloquence than they are in actually praying, as they should pray. Jesus taught His disciples how to pray, and if we read the correct version of His instructions and the samples He gave to the world, we will find that these prayers are really different from the prayers that are uttered by those who have had so much theoretical training that they have gotten away from the fundamental mysticism of prayer.

Praying to God is based upon the assumption that God is omnipotent in power, present everywhere, and willing to grant our petitions. That is all of the assumption or foundation we should have for praying. But, I think you will agree with me that the average person who prays has in mind a few more assumptions than these. He has in mind not only the fact that God is omnipotent in power, omnipresent, and merciful, but that with all of His power, with all of His intelligence, with all of His mastership and control throughout the world, and with all of His attunement with the beings which He created, still He is ignorant of our wants and needs, and completely unacquainted with what we require in



life in order to live or experience any of the great incidents of life. Here is where the great mistake is made. To go into prayer to God with the belief or the feeling that God does not know what we need, or what we want, or what is best for us, and that we must tell Him and urge Him, and remind Him, or logically explain to Him what it is we want is to make a serious mistake.

Looking at it from a purely reasonable and sensible point of view, does it not seem peculiar to think of a person kneeling down in prayer and petitioning God to please not take the life of a certain person who has just been injured in an accident? To pray to God at such a time and to tell Him, almost command Him not to allow life to leave the body of some person or not to allow certain conditions to manifest is to assume that we, with our finite understanding, know better than does God whether certain things should happen or not. If the person has been injured and God has not prevented it, and if the person is seriously ill from the injury and God does not prevent it, and if the person is about to die or pass away and God does not prevent it, why assume then that God will change His mind about the transition and allow the person to live just because we have petitioned God to save his life. And, think of two persons on opposite sides of the ocean praying to God to give each of them strength that they may be the victors in a war between them. If God is to decide the war in that manner, is it not better to assume that God will pick the proper one to win, based upon His judgment of the conditions and principles involved? The prayer of both sides cannot be answered satisfactorily, for both sides cannot be victors.

The mystic knows that any prayer or petition to God or to the Cosmic Consciousness, based upon the assumption that God or the Cosmic does not know what is best for us and must be advised or receive recommendations or suggestions, is a prayer that is wasted and is futile. In fact, it is a reflection upon the Divine Intelligence and it reaches no greater heights than the level of our personal ambitions. Certainly, such a prayer cannot be uttered in sincerity,

and cannot find Cosmic approval. It is doomed to die or lack response from the very moment it is conceived.

The mystic knows further that true prayer is based upon a Cosmic and spiritual law. That law is this: "Seek and ye shall find, knock and it shall be opened unto you." The ancient injunction that you must ask in order to receive, that you must proffer your hand in order to have the token given unto you, or that you must express your desire in proper form before it will be answered is fundamentally sound, rational, and imperative. Even we, in a very much lesser degree, have found in all of our practices and in all of our work that the person who does not ask us for help or who does not ask us for a treatment, or for some benefit, seldom derives any good from what we do, and is very seldom prepared to receive what we have to offer. We make it a rule that no one shall be given any benefit unless he asks for it, except in those cases where it is impossible to ask, or where the plea may be a silent one, that we do not hear. That is why we do not go around the city streets and into the byways seeking those who are sick or unfortunate and freely and promiscuously offer treatments and help.

In the majority of cases, the person to whom such help is offered would be in no receptive mood and might even resent the proffered help. Persons who are injured suddenly or who are in such mental state or degree of consciousness as makes it impossible for them to ask or to know what to do come within a different category, for there may be a real plea in their hearts that is silent and unheard by us. These should be helped instantly. But, nevertheless, the law holds good; it is the one who expresses the wish and asks who opens wide the doorway to the reception of any Cosmic or Spiritual benefit. The mere asking in sincerity and reverential expression of a wish attunes the person with the one who has the power to give, and unless there is a meeting of the minds and meeting of the consciousness of both persons, there can neither be attunement nor the passing from one to the other of the spiritual things desired.



To the mystic, therefore, prayer is a meeting of the minds. It is not an occasion for personal petitioning, but for *spiritual communion*. It is a time when the soul within us and the deepest inner part of ourselves sacredly, sincerely and quietly speaks to God and expresses the innermost wishes of our hearts and minds. Any thought that our human conception of our needs must be outlined and expressed in detail, or that advice on our part must be given, or recommendations made, will be so inconsistent with the true, prayerful attitude, that it will militate against the utterance of a proper prayer and prevent any realization of what we wish.

Therefore, prayer should not consist of a categorical representation of detailed things that we feel we want, but should merely be an expression of a desire for a blessing. Have I any right to come before God, as I do in prayer, and demand or even plead that long life be given because I desire it and have come to the conclusion that I should have it? Is that not concluding at once that God may not have thought about giving me long life or may have decided otherwise, and I now wish to change His mind and change His decree? Is it not a preclusion of the very effect I wish to create in the consciousness of God?

Have I any right to come before the Creator of all and say that I want this or that, or the other thing, in a manner which clearly indicates that I have outlined and decided upon such things as I feel I need and ask that the Divine Mind accept my understanding in place of its own? I am sure that if every one of us would approach God in prayer as we might approach the king of a country, or the president of a republic, whose blessings have been bestowed upon us in the past and under whose bounty, we have enjoyed much, we would approach prayer very differently.

If we had enjoyed many blessings at the hand of a king and were permitted to come before him for a few moments' communion, we probably would find ourselves uttering, first of all, words of thankfulness for what we had, and then adding that if it pleased the

king, we would be happy to continue enjoying the same blessings or possibly more. But not one of us would think of petitioning this king to grant us specific blessings without first having expressed a profound thankfulness for what we have already enjoyed and without diplomatically revealing the fact that we had no right to ask for more, although we still desired to have a continuance of his royal gifts.

How many of us go to prayer in this attitude? How many of us have cleansed our hands of debt by having thanked God for each individual blessing throughout the day? It is said, as a rule of law, that you can not go into court and ask for justice unless you come with such clean hands and clean conduct as to show you have done justice to others and are, therefore, deserving of justice. How do you approach God in your prayers? It is true that the sinner and the one steeped in sin and whose hands and soul may be darkened with evil may approach God in prayer like unto the one who is sinless and perfect, but such a sinner must, first of all, seek the forgiveness that he can find in the mercy of God and which he cannot find in the court of man. His first prayer must be that of an expression of repentance and regret, and a plea for Divine Grace so that he may stand before God purified and worthy of any further blessings.

After all is said, we are all sinners to some degree and to make sure that we come before God at any time pure enough to be worthy of any blessings, our first petition should be for forgiveness and grace, accompanied with a sincere expression of appreciation for the blessings already enjoyed.

It is more than likely that if we approach God in this manner and honestly review our life for the day, the month, or the year past, and with humbleness ask for forgiveness for all the evil we have done, and at the same time express profound appreciation for what blessings we already enjoy, we will be so impressed with the magnificence of our lot in life and the sublimity of the Divine benedictions already enjoyed by us, that we will forget about the less consequential things we intended to ask for. It is also more than likely that if



we review our lives for the past twenty-four hours and judge ourselves rightly, we will come to realize that we are undeserving of any further blessing, and really unworthy to come before God except with the most humble cry for forgiveness and thankfulness, feeling that we have already received far more than we can hope to compensate for or ever deserve.

Our sinfulness may not consist always of acts committed or thoughts expressed, but principally of omissions. The gift and blessing of life itself, with consciousness and the full activity of all our faculties, carries with it an obligation of service to others in the name of God and to the benefit of humanity. If we have enjoyed these blessings without having returned some service or devoted some of our powers and faculties to the benefits of others, we are sinful, even though we may have committed no overt act or violated no Cosmic command. We must be sure we are worthy in having earned as well as in having obeyed before we can rightfully expect our prayers to be even considered.

And there must be no hypocrisy in our hearts or minds, no self-deception or aggrandizement. There need be no humiliation, for the greatness and goodness of God within us places man beyond humiliation if he contemplates rightly his relationship with God. But there should be humbleness of spirit, simpleness of mind, and honesty of heart.

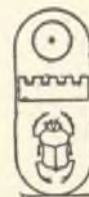
Our prayers should be expressions of desires for continued benedictions with the thought ever uppermost in our minds that "Thy will, not mine, be done." The simple expression of, "May it please the Father that health may return to my body," is a more contrite, honest, and worthy petition than one that demands or suggests that God change the law now in operation in our bodies and set aside certain specific conditions and establish others, simply because this is our desire and our conclusion. A prayer for victory should not be asked by the vainglorious one who has concluded that he above others should be victorious, but that God should grant victory to the one most deserving and most worthy, whether it

be the petitioner or one who has even failed to ask God's benediction in this regard. And all prayers should include the thought that not only should the will of God be the determining factor in the granting of the prayer, but that all others in prayer and who are neglectful of prayer should be granted that which they deserve or truly need. The prayer of anyone should never be selfish and personal to the degree that it excludes others and especially those who may be in more sorrow and need at the moment than the petitioner.

I like to think of approaching God in prayer as though I were being granted the rare privilege of a personal interview with the King of Kings and the Host of Hosts. And I like to think that I have been advised that I can have the rare privilege of asking one blessing or making just one plea at this interview, and that I must meditate upon what it shall be and remember that it must be the thing that I would grant myself to the world and all who are in it if I were in the place of the King. Thus, when I stop to meditate upon what plea I shall make, I often am impressed with the fact that there is nothing that I want nearly as much as the things that are wanted by multitudes of others, and if only one plea can be made and only one blessing granted, I must be honest enough to ask the King to grant to others that which they are praying for and ask nothing for myself.

We do not have any restrictions on prayer, and while each occasion may be like unto a privileged interview whereby we come into personal communion with the Ruler of the Universe or His Son, the Savior of mankind, we may have such communions many times a day. This is the greatest blessing and gift outside of life itself. Yet, it is one that few appreciate and value in times of peace, health, and happiness, but take advantage of it only in times of sorrow, tribulation, and pain.

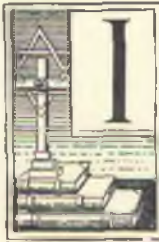
Learn how to pray and make prayer the real communion of your soul, and the outpouring of your mind in pureness and humbleness. It is one of the most perfect instances of Cosmic contact and to the mystic it is a transcendental moment of our earthly existence.





## Are your Thoughts your Own?

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



IT WAS John Locke, English philosopher, who pre-eminently attacked our various presumptions of knowledge. It was he who made us question into our ways of thinking. Much that is accepted as unquestioned knowledge, upon which we put the utmost dependence, arises from no corresponding personal ideas. It is not the result of experiences which we have had, things which we have directly heard or seen, nor is it the result of our thinking, our analyses and conclusions. Much of our knowledge is ready-made, is handed down to us; it comes to us as a heritage from our grandparents, our clergymen, or from others whose words we accept. Consequently, many of the notions of our minds are *custom built*. They are not the product of our own thoughts. They are not really a part of ourselves. They do not represent us personally. Therefore, many of these notions do not adequately fit into our lives. Actually many of the concepts of the day, which we express, are unnatural to us. They are really as strange to our mental make-up as a silk hat is on the head of an Australian aborigine.

John Locke made the basis of his philosophy the mechanism of thinking—how the mind works. He inquired into the mind, its processes, and into the nature of consciousness and what it is. He tried to determine how our ideas are formed and what their composition

is. His objective was to determine some criterion by which we would be able to measure the worth of our accepted knowledge, so that we could know what is false and could reject it. We are not so much concerned at this time as to how impressions are received and how ideas are established in our consciousness. We are definitely interested, however, as to whether or not many of our notions should persist. We want to know whether we should let them all continue to influence our lives, or whether some may be found false and should be discarded as useless appendages.

A parrot can be taught to recite the Ten Commandments. In all probability, he can speak them as clearly as we can, but there is no corresponding idea in the parrot's mind when he speaks them. He doesn't understand what he is saying. He is merely uttering a pattern of sounds. Sometimes we are like a parrot in using notions, terms, and phrases which are not really a part of our understanding. We have been endowed with the faculty of speech, perhaps one of the most important of all of the possessions which man has. This speech permits us to communicate conceptions which we have, to transmit ideas from our minds to other minds. It is a form of transmitting intelligence. Consequently, the words, which we speak, should truly represent our mental selves. They should embody our real thoughts, all of the understanding of which we are capable. They should purely define our feelings and our



views. Our speech should not be like sounds emitting from a juke box. Records are put in a juke box and it plays them automatically. It cannot escape doing so, because it is a mechanism. We are not automatons and should not say what we do not mean. Therefore, let us analyze a few of our notions, especially those which principally influence our social, physical, mental, and spiritual lives. I do not believe that anyone wants to live falsely, wants to clothe himself in misconceptions, and therefore we should not hesitate to question our own thoughts.

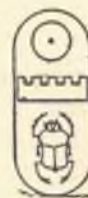
To begin—*what is faith?* Offhand, we all presume we know, but do we? Let us say that I have a stone in my hand. I am quite familiar with it. I have often experienced this substance; picked it up, handled it, and looked at it. To me it is as real as anything can be. No matter how many times I touch it and look at it, it always has the same qualities. For example, it is hard, it has a specific weight, and a definite texture; that is, it is rough. These ideas of the stone, realized by me, are quite intimate. They constitute an immediate, direct experience. In other words, the thing, the object, or stone exists, and I exist. The stone and my consciousness come into direct contact with each other. There appears to be no intermediary, except possibly impulses from the object which are detected by my senses. Now, this substance, or stone, may be called many other names by other persons. Some might say it is marble, others that it is onyx, alabaster, or diorite; but whatever others may call it, the stone always has the same reality to me—its qualities always persist alike to me. It is always hard, of a certain texture, and so on.

Now, let us suppose that someone said to me, "That stone which you have in your hand has been blessed by medicine men, shamans, or priests, and, therefore, it has been imbued with a special power, and all who touch it will be absolved of their sins." This person has attributed to the stone a quality which I had not directly realized. When looking upon the stone and feeling it, I had never gained such an experience. There never was engendered within me the idea that such a virtue

was inherent in it. Therefore, here I have another idea—namely, that the stone confers a blessing—and this idea did not originate in my sense perceptions. It was not realized through my objective faculties. The idea of this special power of the stone did not come about intimately through my own reasons or conclusions. I can say, therefore, that this idea is foreign to me.

Should such a foreign idea have the same value to me as those which originate in my own personal, intimate experiences? If I am going to permit ideas which are transmitted to me by someone else to have the same value as those things I experience directly, I am really depreciating my own sense faculties. For example, if I were told by someone that I do not actually see the stone which I hold in my hand (in fact, that there is no stone there), I would be quite confused—confused by the fact of the opposing ideas, the idea transmitted to me by another, and the idea originating in my own sense perceptions. Perhaps I might even think that my faculty of vision was faulty. Consequently, we are obliged to decide between personal conceptions, which originate from our own direct experiences, and the ones which we acquire, which are given to us by others. This brings us directly face to face with the content of faith. We can say that faith is an arbitrary acceptance of another's conceptions, the accepting of another's ideas, without questioning into them and giving them merit equal to our own direct experiences. When should we have faith? Only whenever that which invites it is somewhat relevant to probability.

For further analogy, if someone were to claim to be a champion swimmer, to have won many cups and honors, we would not have faith in that person's statements if, for example, we found him incapable of swimming across a fifty-foot stream. And so it would seem that the evidence of *probability* is the basis of faith. Probability is suggested by factors which are similar, or related to the object of faith itself. If we witnessed a man lifting very easily and without any effort, a fifty-pound weight, and if at the same time he told us that he could lift one hundred pounds, there would be in his act that



probability which would be a basis for faith in his statement that he could lift considerably more. Probability, then, is the apparent capacity, or potentiality of a thing or person to achieve, or to know something beyond what it already is or has.

Probability applied to human relations amounts to an air of *authority*. If the cause of our faith in anything has not this probability, this air of authority associated with it, it is nothing more than blind faith—which is nothing but credulity and gullibility. A blind faith is obsequiousness. It is a slavish submission of self to another's ideas, no matter how they come to us. Blind faith is often prompted by an extreme emotion such as love. The faith of love, unfortunately at times, refuses to question into its own origin. For example, most of us have no faith in God, though we say we do. What we really have is a *belief* in God. This is easy to prove. Suppose you look upon the clergyman as an authority on religious or spiritual matters. His position, his access to certain theological materials confers upon that which he professes a probability. If such an authority on spiritual or religious matters, whom we recognize, were suddenly to deny the existence of a God, declare there is no God, would you accept his statement? Would you agree with him? I think not. That, then, is sufficient proof that you do not have faith in God, but rather a belief in God. If you had faith, based upon the authority that there was a God, then with the shattering of that authority by the change of its declaration, your faith would go. Faith is always shattered when authority crumbles, because faith emanates from probability, the air of authority.

It is this which constitutes the weaknesses of many religions today—the presumed authority to know what lies behind them. Such presumed authority may be the spoken word, or the arcanum, a great collection of so-called sacred literature. When, with the advancement of time and further knowledge, such authority is challenged, the one who has merely faith is obliged either to close his eyes to the true knowledge and remain in ignorance or to see the shattering of the authority and the loss of his faith. The minimum

of faiths, which we have in life, is an assurance that we will have less disillusionments. We will be shaken less by ever-crumbling apparent authority.

Faith is diametrically opposed to the democracy of mankind. We hear considerably about democracy and its merits today. Faith is contrary to those principles for which democracy stands. Democracy purports to further the individuality of man, the inherent right to think and act independently, except where it will conflict with others. Faith, on the other hand, makes man very much *dependent*. It makes him dependent upon the few—the few things or persons who have that air of authority.

### ***The Nature of Belief***

What, then, is belief? Belief is very frequently interchanged with faith. We say we believe, when we have only faith; or we say we have faith when we really believe. Let us resort to a simple analogy of the moon. Suppose we are a primitive people, existing anywhere on the surface of the earth. Perhaps we are Polynesian, and we dwell on one of the islands of the Pacific. If we are really primitive, as arboreal dwellers, our shelters would be in tree-tops. As we are gazing upward on some clear tropical night, to the canopy of the heavens, and we see a great brilliant circle of light which seems to hang so low over the treetops that it appears we could almost reach out our hand and touch it, questions are flooding our minds. What is this circle of light? How did it get there in the heavens? What formed it, and where did it come from? By dwelling upon this further, it would seem to our minds that possibly the fire-god had taken some of the flames from the near-by volcano—which gives forth light and heat—and fashioned them into a ball of fire, and suspended the ball in the heavens. In the morning, since the circle of light is gone, it would seem that the embers of the fire in the heavens had burned out.

This idea could be an inference drawn from the primitive person's actual experiences and observations. He had observed the moon and its light, on the one hand; and on the other hand, he had often seen fire belching forth



from the volcano at night. These were two actual perceptions. There was nothing imaginative about them, but he concluded from these two observations that gods, or some entity, had taken the fire from the volcano and placed it in the heavens. The final idea was an inference. Therefore, we can say that belief is a conclusion inferred from other ideas which we have, or from previous conclusions of our minds.

To make this a little clearer, let us assume that "A" is an experience or knowledge of something which we have *intimately had ourselves*; "B" is another such experience or knowledge derived in the same way; "C" is then derived from putting "A" and "B" together. It is an inference that comes out of the combination of the two, and that inference is a belief.

Let us use still another analogy. Suppose we are on a desert in Egypt, and we are looking westward toward the horizon at sunset. As the great red orb dips behind the sand dunes, we see, silhouetted against its light, a giant figure approaching, a figure that seems to be human. As we look at the figure, our realization of it is that it is just as real, just as definite as is our own hand or our own foot, or as are the sands upon which we stand. The figure *approaches closer and closer, and eventually we see that it is not a giant, but a man seated astride a burro. The two had merged to make what seemed the giant figure on the distant horizon. Now the question is—Was our first conception, that of a giant figure on the horizon, a belief?* Our answer must be *no*, because it was actually an idea established in our consciousness, the direct result of visual sensations, something which we saw outside ourselves.

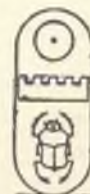
All of our immediate knowledge, things which we seem to know at once, such as the things we see, are the result of sensations. All knowledge eventually changes, with variations of space and time. However, no knowledge is false, even if later it may seem to change. At the time it is realized, it is knowledge to us. Later, different perceptions produce a different kind of knowledge. What, then, is the distinction between such empirical knowledge—knowledge

derived through our senses, on the one hand, and beliefs on the other hand? The simple distinction is this, that empirical knowledge is always related to causes outside our consciousness. No matter what ideas we may have, as the result of our sense experiences, we are always quite aware that there is something outside the sense which provoked the sensations which caused us to have an idea of them. It may be thermal changes, or sounds or movements, but the object of knowledge, the thing we know, seems to be associated or dependent upon some separate reality from our consciousness. Beliefs, however, begin within our minds. They spring from the ideas which are already established in consciousness, and they are not directly related with something outside ourselves. As you read this, you may conclude that it is raining outside, but until you go where you can actually determine the weather outside and experience it objectively, you will not *know* whether it is raining; it will have been just a belief, a conclusion of the mind, born out of other ideas.

Should beliefs be discarded, especially since we cannot confirm them at the time? You believe something. If you cannot prove it by your senses, should you discard it as worthless? If we depended entirely on those ideas which originate in our consciousness, as the direct result of our sense impressions, our thoughts would be like a number of telegraph wires leading in different directions, some of them paralleling each other, but none ever crossing or contacting each other. There would be gaps in our consciousness, spaces between the ideas we had, places where there would not be understanding. We would only hope that sometime we might experience something new which would fill in these gaps and unify them. We would not be able to use many of our ideas at one time, as so many would seem to be opposed to each other. Thus we would be caused to become even more confused than we often are. The mysteries of life and existence would become more complex and numerous.

Fortunately, we also have the mental faculty of reflection. This faculty

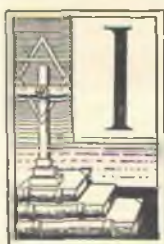
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate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

## GROWTH OF CHARACTER



INNUMERABLE people are hoping for self-improvement. Some of these individuals are sincerely anxious to find the ways and means by which they themselves can improve their lot; others are not so much concerned with the ways and means, but rather with a formula or key that will bring about the improvement.

In considering these two groups or classifications, we are taking into account only those who acknowledge deficiencies. These are people who feel that their lot in life is not complete and that there is room for improvement of themselves and of their general affairs. But the point of view of these two groups is considerably different. Those in the

first group realize that each individual must be able to develop the conditions that will make for self-improvement and future individual betterment. In the second group are those who are waiting or hoping that someone or something will improve conditions for them.

A great deal depends on the ambition of the individual. One group is aware that it is necessary to make personal effort; the other feels that improvement is due them, possibly through the effort of someone else. We also see that these groups generally represent those who find value in something other than material possessions and those who think only of self-improvement in terms of material gain. Those in the first group are thinking in terms of over-all improvement and are looking for content-



ment and peace of mind. The people in the second group are more inclined to be considering how they may improve their financial standing or gain additional material possessions.

Whatever may be the motive behind an individual's wish to improve himself or his environment, and whatever may be the process of approaching this improvement, each has to consider the means of judging the process through which self-improvement is hoped to be attained. Obviously many channels are offered. Religion, philosophy, metaphysics, as well as the physical sciences hold out means of self-improvement. Many schools are appealing, almost exclusively, to the individual to enable him to improve in one way or another. Most of these approaches are through the betterment of material conditions; that is, the individual is encouraged to take a course of study or follow a certain formula or process in order to be better equipped for his work, and thereby to deserve promotions and an increase in income that would improve his material environment.

The serious-minded person realizes that this alone is not the answer. He realizes that while many persons with even just a spark of ambition wish to improve their material circumstances, for their own benefit and that of their families and those with whom they associate, they fail to realize that the final answer to self-improvement is not entirely in the material field. This is illustrated by the fact that many who have responsible positions, a certain amount of wealth and possessions, do not also have, as the necessary accompaniment of these material things, the satisfaction, the contentment, and peace of mind which are so essential toward a truly balanced character.

We presume that those who really seek self-improvement and seek it seriously possess strength of character. The

character of an individual who has the ambition and the desire to forge ahead is usually of a high degree, provided his final hopes and aspirations are based upon ethical and spiritual values. Yet, it is not easy at all times for such individuals to determine the process for their greatest advancement; or what is to be the criterion of a course of study, a series of lessons, or an adopted procedure to accomplish their desired purposes.

It is here again that the development of character plays an important part. Anything that man does that is worth while, constructive, and in accord with the Cosmic purposes of the universe is going to strengthen character. An individual by self-analysis can judge self-advancement and improvement by honestly answering the question, "Have these steps I have taken added to my character?" Futile wishing and hoping, as well as a mere desire for the acquisition of material gains, is not necessarily accompanied by an improvement in character. Any activity that is constructive in the sense that it places us in closer attunement with our real selves and with our Creator is going to be a definite step in the strengthening of character. Therefore, the development of character and the improvement of our conditions are closely related, one reacting upon the other.

Growth of character is indicative of the fact that man's ideals and purposes are worthy and in accord with the fundamental set of values not entirely dependent upon the transitory material things with which we deal each day. At the same time, self-improvement can be constantly measured by the analysis of character in order to see if we have grown in strength of character and in fuller understanding of our moral, ethical, and social responsibilities, as well as of our responsibilities to God.

### ATTEND THE BALTIMORE RALLY

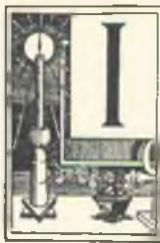
If you like to meet with other Rosicrucians to discuss the teachings and to participate in inspiring rituals, and have a pleasant time with those of like mind, be sure to attend the Middle Atlantic Rally to be held in Baltimore on Saturday and Sunday, May 3 and 4, at the A.M.O.R.C. Temple, 100 West Saratoga Street. Only active Rosicrucian (AMORC) members are eligible. The program also calls for a *Temple Initiation*. Registration for this and the Rally begins on Saturday, May 3, at 10:30 a.m. For further details, write to Mrs. Alice R. Burford, Rally Secretary, 1219 Maiden Choice Lane, Baltimore 29, Maryland.





## Know your Illusions

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



**I**LLUSIONS may have mental or material causes. They may be harmful or harmless. The back-seat driver often finds himself enjoying a form of illusion. For this there is necessary the small window, which many cars have on the driver's side. It is this open window that portrays the scene.

As the car moves along, the scenes which present themselves, if they were actually taking place in reality, would cause wholesale catastrophe on the highway and along the properties skirting the road. Yet, here we have neither hideous noises, as if major collisions were occurring, nor the attendant cataclysmic excitement. It would be only in the wildest form of dream that scenes such as these road illusions could happen. How much, then, are not our illusions like unto the sleeping dreams?

But to return to the back seat of the car! Letting all other thought and sensation also take a back seat, the observer will now see all the objects and activities, which are in operation on the opposite side of the road, swiftly pass in front of the car, even right through the hood, thereupon to vanish into a bush, appear on the other side of the bush and disappear into so-called NOTHINGNESS. Cars that are parked in great numbers on the opposite side, instantly and maliciously, as it seems, immediately back *en masse* straight into the road and, with lightning speed, barge past the moving car to the other

side, and also plunge into magic invisibility. Entire buildings and whoever or whatever is wandering near them—chickens, dogs, horses, gardens, shrubbery, trees, and the temporary laundry merrily fluttering in the wind, right from behind the house—all flit unconcernedly in front of the moving car. These objects move with dangerous velocity. Their speed is such that any speed maniac would envy the capacity of the illusions for outsmarting him. However, now the speed is most fascinating without upsetting any of the environment. The illusions seem almost waggish and most gay in spirit. There is nothing irascible or malignant about them. They are merely being harmlessly entertaining. And if the observer desires to shut the illusions out of view, he need only close his eyes, and they are gone.

### Abstract Tentacles

The abstract illusions, which crowd in on the soul, are not so easily removed. Their tentacles are rooted in the mind, the heart, and the soul. Often they are not even recognized or acknowledged to be illusions. Most people who look into the perspective of a road, to take a very simple instance, and see the apex forming a point, would not hesitate to drive on, because they know the road generously broadens out as fast as the car approaches. Hardly anyone who is driving thinks of this as an illusion on the material plane. Yet, we are surrounded by millions of such illusions, and equally as many in the



abstract world, the mental, the emotional, and the spiritual.

In the mental world a thought can seize on your day. Where does it come from and why? Few people begin to analyze the pernicky thought, and if they did, it would soon take flight. It is the source of things that we must seek, in dealing with the illusions that threaten one's peace or well-made plans. These abstract illusions rush in unnoticed, at times, and like the illusions which innocently pass through the hood of the car, these illusions do not pass through your cranium and wander off obligingly, they settle somewhere within the mental sphere. Their intention seems to be to eat you out of house and home, mentally, provided you are weak enough in will power.

But to return to our entertaining illusions on the material plane, which occasion us no tremblings of fear although seemingly they are threatening. Fortunately, the driver is wholly unaware of the panorama of illusions that fly into the hood of the car and right up to the windshield. Were he to be exposed to this varied illusory attack on the car and obstruction of road traffic, he would soon land in the ditch. The amusing parade seems to have been well-devised by the LORD OF THE MATERIAL ILLUSIONS. It must be remembered that it is only the observer sitting behind the driver who is privileged to be thus amused.

A savage might fear these illusions were he to witness them suddenly, and might attribute the manifestation to the horned and long-tailed one. But the civilized man does not even reflect on any of their sources.

Among so-called civilized peoples, abstract illusions are not even feared, although in this realm there is great danger. We may, and very often do, believe that someone loves us to distraction, because we ourselves are willing to submerge our own identities in this emotional abyss. When the discovery faces us that this is not so, debacles and cataclysmic results are in order. Some come to the end of their rope. They leap off a high bridge, or turn on the gas, or place a bullet in a vital spot. And all because of an illusion which has become the temporary master of the soul.

Money is another illusion, both concrete and abstract, which mercilessly governs most of the world. It is a very elastic illusion which makes it all the more dangerous and malignant. Money buys everything that we think we want. And it is truly peculiar how many utterly useless and harmful things people actually do want. And they want them because other human beings are busy devising new illusions to dazzle and blind the soul-personality to the truth of why we are here on this earth.

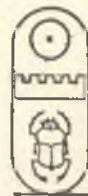
All illusions in the abstract, however, are self-inflicted. The material ones curl around the individual's senses and may vanish into invisibility, depending upon the strength of their appeal, of course. No real sense of danger lurks on the boundary lines of the concrete illusion, even though it be there, and most conspicuously so. And although it may lead the jellyfish type of character into mischief, it will not rock the foundations of the ordinarily intelligent person. The abstract illusion will sneak in on the edges of the mind, lie in wait, even throughout years, and rush in when a weak moment opens wide the doors of thought or emotion.

The strong ones among us will probably recognize certain drifts of thought and feeling to be in the sphere of abstract illusions and will let them float past, even as the illusions flow past in front of the car—seen, enjoyed perhaps, and yet banished forever.

The eyes of the human being are called the windows of the soul. Having two of them we certainly ought to be well-equipped to look around both externally and WITHIN. Why not turn both of the eyes on the inner being and find out what powers abound within the self? Surely, by so doing, we should soon be informed correctly as to what is real and what is an illusion, also how to deal with both of these manifestations when they are needed on the concrete planes of action.

#### ***Personal Detachment Desired***

In becoming familiar with the abstract illusions of the self, we shall realize that laughter and profound compassion walk hand in hand. The comic and the tragic merge and become something else. This brings the spectator a blessed sense of detachment.



The unthinking often regard with amusement the sufferings and contortions of agony experienced by another, and which are occasioned by self-inflicted illusions. By being detached, one is able to view the passing parade from other dimensions and be undisturbed as to emotion, just as is the case when viewing the seemingly disastrous parade from the small window of the car. Here in the realm of abstract illusions, when having one's own illusions either well-classified or relegated to a field of oblivion, the spectator who has attained the degree of detachment may be of instantaneous help.

He may, under such circumstances, become a true HEALER in the abstract world of activities where illusions are ever on the alert to play havoc with the mentally vacillating and spiritually confused. He may be privileged to radiate, from the divine power station within himself, a force so powerful that dangerous streams of thought may be routed into extinction. The one who receives this aid need not know that such help is extended. One who has arrived at this stage of detachment requires neither reward nor honorable mention for his act of destroying illusions which, in the world of vibrations, have been built up into formidable dark forms of threat. If successful, the helper will feel gratitude for being granted the privilege of acting in behalf of the helpless.

One who lends aid regularly also becomes, in proportion, just so much more powerful and this is his final award; it comes automatically, and not by virtue of his having striven for this objective.

To the initiated, it will not sound strange to say that in poignant grief the line approaching joy is so close that one cannot discern the difference. A new form of feeling emerges—one that has its being in other dimensions, far beyond such as are known to those who live strictly and decorously on the material plane, and who lift their eyes GODWARD only when praying or when in a temple of worship. The helper, as described here, dwells in a COSMIC TEMPLE OF WORSHIP which is ever-present, omnipotent, and omniscient in essence.

On the higher plane of illusion, the sun plays with the earth and light plays with the shadow. In a forest we see before us birds, insects, wild creatures of many descriptions, trees, shrubbery, briars, flowers, and grasses, with a ceiling above of ever-changing blues and every known hue that fancy can depict. Among all these natural phenomena, illusions also play their part in the form of flitting shadows and glistening pearls of light.

#### **Uncommon Sense Needed**

One needs UNCOMMON SENSE to understand his shadows and to understand the light that actually directs the whole universal show. One who possesses uncommon sense will gaze at the dragonfly, an ant, a daddy longlegs, a hornet, a bee, or his dog, and see their individual auras which the *light* will finally reveal to him. And as he sits quietly thus watching, with divine research in mind, he will soon see his own aura spread out around himself. By its color and its power he shall know how far he has advanced in the world of his spiritual endeavor. Although this aura is but a shadow of light, as it were, we shall learn that life and its aura is a paradox of light and shadow. As we proceed daily to study the auras which will, in quiet moments of meditation manifest themselves, we shall learn through these abstract illusions. Such knowledge becomes power.

It is known, for instance, that each dog has his distinctly individual aura and color scheme. Through this we may learn to know our own dog better and, ultimately, the dog kingdom. For, each creature, with all its illusions, is definitely related to man's evolution. The plants, forests, and creatures therein should become that much finer and greater because of man. Alas, this is not usually the case, since man, as a whole, seems to prefer slaughter and evil to that of constructive living. Those who have severed themselves from all such illusions, leading to destruction, have as a mission their offering of help by way of abstract forms of daily meditation.

We may do so by the proper utterance of sacred words. Each one must learn by experimentation which is the

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# Life is to be Lived

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By ROBERT VANDYKE SMALL



WE CANNOT see the wind blow, but we know that it does move. We cannot see truth, but we know that there is a true way; we cannot see right, but we know that there is a right way. We cannot see God, but we can see His handiwork, His power, His creation of beauty and we know that He exists. We know, too, that we exist . . . and that life is to be lived. One cannot live it secretly, nor even openly, for someone else. Happy are the birds that fly from tree to tree! Aspiring are the eagles that ascend the skies, but what about men who build and strive?

My definition for a happy life would be the love of nature and of beauty, the indulgence of laughter and friendship with others, and the appreciation of God's provision. For years the doctrines of human behavior and the advancement of human society have been expounded from the pulpits and classrooms, and the standard social codes have been taught continuously and repeatedly, and yet we have victims of vice and drugs and slaves of lust and temptations. Jealousy, hatred, selfishness, and arrogance are motives that dominate the lives of many.

In studying the Rosicrucian principles, one learns that the Rosicrucian organization is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. Mere understanding, however, does not constitute a reasonable assumption of the principles involved within the text. We must go beyond the printed pages to ascend to the level of pure understanding.

There is a way to perfect understanding—a road that cannot be seen with the physical eyes. An abundant amount of introspection, however, is required to even realize the conditions

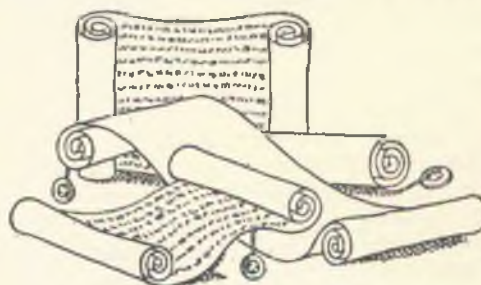
that are involved in this route. The door that leads on to this way is not labeled with signs of race, creed, color, or prestige. When we enter the spiritual door of understanding, we have separated ourselves from the follies of the world. We have advanced and developed our minds beyond that of irrationalism and our souls have been imbued with the irresistible force of God's power. However, we must not trample upon those who are less fortunate. We must not use our education to acquire social prestige or to claim the approbation of our fellows. We must consider education as a means, a tool, or a guiding rod to perpetuate the way for others.

I became affiliated with the Rosicrucians (AMORC) in the month of April, 1944, at which time I was overseas in the heart of haunted and isolated jungles. I followed the war from the Hebrides Islands to Okinawa, living among people who committed suicide, others who lost their minds because of years of continuous fighting — sufferings from concussions, terrifying cries in the night, and the tragedies of jungle life. These problems were beyond the application of medical solution. But because of intuitive impressions, my inexplicable awakening caused me to look on to the light—the beacon beyond the physical manifestation of life's existence. I overcame the bitter and harsh treatment of the war and its chaos. I did not forget the inner principles which the Rosicrucians had so wonderfully instilled. I did not become detached from the divine essence of God which permeates the souls of men. What force is there to extend beyond the power of man to make life run on through trials? We can only pledge allegiance to God through a philosophical fraternity perpetuated to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. Life is to be lived.



# FROM MY NOTES

By AGATHA E. M. TOWEY,  
F. R. C.



The following is a continuation of a number of true incidents which are being related from the writer's experiences as a Child Rescue and Welfare worker, and as an English nurse (including the care of mental cases). Mrs. Towey, a trained Royal Medical Psychologist with an innate capacity for intense sympathy and insight into the causes behind human behavior, lifts the curtain on the drama of the theatre of life where tears and laughter are genuine. She presents to the *Rosicrucian Digest* audience her studies as she has recorded them.

—EDITOR



THIS story concerns an ex-patient whom I still frequently contact. She had a mental breakdown some years ago but is now quite harmless and allowed to go into the streets unescorted. All the shopkeepers know her well and no doubt stretch a point for her at times with things she wants to purchase.

Mrs. G—— may be seen early any morning of the week going along the busy Mallor Road, gazing intently at the various articles being displayed in the many shop windows—a familiar figure: string shopping-bag in one hand, a “Present from Brighton”—pocket purse\*—tightly gripped in the other; her skirt (invariably black) trailing the ground; a three-quarter, black and white checked coat of ancient cut; a black, soft material hat-cum-bonnet perched “come this way—come that” over her wispy iron-gray hair.

\*In this country, especially in the larger cities and seaside resorts, souvenirs representing particular places have been manufactured by hundreds of thousands. Many is the old lady of even today who clings tenaciously to some such “pocket purse” bought perhaps on her one and only visit to a certain point, or received as a gift from some friend. Since the late war, the industry of souvenirs has become a thing of the past; however, those who still possess such souvenirs prize them very highly.

Rationing had but newly come into effect at the time of the following incidents:

“But, I tell you, I have seen it with my own eyes in the window!” remonstrated Mrs. G——, when told: “Sorry, Madam, we’re right out of that line.”

“Come with me, young man, and I will show you your own goods in your own window . . .,” persisted little Mrs. G——, making toward the door of the shop, but being arrested in her strides by the voice behind the counter:

“If you will excuse me, Madam, I will explain to you that all the articles in the window are DUMMIES!”

“Dummies!” echoed Mrs. G——. “What nonsense are you talking, young man? However, you cannot tell me those eggs over there are dummies,” pointing with a slender, colorless finger to the neatly arranged pile of eggs.

“Allocation Number 24. Only priority this week, Madam. Have you a certificate, and . . .”

“Certificate? Certificate for WHAT, may I ask?”

“Eggs, Madam,” quietly answered the harassed assistant behind the counter.

“Oh, really!” slapping the counter with her delicate white hand. “But never mind, I’m too tired to enter into discussion upon the matter. Perhaps you will let me have half a pound of that butter. . . .”



"I don't seem able to place you, Madam. ARE you registered here? May I see your books, please?"

"Registered? Books? What ARE you talking about? I SIMPLY ASKED FOR BUTTER, ONE-HALF POUND. . . ." She was now as exasperated as the man behind the counter, and, gracefully gathering up her trailing skirt, walked, with very erect shoulders, out of the shop, determined to try her luck elsewhere.

A short distance along the same road, Mrs. G—— spotted a large bar of golden soap, comporting itself with dignity on a pyramid of gayly colored soap-powder packets, which reminded her of certain articles needing to be washed. She entered the shop, and, while occupied in selecting some coppers from among the silver in her "Present from Brighton" purse, said in a high-pitched, but determined voice:

"One bar of Sunlight soap, please." She wasn't going to suffer any nonsense this time!

"Yes, Madam," answered the bright assistant. "That will be two books. Want all soap? No washing powders?"

"Book! Washing powders! I ASKED for Soap, young lady."

"And I asked for books," retorted the assistant.

"Oh, really, I don't know what the world has come to since I've been away! Has the national currency changed to books? Let me think now—what country is it where the national currency is salt . . . ?" mumbled Mrs. G——, leaving the bewildered assistant mentally questioning the old lady's sanity, as a whirl of skirt fluttered through the shop door.

As she walked along farther down the Mallor Road, her attention became attracted to a leg-of-lamb of stately symmetry. Upon entering the shop, she pointed to the meat:

"May I inquire, young man, the price of that?"

"No harm your asking, little lady," replied the butcher with a wide grin, considering the object was enough for forty weekly rations. He promptly placed it on the scales. "There you are, me dear, forty shillings and eight pence."

"Oh dear, MUCH too large for my needs! Perhaps you would be good enough to cut, say, that much off for me. . . ." She drew a line over the delicate contours of the innocent lamb with her two frail index fingers.

"How many books have you got, me dear?"

"BOOKS! BOOKS!! WHAT have THEY to do with LAMB?" She looked the man squarely in the eye for an intelligible answer.

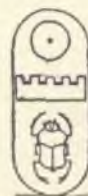
"Books and lamb happen to be twin brothers, these days, as you might say. All right, me dear, you go home and get your books, and I'll give you what you want for as many books as you bring," replied the jovial butcher.

Bewildered, and with no doubt much thought on all shopkeepers as being a little unhinged, Mrs. G—— went home, where, had she but known, mild pandemonium reigned. Her absence from the house had only then been discovered by her husband and daughter. Just as Mr. G—— was about to go in search of her, she appeared at the door mumbling loudly to herself concerning a government—and that of England! ENGLAND, once the land of plenty, mark you, that yet could reduce its dignity of gold and silver currency to BOOKS!

"BOOKS, OF ALL THINGS!" she flung at the relieved Mr. G——. "There's dirty work afoot. Conspiracy, I tell you! No shop will serve me this morning without I take them some books! Well, there's nothing for it but to empty those two old trunks in the attic. I will show them that I can be generous! When they ask for ONE I will insist they have TWO. . . ."

"Come you in, Mother, and sit down. You must be tired. Leave it to Mary and me; we'll see to the . . . books," coaxed her faithful, patient spouse, who for several years had suffered many inconveniences and embarrassing situations, because of his sweet—indeed charming—and harmless wife, who for years had fluctuated between the tiny cottage called *home* and various mental institutes.

Having at length managed to change the subject, and the channels of her thoughts and perplexities, Mr. G—— stood wondering if he had not been a bit impetuous in demanding his wife's



release from a mental hospital only the day previous. He loathed to contemplate the likelihood of her being bombed in an institute; and indeed, the authorities were happy to release mild, harmless cases to relatives.

"True, Doctor, my wife is just as likely to get bombed at home as here at an institute, but, if anything does happen, we'll be together . . . I hope."

\* \* \*

Now, several years later, the charming, affable, frail Mrs. G——, known to every shopkeeper in the district, has come to acknowledge that the national currency might just as well BE books, since money will buy few things with-

out them. She goes about her lawful occasions, up and down the Mallor Road—a trouble to no one, always genteel, polite to all and sundry, spending much of her time looking at and longing for . . . the UNATTAINABLES! Eggs go into her basket in single number. Butter in mere ounces. Lamb and other meats come carefully weighed, and only in the correct amount for the "books" she produces. Soap, measured out with infinite care—and more often than not, "Sorry, little woman, not today. Ask me again next week," reaches her from across the counters when she asks for things long since off the market. All and everyone humor her.

## KNOW YOUR ILLUSIONS

(Continued from Page 100)

most efficacious in his particular case. There are volumes of words which build strong foundations to support illusory expression. This holds the mass-minded in bondage. The carnal-loving persons are completely governed by these shadows. Those who love the material plane for all it is worth, deride the dreamer and the visionary since they build on planes of the higher illusions and usually know what it is they are directing or playing with.

All such phraseology and wording as "masquerading in thin air, imaginary rantings, a mere dream, immaterial thought, ethereal substance, shadowy, airy, dreamy, a bubble, a baseless fabric of a vision, insubstantial supposition," and thus on, almost *ad infinitum*, have truly been invented in order to subsidize the mental worlds of the weak. On each word or phrase, an entire volume could be written, and even then, the subject would not have been covered in any adequate measure. It would be only through a perfect blending of the concrete and the abstract illusions that we should learn to understand illusions and all their facets. To do so we must reach a stage of complete detachment. Having reached this stage, illusions shall never again cast any of their spells upon the mind and spirit. Rather shall such an advanced being manipulate the illusions for a purpose.

### *The Christ Spirit*

Those who are governed by these shadows will not recognize the Christ Spirit which is everywhere indwelling. This is the LIGHT which must shine forth and remove all shadows. There are those who state with no uncertainty that orthodoxy is true and heterodoxy is untrue. Each has its illusions. In each dwells the Christ Spirit. No creed has a monopoly on the divinity of the Christ Spirit. Those who believe this to be true are still embraced in the tight hug of illusion. Those who control their own illusions and any which are floating loosely about, intent on an attack, will not argue about fine points of distinction. To establish as a fact that there is no difference between orthodoxy and heterodoxy, in its divine light, would generally necessitate violent and extensive polemics. One who knows his light and controls his shadowy illusions has no use for explosive volubility on these matters. He drives the motor of the SELF on the right side of the road and lets the illusions entertainingly follow their course, to amuse or distract those who may desire to follow their antics.

### *The Dreamer*

Imagination, that powerful center of construction and destruction, may be manipulated at will, to suit the master. But it will also willingly lend a hand to



take the vacillating thinker into all manner of bypaths where he may become stuck with hosts of illusions. It is a good thing to dream, provided there is some definite plan behind the dreaming. In such instances, the imagination will open secret doors that are kept locked against unworthy pursuits. In entering the realm of imagination with a deliberate well-planned goal before one, and doing so in a spirit of reverence, as if entering a holy temple, most marvelous inspiration will be the immediate result. Even the illusions will aid in shedding clarifying light on ideas dimmed by the noises of the world.

There is not a thing we own or have, or need, that has not come to us through the dreamy illusions of the imaginary world, as so many are inclined to call the ideas that have their source in higher dimensions. How unutterably grateful we should be to these abstract illusions and their owners who, by incessant dreaming and driving, have given us chairs to sit on, tables on which to put things, houses to live in, cars to promote locomotion, and an ever-varying menu to satisfy the stomach!

### **Identify Your Torments**

Here are some of the illusions that annoy many of us:

(1) You may recall a statement you made to someone and which now seems to have been absolutely off key. What will this someone think? What will be the effect on your business or affairs in general? A hundred questions confront you until at last you are without a shred of peace for the evening's enjoyment. Why not undo the supposed results by a few moments of meditation in the form of mental concentration in the right direction, now that you belatedly think of what would have been more effective.

(2) Or you may inadvertently have said something which you faintly sensed as having brought about repercussions. Thereupon you toss upon the springs all night and get up all bleary-eyed from lack of sleep. A better occupation than wearing out the bedsprings and your own mind would be to plan the undoing of any supposed undesirable results of an earlier thoughtless speech. Meditation here will also serve

your purpose in a most effective manner.

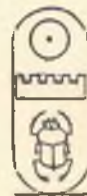
(3) Or you may have been remiss in attending to some urgent task, which omission then seemed insignificant but which, with the shadows of night creeping in, assumes the appearance of a frightening ogre, promising punishments beyond range of your lively imagination. In such instances you will perhaps turn yourself into a veritable shaking jelly of fear, as possible results keep up a steady parade. How easily you could demand help of your inner mind and of the Cosmic forces that so willingly extend aid to one who is intent on listening courageously to his conscience!

### **Try This!**

One measure that can be used in all instances would be the repetition, seven times, of the following words (after you first describe in space, in front of you, the sign of the cross—any cross you are used to making): "Beloved Light of my Beloved Heart," repeat this three times very slowly—then proceed, "protect me from and against all evil effects of today's episode." (If possible, recall in detail whatever words or acts you desire to disperse and undo.) After having repeated this statement seven times, then picture yourself in a situation in which you actually desire to be, in connection with the particular matter which is of importance.

If you use the method of visualization, described herein earlier, it should follow after the above ritual. Even if the thoughts which trouble you are purely a figment of your fancy, the ritualistic method just mentioned will serve to bring you peace of mind. It will, moreover, prove to be a constructive means of improving the laxness that brings about such feverish spells of uncertainty which permit your illusions to toss you about from pillar to post in the mental realm.

Besides this, the ritual will also radiate in the direction of the person in connection with whom the meditation is performed. This, too, will have very satisfactory reverberations. Your corrective thought, your sacred words, the inestimable value of your desiring to do what is right, will, beyond a doubt, add up on the credit side of future relations.





## SANCTUM MUSINGS

### ATTAINMENT

By THOR KIIMALEHTO, Sovereign Grand Master



ATTAINMENT has a different meaning with every individual. Most people seek health, or love, or financial success. Some people seek fame. Few seek wisdom or the opportunity to be of service to the world. Most beginners in mystic or occult studies are impelled by the same motives. They want to discover a way out of their difficulties. They want to understand the causes of unhappiness, loss, or failure. They seek new and better patterns of living. Few, at the start, seek only a great cause to which to devote their lives.

These motives are human and natural. These motives inspire us to live, to seek experience, and to grow. In the search for some personal object, we frequently find our true selves. We learn of higher aims. Our lives are henceforth changed. We function on a higher plane. The personal goal becomes transformed. Through the search for personal health, we gain the insight into the causes making for ill-health. We become interested in the art of healing. Plato said that he who himself has suffered illness makes the better physician. Through the desire to conquer the agony of loss, through the pain of frustration, through the search for personal love, we learn to find the

higher love, the love of God and mankind. Personal love, too, may lead to the higher love. As Plato explains in the *Symposium*, from the love of one we learn to love the many. Through love of physical beauty we learn to appreciate spiritual beauty. Personal happiness and contentment should lead to the higher life, but they frequently do not. There is danger of being completely wrapped up in one's own concerns so that one becomes oblivious of the world.

Unless there is a tradition of service in the community, or in the family, happy people are frequently wholly content with their pattern of living, their personal friends, their private concerns, and resent the peaceful waters of their life being troubled. It frequently takes a shock to compel the soul to question life and to grow in realization. Most of the people who consult me have actually been driven by personal disaster, or a great emptiness in their lives, through frustration or failure.

Every student of mysticism who has studied the subject long enough so that it becomes the light by which he lives will declare that through it he found peace, contentment, and self-fulfillment. No one understands life or man until he has studied the Ancient Wisdom. No one can know peace of mind until his doubts, perplexities, and



bewilderments are answered. No one knows true self-fulfillment until he knows his real work in life.

It is evident, then, that the peace of mind that is attained without the Ancient Wisdom is insecure. Any unexpected blow may shatter it. Personal happiness is a house built on sand. The rains and floods come and wash it away. Fame is of brief duration. Frequently it amounts to no more than notoriety. Wealth may disappear over night. There is not a thing that life on earth can offer that time cannot take away, or conditions alter.

Until the lightning of loss or suffering strikes, we usually live in a sort of happy daze or we waste our time and energy on innumerable unimportant things. We do not fully realize that only spiritual values are permanent. We do not have a correct perspective or a correct sense of values. The higher self is dormant. Do not, therefore, let the grief, or loss, or hunger that drove you to seek enlightenment conquer you. Consider it in the light of a blessing in disguise. Nature frequently uses brutal methods, sledge-hammer blows, to awaken us from our lethargy.

He who has found the Way no longer desires to be among those who are still groping. He who has but tasted of the Fount of Wisdom considers the life he has lived before but mere existence. He who is beginning to learn the love of God and of man realizes how restricted is life centered around one or two or even three human beings.

All experience is valuable, therefore, in that it tears the veil from our eyes, rouses the slumbering soul, and drives us to a higher goal. Now that we have caught a glimpse of a higher vision, let no personal circumstance deflect us from our course. Let us vow to be ever firm, ever faithful, ever courageous. Let us try to rise above the distractions of our daily routine. Let us be undeterred by the obstacles that unexpectedly loom before us. Let us remain indifferent to ridicule, scorn, and amused contempt.

Undeveloped human nature is petty, self-centered, and indifferent, if not hostile. Can you expect the child who is learning his letters to be interested in mathematics or philosophy? Can you expect the boy who thinks his baseball

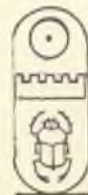
team the greatest fascination on earth to be interested in the frontiers of thought? As there are pioneers in every field of thought, so are there spiritual pioneers. The spiritual seeker is a pioneer insofar as his personal experience and development are concerned. Many have traveled the road before us. Many have attained illumination and Cosmic Consciousness. Many are the initiates of every age. They have left their footprints in the sand of time. They have left a record of their experiences for our guidance and inspiration. Many are with us today, although we may not know them personally. Many are working through varied avenues of expression.

### ***The Age of Opportunity***

This is an age of opportunity. Never before has so much help been needed everywhere. The world is in the birth throes of a new order of society. We witness the chaos and confusion of a transition period. Karmic and cyclic forces are tearing down whatever will not be in harmony with the spirit of the new age. The new age that we all must help to usher in is one of brotherhood and co-operation. The spirit of competition must be sublimated into that of co-operation. The spirit of nationalism must be transformed into that of internationalism. Sectarian religions must become truly tolerant of one another, or they must rise to their original universalism. The religion of the future will be vital, universal, and a champion of social justice. Every religion begins with the noblest ideals, but in the course of time becomes crystallized and formalized so that the original import becomes almost completely obscured.

What wonderful fields of service are open to thinking man to show people the wastefulness and inhumanity of competition, and to prefer co-operation; to teach people to see the absence of brotherhood in excessive nationalism, and to prefer world fellowship; to teach people to see unity of all religions, to minimize the external differences and to concentrate on fundamental similarities for the sake of peace and good will among men on earth.

In almost every field of service vital reforms are necessary. In education, the *child* must become the central factor, not the system or the curriculum,



the machine. Mass education must become more individual. An attempt must be made to awaken the child's own inner powers. The child must be educated for the life that he must live in the world of today and the future. He must be educated for work, for marriage, and for citizenship. The qualities necessary for the new age must be inculcated in him. Although spasmodic attempts are made here and there to train in correct attitudes, to awaken latent powers, to train for character and citizenship, on the whole education remains traditional, stereotyped, and narrowly utilitarian.

How wonderful it would be if students throughout the world vigorously attacked the crimes, the social and moral crimes, that are undermining the foundations of modern life. Let each work in his own country. Let each work among his own people, in his own religion, and in his own community. The mystic students should be united in the championing of great causes, in their vigorous defense of the right of all creation, whether man or animal or plant.

What have the abuses of modern life to do with mystic and occult studies, you may ask? Mysticism is not a mere pastime or reading for recreation or a closet philosophy. Its purpose is not merely to give you intellectual satisfaction or happiness. Its aim is not to take you away from the world or from your duties. In fact, the aim is to make you even more aware of the world and what is going on. He who has found the inner self knows that he is one with all mankind. He who has experienced even a touch of the Cosmic Consciousness knows how much more beautiful the spiritual self is than the mere earthly self. He who has opened his

heart to the Divine Love, no longer wishes to inflict pain or cruelty on anyone or anything. His love embraces the world.

Every soul is a cell within the body of the Infinite. The planet evolves even as the individual soul evolves. There is no more important work in the world than the helping on of this evolution. The chief obstacle to evolution of the individual, the nation and the planet, is cruelty in its many forms. Every deed or thought of love helps evolution. Every deed or thought of cruelty hinders evolution. Until the soul recognizes that this work is the most important work in the world, he has not achieved maturity.

As the Cosmic thinks and works in world-terms only, so each and every one of us must learn to look at every problem from a world point of view. We must become world-minded. That is the consciousness of the new race which is being prepared in this country. All barriers must be removed. People must come and go as they please. The world must be open to all the inhabitants thereof.

Is there an ideal more glorious? Think of the joy of being able to move as easily from one country to another as today one moves from one state to another, in the Union. Think of the joy when nations are willing to settle their disputes by arbitration. Think of the joy when war does not hang like a cloud of terror over the plain people, the unfortunate citizens, wholly in the power of their rulers. Think of the joy when battleships become floating school-houses. Think of the joy when unemployment shall cease forever because of the innumerable beautiful and constructive tasks that will arise when the world is open to all.

#### NEW AMORC OFFICERS

We are happy to announce the appointment of Frater Joseph Weed, 350 Madison Avenue, New York City, as Grand Councilor for the Middle Atlantic States. The duties of such office are set forth in the Constitution and Statutes of the Grand Lodge. Frater Weed has served the Order for a number of years in various capacities, such as an officer of the New York City Lodge and as Inspector General for the State of New York.

Soror Ruth Farran has been appointed Inspector General, to succeed Frater Weed. She was appointed in accordance with the provisions of the Constitution and Statutes of the Grand Lodge. Soror Ruth Farran, a member of many years' standing, is a past Master of the New York City Lodge of AMORC.

Both of these appointments were officially read upon the occasion of the Rosicrucian New Year, attended by many hundreds of members in New York City.



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# Radiation

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By WILLIAM RICHARD RECK, F.R.C.



OSICRUCIANS know that it is by the power of God that Creation exists and has Being. In his searches in matter and for philosophy, man is led to believe and finally to know the Divine law of compensation. Man realizes that he was created for the ennobling of this material world, since human beings are dualistic creatures endowed with Divine Love.

The *inner* man, we are told, if released and given his powers, manifests the radiance of spiritual purpose. True balance of the inner and outer man brings harmony and love, and demonstrates in the form of Beauty. As Rosicrucians we are interested in the Greater Light—the Light of the Soul that illuminates and bathes the inner self. It is hard for us to realize that we light our own lamps and that we illuminate the personality through the moral fibre or moral screen of the spirituality which is inherent in all mankind. Yet the radiating essence of the Cosmic is of the soul. True, the philosopher's stone is the intangible wisdom, but our understanding, interpretation, and re-creation becomes the BODY of this stone.

Today, thousands of mystics, as well as all sincere people, are looking to Unity and peace, for this world in general and for the individual. We have accomplished much in the way of unifying the true spiritual values in each person as an individual. However, our main task, and one which the forces of darkness are continually canceling, is the integration of humanity. It is our work to acquaint all humankind with the philosopher's stone. We are taught the positive action of right thinking and directed thinking through the focus of perspective and through the interpretation of consciousness. In doing this kind

of metaphysical thinking, the Soul and inner mind radiate a spiritual effulgence which many people do not understand and cannot sense.

But as the forces of light are teaching and diffusing this truth of thought, the reactions of those who would enslave the world are mitigating and belittling these spiritual values and aspirations of the common man. Today the "dog eat dog" philosophy of life is not only engendered in the adult world but is also implanted in the children, according to reports of sociologists of every nation. The forces of antagonism did not stop with World War II but are continuing in other ways and forms. Rosicrucians as light bearers can focus their minds and hearts so as to neutralize extremism, and replace it with positive spiritual ideals.

Underscore in your minds the following as a precaution: (1) The removal of motion-picture classics, or other activities of serious thought, may be looked upon as propaganda and as detrimental to man's evolution. (2) America has certain laws, conventions, and attitudes which prevail because public opinion accepts them as right. A vacillating public opinion not based upon moral Law leads to destruction! (3) Education is to *impart* factual knowledge through service. Propaganda is a system of exploitation. Under the power of propaganda come newspapers and magazines as well as the radio. Watch these carefully throughout the world. Do not loan your minds for clever MISUSE. Let the Guardian of your Soul's Sanctuary be on the alert.

As a final summary: learn to know the forms and channels of destruction and protect your thoughts from imprisonment by selfish motives which may materialize into systems and organizations that are not for worldly unity and for Peace.



## ARE YOUR THOUGHTS YOUR OWN?

(Continued from Page 95)

permits us to integrate the separate ideas which we have derived through our sense impressions. It is simple to understand the distinction between ideas of perception and ideas of reflection. We can use a rather homely analogy. You stand before the window to look out, to become aware of things outside your room, things that are going on apart from your immediate environment. Such situation constitutes perception, that is the equivalent of receiving impressions through your objective faculties. Suppose now you turn your back to the window and look into the room itself, and into your immediate surroundings. Such situation is reflection, that is, dwelling upon the ideas which are already in your consciousness. The ideas of reflection constitute a passive knowledge, in contrast to the ideas of perception. We say the ideas of reflection are passive because they are not the result of any external forces, any impulses coming to us by sound waves or light waves, and so on. Beliefs constitute this kind of passive knowledge.

Beliefs are, therefore, a very valuable adjunct to our acquired knowledge. They eliminate the voids between ideas which otherwise would exist in great profusion. However, we must concede that the facts of experience are the more important as knowledge. The knowledge of experience has an additional advantage. It relates us to a cause outside our consciousness. There is a reality aside from us connected with it. As stated, beliefs arise entirely within our own consciousness; they have no immediate direct affinity with the external. They become merely extensions of our objective experiences. It is, therefore, understandable why we give the facts of experience preference over belief. Let us say that I have two metals here before me. As I look upon them, I am of the *belief* that they are of the same weight; however, as I pick them up and weigh them in my hands, experience proves to me that one, which, let us say, is magnesium, is considerably lighter than the other. Now, to which am I going to give preference—the belief that the two are the same

weight, or the experience which has shown one to be lighter? In the first place, the idea of weight, that there is such a thing as weight, is born out of experience, by actually feeling and touching and handling things. So belief depends upon experience, and consequently I am disposed to give preference to the ideas of experience.

### **What Is Absolute?**

There is another word which is used freely by us in our conversation. Mention of it is made quite frequently in mystical and philosophical literature. It is *absolute*. We use it, all of us, but do we have a corresponding idea, an idea which we have personally contributed to our use of the word? For a beginning, let us define *absolute* as the completeness of the nature of something—the full extent of the quality of something. When we refer to the absolute speed of an automobile, we have reference to the full extent of its engine's power to propel it. If we presume that *good* is the excellence of something, then when referring to the absolute good, we would mean the full excellence of a thing. A good day would be one thing and an absolutely good day would be everything that could be included into our conception of what would make an excellent day.

In metaphysics, *absolute* has reference to the total of all properties of existence. It means all of existence, all of the particulars, everything which we can discern, and, of course, myriads of things of existence which we cannot discern. In this sense, absolute is synonymous with *Cosmos*. However, though everything exists in the absolute, obviously nothing can be apart from it. We cannot say that the aggregate, or the sum of any number of things, equals the absolute, for if we were to say that the absolute is a given sum of things, we would be limiting the absolute. It then would be finite. It would seem, then, that one quality of the absolute, at least, is infinity. If we ordinarily define the absolute as we did herein at the outstart—as the full extent of the quality of something—then the metaphysical absolute must be an



infinite infinity, as Spinoza so aptly put it. Consequently, the absolute must be so positive, so active, so ever-changing that no one thing, nor any group of things can be said to be it. *Finiteness*—that things have limitation, have fixity in existence—is, after all, a mortal illusion. Everything is in the absolute; but no one thing is the absolute, nor is any collection of them; therefore, we can see that finite separateness is purely a false notion.

In the absolute—to repeat—there cannot be separateness of things, like apples in a barrel. Of the absolute, we can say that everything is, yet nothing is in particular, nothing stands out as having form or separate reality. If something really had separateness, as things seem to have to the mind, then such a thing would be a part of the absolute. If the absolute has even one quality that we can point to and say “the absolute consists of this,” or “this has to be part of the absolute,” then we have limited the absolute by at least that much. Whenever we can define the infinite in terms of things or particulars, then it is no longer infinite.

Metaphysically, how do we experience the absolute? Everything which we experience, the things we touch, the things we feel, and those things which have meaning to us, are of the absolute. But, in the manner we experience them, they are not of the absolute. They have a separateness, an identity which we confer upon them. Mystically, when we experience the absolute or the Cosmic, such illusions of finiteness, of separateness of things, of qualities, must entirely leave our consciousness, or we are not experiencing the absolute. In other words, mystically, the absolute must have no positive qualities of any kind. To use a simple analogy, experiencing the absolute is like sensing a presence in the blackness of your room at night. There is no definite feeling which you have. You have not felt the presence touch your person. You have not seen its form. You have no knowledge of its personality. You only have the *consciousness* of a presence without limitation.

#### **Abstract Necessity**

Now let us consider the deeper metaphysical meaning of *necessity* which is

seldom appreciated. We often confer upon necessity a realism which it does not have. Upon a first consideration of necessity, it would seem that *essentiality* is related to it, and that they mean more or less the same thing. If I am going to write, it is necessary that I have pen and paper. In other words, pen and paper become essential to my writing. If I am going to walk across a room, it is necessary that I take the first step. The first step, in other words, is essential to the subsequent ones, by which I will cross the room. This proves that to the mind, as a rule, the *nature of any given thing consists of several elements*. Most of our ideas are composed of several factors, and these factors seem essential to them. The idea of an apple, for example, consists of color, taste, and smell. If we remove one of these elements, or more of them, the idea either completely vanishes, or at least it loses its certainty in our consciousness. Thus, if we could not taste what appeared as an apple, or smell the same fragrance of an apple, even though it still looked like one in shape or color, there would be a doubt as to the validity of the idea.

We might ask—In what does necessity exist—in things themselves, or in our mind? Let us look at it in this light. If being, if the whole Cosmos is not static, if it is continually in motion, ever changing into something else, as Heraclitus, the ancient Greek philosopher told us centuries ago, then nothing has a predetermined form. If being is consistently in motion and *becoming*, it cannot have set for itself certain definite fixed forms, because then at least that much of being would have become static and inert. On the other hand, certain things in our everyday experiences do not seem to change, at least their change is imperceptible. Take the phenomenon of night and day. It seems consistent. This consistency is due to the fact that the memory of man, in relation to natural phenomena is relatively short. In human memory there is no knowledge of a time when night and day did not exist, and so they seem a fixed, definite thing to us.

There are, therefore, realities in nature, which produce what appear to our minds as constant, fixed effects. The



earth turns toward the sun, and the energy of the sun produces light, and these effects produce day. At least, these things seem to be the necessities of day, the essentials required before we can have what we call *day*. Actually, however, it is the mind which has grouped the effects, the turning of the earth and the sun's energy, into a combination of results into a certain fixed purpose, which purpose it calls *day*. The sun and the earth have not sought to produce day, so the necessities of day do not exist within the phenomena of nature whatsoever, but entirely *within man's mind*. We can say that the idea of necessity arises from the presumption on our part that there are definite fixed purposes, and that things participate in or bring about those purposes. Such things we call *essential* or *necessary*.

In the universe, everything is change. There are no goals, no fixed ends, no definite purposes toward which things are striving; consequently, there are no essential things for such ends, and therefore no necessities in nature. Everything is equally important, important to itself. There are no molds in which things are formed. *Being just is*. Each thing is equal to every other. No thing becomes necessary or essential to any other. Being or the Cosmos is characterless. It has no definite shapes or forms or qualities. The

finite senses of man, being limited, seem to arrest being. When we reach the limit of our senses, we come to a stop. We cannot go beyond, and that seems to give things in nature a fixity, a definite quality which they do not have. It makes everything throughout nature seem to consist of particulars, finite things.

Since we conceive of separate ends in nature, the things which seem to be a part of those ends, we say are essential, are necessary to them. Consequently, to repeat, mind conceives as necessary in nature the elements which contribute to the illusion we have of final ends. Therefore, there is nothing necessary in the Cosmic. Nothing can escape being what it is, and nothing is striving to be something else. There is just *change*. What appears to *be* is an illusion. For our own welfare, therefore, we should not presume that there are fixed, definite ends, and we should *not* presume that those things which seem to contribute to them are very essential to the Cosmic plan—that they are very necessary. Our living should be pragmatic; that is, we should be efficiently using human experiences as they come and understanding them. We should not try to pit one experience against the other, calling some necessary and forever denying others as unnecessary.

## THE ROSICRUCIAN PLANETARIUM

A new program is given each month in the Theater of the Sky, where one may see a realistic representation of the stars and planets and hear an interesting and instructive lecture. Here one learns about the Cosmic roles of the heavenly bodies—their mythological traditions, the mysteries of the Universe—and young and old gain a clearer conception of the wonders of the sky.

The one-hour performance in the Theater of the Sky is accompanied by an explanation of some of the most interesting aspects of astronomy. A half-hour demonstration of instruments and exhibits in the Astronomical Museum, where many new things of interest have been added, precedes each presentation.

No visit to California is complete without seeing the Theater of the Sky in the Rosicrucian Planetarium, which is one of only seven in the United States.

### CURRENT MONTHLY TOPICS

April—"Other Worlds" (Outposts of the Solar System)

May—"The Story of the Stars" (Symbology, legends, and mythology of the ancients)

June—"Our Star, the Sun" (What do we know about the solar disc?)

Afternoon and evening showings each Sunday.





## Temple Echoes

By PLATONICUS, F.R.C.



Most Americans will give their assent to the liberal ideals of *peace and freedom*. We are traditionally not a military nation, although circumstances in recent years have forced us to build, and now to maintain, an extraordinarily lethal military establishment, capped by the awesome destructiveness of atomic and rocket weapons. Our historical traditions have emphasized the importance of personal liberty; perhaps in no other culture have the rights of the individual been so strongly affirmed, and in most cases sustained.

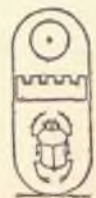
One approach to clarifying the distinction between the liberal and conservative position is with regard to values assigned to human rights and property rights. A liberal believes in both the property values of the past and present, and in the potential human values of the present and future; however, in any conflict of interest he will assign greater weight to human values. The conservative will usually assign first importance to property values and monetary considerations when in sharp conflict with potential human values. Likewise, within the same frame of reference, the radical easily overlooks property values of past and present; whereas the reactionary has very little concern, if any, for human values.

In the development of a liberal economic and political program for the

future much depends upon the fluctuations of the business cycle and the maintenance of high levels of production and employment. The conservative atmosphere now permeating Congress, and the government in general, rests largely upon a continuing measure of prosperity and relatively full employment. If, as some economists predict, a recession or depression should come, in two to five years, there would be immediate and possibly drastic political repercussions.

If a considerable measure of prosperity is maintained indefinitely, then one can expect the continuance of conservative economic and political programs. Our present global military and strategic position vis-à-vis Russia also buttresses American conservatism, since the Russian system and propaganda are clearly seen as a menace to our historic conceptions of property rights and personal liberties.

If the present inflationary boom should burst and our economy then slant downward over several years into the trough of a depression, as in the period from 1929 to 1932 and beyond, one may expect a resurgence of liberal social and political forces. However, the situation would not be exactly analogous to 1933, for at least two important reasons: (1) the realignment of European and global power, with the ascension of Russia into a position of enormous influence; and (2) the current economic and social experimentation of the British Labor Party, with its effect upon the American liberal mind.



There is no use denying the fact that the threat of Russia hangs like a pall over most of our political thinking and military planning of today. In any future war she is, apparently, the logical and conceivable antagonist, although some smaller nation with atomic bombs and bacteriological weapons might become a potent threat to our security. This fear of Russia hastens the race in atomic armaments and deadly scientific research; it also produces at home an illiberal slant in public opinion. The epithet "Communist" is hurled about indiscriminately, with liberal personalities often the target of Red-baiting abuse and mud-slinging. Extremely conservative newspapers, magazines, publicists, and commentators use this anti-Communist "smoke-screen" to discredit liberal ideas, personalities, and programs.

Let us dispense with this domestic Communist bogey. It has no place in genuine American liberalism. The importance of the relative handful of American Communists is magnified out of all proportion by illiberal forces of public opinion trying to pin the Red label on their opposition. In the opinion of this writer, Marxism will never gain wide popularity in this country; its metaphysical foundation of dialectical materialism is untrue, and quite out of step with our spiritual traditions. Its characteristic dogmas of the expropriation of the capitalistic "oppressors," dictatorship of the proletariat following the inevitable class struggle, the future "classless" society, and the inevitable world-wide Communist millenium just do not fit our society and modes of thought.

Wherever the Russian power has been extended in post-war developments there have been drastic changes in property rights and ownership. Most of these changes have been radical and "according to the book" of Marxist dogma and program. As the Russian colossus overhangs Western Europe this ominous threat of drastic realignment of interests and ownership alters the entire political picture. We see a France disposed to accept a "mild" regime of socialism, or important elements thereof, rather than the stern measures of Communism. Most of Western Europe, including England, has moved politically to Left of Center, with Russia far

to the Left and the U. S. A. moving steadily to the Right.

The current developments in England should cause serious reflection among American liberals. The British Laborites have courageously embraced a socialist ideal, and are resolutely carrying it forward despite sharp opposition and the slow crumbling of Empire. In a war-impooverished economy they have asserted the power of government in economic life, acting in the interest of the majority of citizens. Important industries are in the process of being nationalized, or socialized. If the Labor government is returned to power in 1950 its long-term program calls for the nationalization of land, which would be one of the most sweeping reforms of English history.

Of signal importance is the fact that the British are attempting this new program *without abridging the rights and liberties of the English people*. However, one must admit that Britain is still an eighty per cent capitalist or private enterprise economy, and her supreme tests in socialization are yet to come. In the Anglo-American tradition this insistence upon the inalienable rights of individuals is extremely deep-seated, and is a cornerstone of the liberal creed. If individual freedom, initiative, and enterprise are gone, little is left worth fighting for. However, we have frequently abused this concept of liberty and permitted strong individuals, or sometimes corporations acting legally as individuals, to override the interests of less privileged persons. In other words, at times our vaunted individualism has run wild in selfishness, greed, and unscrupulous profiteering, with grave social consequences.

The accent of the twentieth century is upon *organization*, upon the problem of large numbers of persons working together harmoniously in groups. Our immense developments in science and technology (with the untold possibilities of the atomic era still before us) have set the stage for necessary human co-operation. Either we shall learn how to live together co-operatively, sanely and harmoniously, or this vast complex of modern culture will be destroyed by its own ingenuity, immorality, and lack of social controls.



The conditions before us in the next fifty years call desperately for new vision and leadership. We have an awesome choice. Either the world will go forward *together* to new heights of culture, or lapse into indescribable destruction. Atomic power does mean either the *beginning* or the *end* of modern civilization.

I believe that the peoples of the respective nations of the world, including our own, will assign to their governments in decades to come, an increasing role in their interdependent economic life and wealth-producing activities. This does not call for the abolition of private property or private enterprise. It does suggest a new balance between private enterprise and public authority. It is the duty of government to protect the many from the powerful few, and to safeguard the *genuine rights* of all citizens in so doing. The time is not far distant when our natural resources and those giant industries and services vitally affecting the lives of all citizens will come under an increasing measure of public regulation. Those enterprises obviously affecting wide sections of the public must be increasingly responsive to public interest and welfare, but in other respects private initiative, enterprise, and creative activity should be given free rein.

As the late H. G. Wells, noted English historian and socialist, wrote some years ago, civilization is a race between education and catastrophe. Our liberal traditions have wisely placed greatest emphasis upon *public education*. The free public school is one of the symbols of our culture. We have glorified education and science, and in that respect somewhat fulfilled the hidden prophecy of Sir Francis Bacon's *New Atlantis*.

We should continue to provide free public education, and extend this service to all young persons according to their capacities and potential future services to society. There should be excellent public schools all the way from the nursery and kindergarten to the university and advanced research center or institute. Furthermore, no deserving child or young person should fail to receive an adequate general and vocational education because of lack of funds. The state should subsidize stu-

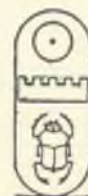
dents of merit for as long as necessary in the true public interest.

While this vast extension of public education should not abridge the right of private organizations to maintain schools of their own, still there should be no support from public funds for private or sectarian institutions. Our tradition of the rigorous separation of Church and State in education (and all other pertinent fields) should be firmly maintained. While the liberal ideal is tolerant of all religions, one might note that institutionalized religion has not tended to support, in the main, those forces in society that are progressive and fighting for the welfare of the majority of our citizens.

In our universities and advanced professional schools of the future one may foresee added emphasis upon preparation for careers in *public administration*. Along with the continued growth and development of countless private enterprises will be great *public enterprises* calling for a highly trained personnel of exceptional calibre. For generations our ablest young men and women who have graduated from the universities have tended to enter private business and the learned professions, where lay the high incomes and desired social prestige. Surely many of these exceptional future graduates will elect careers in *public service*, in administrative, diplomatic, military, educational, scientific, and other posts vitally concerned with the progress of the commonwealth.

In reflecting upon the problem of domestic and international *unity*, the liberal mind is not exclusively concerned with the rights and claims of either labor or management; the two must come into a stable and equitable balance, with neither oppressing the other. In our American tradition every man tends to look upon himself as a potential capitalist or *entrepreneur*; we think of the saying, "I am just as good as the next man, if not a little better!" This innate equality before the law and in the sight of God is a precious heritage.

Plato anticipated many of these problems in his *Ideal Republic*, fountainhead of so much later idealistic social thought. His idealized state rested upon the menial work of a great bulk of the population, which today we are able to



assign to the *machine*. There is no escaping the truth of one of Plato's central arguments, that the harmonious and more ideal state must be guided by those men and women supremely fitted for the task of governing, namely, the *true philosophers*. These practical *mystics*, more than other men, would be able through temperament and education to lift their consciousness to the Divine or Cosmic Realm, and receive therefrom inspiration and guidance in the tangled affairs of mankind.

History is the human effort to achieve the Kingdom of God. Every day thousands of Christians pray that "Thy Kingdom come," while millions of religionists in all lands ask the God of their conception for Divine Rule upon earth.

American liberals, if they would be effective in the future, must integrate these spiritual ideals in their personal and social philosophies. Atheism and agnosticism are barren foundations for a new upsurge of the human spirit.

Our hope is to make a significant advance towards the Divine Kingdom in this century. The upliftment and enlightenment of consciousness for millions of persons depends in a marked degree upon their physical health and well-being. Starving peoples living in the rubble of war-ravaged countries become the easy prey of new doctrines of evil, hate, and national selfishness. For this reason educators and philosophers must take an active interest in the socio-political affairs of the nations. The liberation of thousands of personalities physically, intellectually, and spiritually will truly lay the foundation for the New Age that is such a shining objective of hope and prayer.

Let us even anticipate the day when all distinctions which separate men (including liberal and conservative, labor and management, and all the rest) will have faded into a glorious past of struggle and achievement, and ahead will beckon only the golden dawn of a united future world wherein the eternal dreams of peace, freedom, and universal brotherhood may be realized.

\* \* \*



If I could live in a state of mind which recognized only human intention, life would be very simple and very peaceful.—*Adjutor*

**NEWS NOTES:** Our good Frater William J. Norris, member of International Lecture Board of AMORC, whose life and personality were sketched in this column recently, was married January 20, in San Francisco, to Soror Myrna Gardner of St. Louis, formerly Secretary of Thutmose Lodge of that city. The beautiful Rosicrucian wedding ritual was read for them on January 23, in the Supreme Temple at San Jose. Not long thereafter the beaming couple left by boat for Australia, where Frater Norris is now lecturing and carrying forward the extension program of the Order. Congratulations and every happiness and success to this fine twosome!

We hear reverberations from Baltimore of the elaborate plans being laid for the first annual Rally of the John O'Donnell Lodge of AMORC on May 3rd and 4th. Fratres Burford, Van Wagener, and Warnken are hard at work with their associates on a full and enticing program. Rosicrucian members from all the Eastern states are cordially invited. If you can attend, and would like hotel or other accommodations arranged for you in advance, write to the Secretary of the John O'Donnell Lodge of AMORC, 100 West Saratoga St., Baltimore, Maryland.

In June and July the spotlight shifts to our International Grand Lodge in San Jose. The 1947 session of the Rose-Croix University opens on June 16 and will last for three weeks. There is little time left in which to inquire about matriculation; interested members should write immediately to the Registrar of RCU, Rosicrucian Park, San Jose, California.

The annual Convention will be for four days—July 6 through 9. Our Imperator says that attendance prospects for both University and Convention are unusually great. Will you be there? We hope so, for all Rosicrucians are welcome at the Convention, and at the Rose-Croix University if they qualify as matriculated students. We'll be seeing you this summer 'midst the languid breezes of the Valley of Heart's Delight!





### A.M.O.R.C. HONORED

For the recently inaugurated direct air-mail service from San Jose, the United States Postal Department in Washington, D. C., selected, as the cachet (insignia) to commemorate the first flight, a map of California including the Rosicrucian Planetarium. Above are shown the sacks of mail being put on the plane by the postal officials, for the first flight. At the left is an insert of the cachet bearing the illustration of the Rosicrucian Planetarium which symbolically represents the city.



## TEMPLE ECHOES

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## THE PURPOSE OF THE ROSICRUCIAN ORDER

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

### AMORC TEMPLE

Rosicrucian Park, San Jose, California, U.S.A.  
(Cable Address: "AMORCO")

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

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A.M.O.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; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Session 1st and 3rd Fri., 8 p.m.

#### CALIFORNIA

**Los Angeles:**  
Hermes Lodge, 148 N. Gramercy Place. Tel. Gladstone 1230. Douglas Stockall, Master; Rose Buonocore, Sec. Library open 2 p.m. to 10 p.m. daily. Sessions every Sun., 3 p.m.

**Oakland:**  
Oakland Lodge, 610—16th St. Tel. Higate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, 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. afternoon, 1 to 3:30.

**Sacramento:**  
Clement B. Le Brun Chapter, Unity Hall, Odd Fellows Temple, 9th & K Sts. Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

**San Diego:**  
San Diego Chapter, Sunset Hall, 3911 Kansas St. Frances R. Six, Master, 2909 Lincoln Ave., Tel. W-0378; Mrs. Hazel Pearl Smith, Sec., Tel. F-8436. Sessions 1st Wed. and 2nd and 4th Thursdays, 8 p.m.

**San Francisco:**  
Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-6310. Irvin H. Cohl, Master, Tel. OV-6991; 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. Mrs. Minnie E. Helton, Master; Miss Leslie Neely, Sec., 1375 Lincoln, Apt. 2. Sessions every Fri., 8 p.m.

#### DISTRICT OF COLUMBIA

**Washington:**  
Thomas Jefferson Chapter, 1322 Vermont Ave. Chrystel F. Anderson, Master; Mrs. Jadwiga Gluchowska, Sec., 1673 Park Rd., N.W., Apt. 25. Sessions every Fri., 8 p.m.

#### FLORIDA

**Miami:**  
Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. L. F. Hollingsworth, Master; Mrs. Florence McCullough, Sec., 2015 S.W. 23rd Ave. Sessions every Sunday, 8 p.m.

#### ILLINOIS

**Chicago:**  
Neferitti Lodge, 116 S. Michigan Avenue. L. F. Wiegand, 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 Tuesday, 8 p.m.

#### INDIANA

**South Bend:**  
South Bend Chapter, 207½ S. Main St., Harold

H. Hosford, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sunday, 7 p.m.

#### INDIANAPOLIS

Indianapolis Chapter, 603 Merchants Bank Bldg. Glenn E. Long, Master; Ruth W. Cosler, Sec., 816 N. Meridian St. Sessions 2nd and 4th Sun., 8 p.m.

#### LOUISIANA

**New Orleans:**  
New Orleans Chapter, 403 Industries Bldg., Box 589. Jones K. Kneace, Master; Miss Emily Frey, Sec. Sessions 2nd and 4th Fri., 8 p.m.

#### MARYLAND

**Baltimore:**  
John O'Donnell Lodge, 100 W. Saratoga Street. John E. Jost, Master; Mrs. Alice R. Burford, Sec., Tel. Arbutus 114. Sessions 1st and 3rd Wed., 8:15 p.m.

#### MASSACHUSETTS

**Boston:**  
Johannes Kelpius Lodge, 739 Boylston St., Earl R. Hamilton, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun. and Wed., 7:30 p.m.

#### MICHIGAN

**Detroit:**  
Thebes Lodge, 616 W. Hancock Ave. Miss Rosalie Kitson, Master, 92 E. Willis; Mathew G. Tyler, Sec., Tel. O'Regon 1854. Sessions every Tues., 8:15 p.m.

#### MINNESOTA

**Minneapolis:**  
Essene Chapter, Andrews Hotel. Mrs. Alfred Heifferon, Master; Mrs. Jessie Matson, Sec., 1810 44th Ave., N. Sessions 2nd and 4th Sun., 3 p.m.

#### MISSOURI

**St. Louis:**  
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Mrs. Italine Merrick, Master, Tel. RO-6151; Edith Steingruber, Sec., 8514 Lowell St., Tel. Evergreen 7326. Sessions every Tuesday., 8 p.m.

#### NEW JERSEY

**Newark:**  
H. Spencer Lewis Chapter, 29 James Street. Morris J. Weeks, Master; Rebecca C. Barrett, Sec., 206 N. 19th St., E. Orange. Sessions every Mon., 8:30 p.m.

#### NEW YORK

**Buffalo:**  
Buffalo Chapter, 225 Delaware Ave., Room 9. Mrs. Eleanor K. Redner, Master; Mrs. Helen C. Palczewski, Sec., 80 Charles St. Sessions every Wed., 7:30 p.m.

#### New York City:

New York City Lodge, 250 W. 57th St. Ruth Farran, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N.J. Sessions every Wed., 8:15 p.m. Library open week days and Sun., 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125 St., Room 63. J. B. Campbell, Master; Frederick Ford, Sec. 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p.m.

(Directory Continued on Next Page)

## OHIO

**Akron:**  
Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. MI-3971; Mrs. Genevieve Hanlin, Sec., Tel. WA-5447 (evenings). Sessions every other Sun., 7:30 p.m.

### Cincinnati:

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Howard L. Kistner, Master, 3846 Davis Ave.; Mildred M. Elchler, Sec. Sessions every Friday, 7:30 p.m.

### Cleveland:

Cleveland Chapter, 2040 E. 100th St. Walter W. Hirsch, Master, 10602 Harvard Ave.; Mrs. Gertrude A. Rivnak, Sec. Sessions every Tues., 8:15 p.m.

### Dayton:

Elbert Hubbard Chapter, 56 E. 4th St. Mrs. Wava W. Stultz, Master; Mrs. Katherine McPeck, Sec. Sessions every Wed., 8 p.m.

### Toledo:

Michael Faraday Chapter, 805 Jefferson—Blue Room, A. H. Menne, Master; Hubert A. Nodine, Sec., 2340½ N. Erie St. Sessions every Thurs., 8:30 p.m.

## OKLAHOMA

### Oklahoma City:

Amenhotep Chapter, Odd Fellows' Hall, 5½ S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions every Sunday, 7:30 p.m.

## OREGON

### Portland:

Portland Rose Chapter, Pythian Bldg., 918 S.W. Yamhill Ave. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haught Ave. Sessions every Wednesday, 8 p.m.

## PENNSYLVANIA

### Philadelphia:

Benjamin Franklin Lodge, 319 S. Broad St. Howard F. Le Fevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

### Pittsburgh:

The First Pennsylvania Lodge, 615 W. Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p.m.

## TEXAS

### Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

### Houston:

Houston Chapter, Y. W. C. A. Center, 506 San Jacinto St. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p.m.

## UTAH

### Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Stanley F. Leonard, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

## WASHINGTON

### Seattle:

Michael Maier Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie B. Umbenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

## WISCONSIN

### Milwaukee:

Karnak Chapter, 3131 W. Lisbon Ave., Room 8. Amanda Metzdorf, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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

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Sydney Chapter, Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Chapter Room and Library open Tuesday to Friday, 1 to 3 p.m.

### Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rathmines Road, Hawthorn, EE3, Vic., Aust.

## CANADA

### Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount, Charles Capier, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thursdays, 8:30 p.m.

### Toronto, Ontario:

Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Thursday, 7:45 p.m.

### Vancouver, British Columbia:

Canadian Grand Lodge, 878 Hornby St. 11, W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

### Victoria, British Columbia:

Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

### Windsor, Ontario:

Windsor Chapter, 808 Marion Avenue, S. L. G. Putter, Master, Tel. 4-9497; Mrs. Stella Kuey, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

### Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

## DENMARK AND NORWAY

### Copenhagen:

The AMORC Grand Lodge of Denmark and Norway, Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Grand Sec., Manegade 13, Strand.

## DUTCH EAST INDIES

C. B. Sibenius Trip, Grand Master.

\*(Initiations are performed.)

## EGYPT

### Cairo:

Cairo Information Bureau de la Rose Croix, J. Saporta, Sec., 27 Rue Salomon Pacha.

## ENGLAND

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

## FRANCE

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

## HOLLAND

### Amsterdam:

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

## MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

## NEW ZEALAND

### Auckland:

Auckland Chapter, Victoria Arcade, Room 317. C. A. Macferson, Master; C. A. Troup, Sec., 31 Chatham Ave., Mt. Albert. Sessions every Mon., 8:00 p.m.

## POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

## SOUTH AMERICA

### Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Montegudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

## SOUTH AFRICA

### Pretoria, Transvaal:

Pretoria Chapter, J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

## SWEDEN

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

## SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

## Latin-American Division

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

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

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A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosieruelan Park, San Jose, California.



# The Mystery of Numbers

Add any two numbers on the left; the sum is always an even number. Multiply any two even numbers; the result, again, is an even number. Axiom: even numbers always add or multiply to even numbers.

Add any two odd numbers; the sum is always an even number. However, in multiplication, odd numbers multiply with one another to produce *only* odd-numbered totals; likewise, adding any odd number to an even one will produce odd-numbered sums.

0  
2  
4  
6  
8

1  
3  
5  
7  
9

9

7

6

5

4

3

2

II

I

## WHAT DO THEY MEAN?

The fascination of numbers goes beyond their mere mathematical function. Therefore, man has devised various systems of numerology, hoping thereby to be able to understand and control the affairs of his life. Why have most of these systems failed? Is there a true method—a practical one—for wresting from numbers their hidden values? By what essence do numbers relate to each other, and to other laws in nature?

In man, for example, we know that nature insists on numbers in certain obvious manifestations: *one* nose, *two* ears, *two* hands, *two* feet, *five* senses, *ten* fingers, *ten* toes, *seven* important glands, etc. *Why?* Why not one hand or three eyes or eight fingers or twelve toes?

The great philosopher, Pythagoras expounded (569 B.C.) many esoteric ideas about the function and value of numbers and their relation to Cosmic Law. Even the very words *mathematics* and *philosophy* are said to have been originated by him. Also, there are the Kabbala and the ancient Hebraic teachings about numbers and the Power of the Deity. Why did the Hebraic alphabet consist of only 22 letters? What is the mystical use and meaning of each of them?

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