

# ROSICRUCIAN DIGEST

JANUARY, 1949 • 30c per copy



*Mysticism • Art • Science*





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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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# THE THOUGHT OF THE MONTH

DO WE SURVIVE DEATH?

By THE IMPERATOR



WILL you survive death? After the close of your short span here on earth will you somewhere, in some other place or world, continue to exist, to know, and to think? These are startling questions, I will admit, but it is such questions as these that frequently jar us loose from our complacency—that false confidence that we have that we know the reason for all things and can meet every situation.

The question of whether there is an existence after death has been one of the greatest mysteries man has ever confronted. Most of us dodge the framing of an answer to that eternal question even to ourselves, or else we fall back on the traditional answers that were given us in childhood. Actually, it is amazing how much clearer a conception of life and of living we can have, and what happiness and freedom of thought we can enjoy, if we attempt an understanding of some of these mysteries. Most of us avoid delving into these intriguing mysteries because we do not know how to approach them in an interesting and simple way.

Just the other afternoon I was riding with a friend in his car. He was telling me at length of a swimming championship his young son had won, and the many cups the boy had to his credit. I knew that Jack's love for his son was nearly equalled by his love for sports, so I did not interrupt his lengthy description. As we rounded a corner a funeral procession approached us, and as it passed our car Jack suddenly be-

came silent. I looked at him in amazement for I had never known him to be sentimental about things of that nature. Noticing my perplexity, he said, "An experience of this kind always causes me to wonder about the mystery of life after death. I hesitate to doubt that we survive death," he continued, "and yet I hesitate to accept it as an unquestioned fact. In other words, I am torn between actual knowledge that points to one thing, and faith which declares another."

Jack had unwittingly summed up the obstacle that keeps so many persons from finding a satisfactory answer to that puzzling question: From whence do we come, and whither do we go? The obstacle, simply put, is the conflict between our knowledge and our mere faith in things. In fact, are we quite sure that we fully realize the difference between the two? Everything that you know is truth, at least you *think* it is. If you did not, you would disregard it and not consider it to be knowledge. These truths, or these elements of knowledge which you store in your mind come to you through your powers of perception; that is, by your sense faculties, your sight, hearing, feeling, etc. Everything that you perceive then—or that you see or hear, for example—is a reality, a *truth* to you.

For instance, the sun has a certain color and shape to you; actually it may be different, but so far as you are concerned, *as you see it* constitutes your knowledge of it. Knowledge, then, is a collection of truths by perception.

In faith we have an entirely different condition. The truths of faith are not

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personally experienced. We do not see, hear, or feel them, but we accept them upon the authority of someone. There is the example of any renowned astronomer. From experience we may have learned that he has reliable knowledge of astronomical phenomena. Therefore, when he declares that on a certain day the sun's spots will cause a disturbance in the atmosphere, we have *faith* in his predictions. To put it simply, we infer the truths of his statements from our knowledge of his authority. So we can say that the truths of faith are derived by inference.

### **Reason Versus Faith**

Perhaps you ask, "What important distinction have you actually made between knowledge and faith?" Just this: The things of knowledge are the things of existence; that is, they are the things which we have perceived to have as much existence as ourselves. The things of faith, on the other hand, are the things of probability. We have not personally experienced them, and we rely upon the assurances of someone or something else that they are fact. Knowledge, then, is very gratifying because it makes us self-reliant. Obviously we will not intentionally deceive ourselves.

Has this analysis robbed faith of all of its value? When we accept things on faith, are we accepting them blindly without any means of determining their reliability? Nature has given us the yardstick of reasoning by which to measure the accuracy of the things of faith. The things of faith, as we have seen, are not concluded from fact, but from assumed fact. Reason, on the other hand, works with the known. It starts with the things which have existence, and which we have actually experienced. Consequently, when we reason we *combine* the particulars of our experiences and draw from them certain conclusions. These conclusions or propositions may be new; we may never have experienced them, but they are founded upon things with which we are familiar.

Let us now suppose that you find your reason and your faith conflicting, and that as you reason about a thing it does not agree with your faith in it. You then must decide which—the conclu-

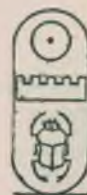
sions of your reason or your faith—closest approach the truth. The question immediately before us now is: What is truth? This is not as difficult to answer as you may imagine. Certainly we can see that truth is that about which we entertain no doubt, and which for the time is irrefutable by ourselves or anyone else. You might ask, "What has all this to do with the question of whether we survive death?" Just this: we have been searching for a guide to the answers we seek. Not having actual knowledge of existence after death, and not desiring to rely solely on faith, we shall let the truths of reason lead us.

Let us begin by not presuming to know what death is. Let us first ask ourselves, "What are the common characteristics of life?" There is the power of a living thing to reproduce itself, to grow, and to have sensation, and in the higher forms the ability to move about or have locomotion. But when we consider ourselves we find that we have in addition to the faculty of being aware of the world around us—the trees, the sky, and other things—an inner consciousness that makes us realize that *we are we*, and not someone else, and that we are separate beings from all other things. Then, of course, there are the attributes of reason and will. Since all of these things then are life, their apparent disappearance must be death. The fact that the body may remain for some time means nothing after these functions, which are life, have disappeared.

Now, if all those things which we say are the properties of life entered the body as a single, united agency or condition at birth, our investigations would be simple, for death, then, would mean that they also would be simultaneously released to survive. However, each of us knows from observation that many of these functions of life came as a later development and were not present at birth. For example: That state of self-consciousness that permits you to realize your separate existence was not apparent at the time of your infancy. Is it then a development also?

### **Life Force**

No one has ever seen this mysterious agency, this life force which animates things—makes them alive. We know it





only by its manifestations, the things it does. Furthermore, these manifestations, these various functions in life, vary according to whether the living thing is a simple cell, a plant, an animal, or man. We need only to study the plant on our window sill to observe that it nourishes itself, can assimilate moisture and mineral elements, and can grow. We know very well that dogs, cats, and other animals have the faculty of sensation, can feel pain and pleasure, and that they also have the attribute of locomotion; that is, they can move about freely. And we have already seen the special powers which man has. Therefore, it is obvious that the more complex, the more highly developed the organism, the body of the living thing, the more elaborate are the manifestations of life which it has. Though each of these different levels of living things—plants, animals, and men—reveals different manifestations of life, one factor is common to all of them, and that is the urge for growth and development.

This innate urge to mature, to reach a final stage of development, is displayed so uniformly, and carried out so thoroughly in each succeeding kind of living thing, that it gives life an orderly nature. In fact, the laws of life are so orderly, so dependable, that we cannot help thinking of them as being intelligent. It seems as though the force of life were causative, as though it were the conscious direction of a great mind seeking to accomplish an end. So we speak, therefore, of *the intelligence of life*. Consequently this mysterious agency of life force is not in itself any one of those special factors which we attribute to man alone, such as the self-consciousness that makes him aware of his own being. But this life force *can and does* become these attributes when in man.

Each of you knows, for example, that the wind is separately none of the notes of the musical scale. Yet it can be *all of them* if put through the proper musical instruments. From these self-evident truths we must conclude that the consciousness of self—the ego, the part that you call *self*—arises within you and that it is the result of this mysterious force of life being combined with such

a highly developed organism as your body.

Let us use the analogy of the musical instrument known as the harp to make clear this interesting point. We shall presume that the body, *your body*, is the harp, a stringed instrument. The mysterious force of life we shall call the musician. When the musician plays upon the harp what occurs? Is it not harmony, music? When the life force enters your body, eventually, from that combination, as we have seen, comes another harmony—that subtle power of self-expression, self, the *you*. With time, when the harp, old and worn, gradually disintegrates, so that the musician finally has to cease playing upon it, what occurs? The harmony is gone. However, does not the musician still remain, does not the composition still exist within his mind? He is still capable of producing it but for the time he is without an instrument, therefore the composition remains unexpressed—just a thought, a potential power.

When your body, therefore, because of age or illness, finally is no longer able to retain the force of life and it leaves, its harmony, the self-consciousness, the *you* is gone also. The harmony of the musical instrument cannot linger on after the instrument is gone. That is clearly self-evident, but the harmony has its immortality, its eternal existence, in the musical composition which made it possible, and it can therefore recur time after time whenever capable instruments for its expression are provided. So, too, the harmony that is you is immortal. It is not that personal consciousness that you know as John Brown or Mary Smith, with blue eyes or freckles or tall or short, that will survive, but that part of the intelligence of the universal life force which gives you self-expression in the body you now possess. This intelligence of life has within it the capability of manifesting millions of future personalities, and there survive within it the personalities of the millions who have gone before. They do not have an immortal existence as names or as individuals, but as an arrangement, an inherent plan of the Divine Intelligence, and in that is proof of survival after death.

Because of the Emperor's absence overseas, we have reprinted this article by him, from the *Rosicrucian Digest* of December, 1938.



# From the Archives of the Past

Each month, books, manuscripts, and documents of the past, recalling the history of the Rosicrucian Order in its struggle against the traditional enemies of mankind—Ignorance, Superstition, and Fear—will be presented by illustration and brief description.

By JOEL DISHER, F.R.C.

Literary Research Department of AMORC

WHEN THE *Fama Fraternitatis*, announcing the Brotherhood of the Rosy Cross, its aims and purposes, was first published in Cassel, Germany, in 1614, the response was immediate. It aroused great interest among the learned to whom it was addressed, and also among the religionists and the idly curious. Those who found their qualifications insufficient to merit the attention of the Brotherhood either protested that the whole matter was a hoax, or they immediately proclaimed themselves members and adepts.

Religionists, however, took the announced intentions of the Brotherhood to mean encroachment on the province of the Church and so a threat to religion itself. Andreas Libavius was vehement in his criticism and in his insistence that such an Order did not exist. First published as part of a larger one, the book illustrated came out separately in 1615. In the same year, he also published *An Analysis of the Confession of the Fraternity of the Rosy Cross*.

Libavius' qualifications and sincerity were evidently such as to warrant his being given proof of the Fraternity's genuineness, for the following year he reversed his position. Maintaining his attitude as critic, he yet admitted the Order's bona fide existence and agreed that membership brought certain advantages.

This title page reads: "An Examination of the new philosophy contrasted with the ancient to which it is opposed—in which the old authority is analyzed after a new manner of speaking—Paracelsian Magic versus Crollian, Severinus' philosophy versus Hartmann's, the harmonic and magic philosophy of the Rosicrucians."

No time was lost, judging by Libavius' example, in challenging the claims of the *Fama*. Apologists immediately arose to refute Libavius' contentions. Thus, through the centuries, the Order has lacked neither critics nor defenders. Its ideals and its mysterious origin have assured a goodly supply of both.

D. O. M. A

## EXAMEN PHILOSOPHIAE NOVÆ, QVÆ VETERI ABROGANDÆ OPPONITVR:

*In quo agitur de modo discendi nouo:*

*De veterum autoritate:*

*De Magia Paracelsi ex Crollio:*

*De Philosophia viuente ex Seuerino per Johannem Hartmannum:*

*De Philosophia harmonica magica Fraternitatis de Rosæ Crucis.*

Operis & studio

ANDRÆE LIBAVII PHILOS. ET MED. D.  
P. C. HALLI-SAXONIS, ILLVSTRIS GYMNASII  
CASIMIRIANI APOD COBURGI DIRECTORIS  
& Professoris publici.



Impressum Francofurti ad Mœnum

Sumpibus Petri Kopffij.

CM. D.C. XI.





# Is Rosicrucianism Compatible with Science?

By WALTER J. ALBERSHEIM, F.R.C., Sc.D.

THROUGHOUT history, many great scientists were also mystics. In antiquity, Hippocrates the physician and Pythagoras the mathematician were leaders of mystery sects. In the Middle Ages, Paracelsus, who is best known as a mystic, was an outstanding reformer in the field of medicine. In more recent times, Newton and Leibniz, Pascal and Descartes, devoted greater effort to religion and philosophy than to their mathematical discoveries. In our own century, medical men, such as Lombroso, Freud, and Carrel, and the physicists, Lodge, Einstein, Jeans, Eddington, Oppenheimer, all have shown deep interest in psychic phenomena, in religion, and in mystic philosophy.

Yet, the great majority of our learned classes are violently opposed to all mysticism. Mention *Rosicrucianism* to a typical scientist, engineer, physician, or editor, and he will squelch your "medieval superstition" with smiling condescension or with angry invectives, depending upon his disposition.

Whence comes this bitter enmity? Since the above named great men prove that there is no inherent antagonism between scientific and mystical inspiration one must ask: Are there any basic falsehoods in those parts of the Rosicrucian doctrines which concern themselves with earthly matters? any errors so glaring as to make Rosicrucianism incompatible with Science?



The record may be examined by comparing various branches of Rosicrucian teachings with modern scientific discoveries.

The first subject of comparison is the basic stuff of nature, the so-called "dead matter."

Rosicrucians teach that matter is in constant flux. Matter in bulk is composed of myriads of molecules; the molecules, of atoms. The seemingly permanent and indivisible atoms are built up from numerous positive and negative electrons which are held together by the

attraction of their opposite polarities. Atoms can be transmuted into other elements by rearranging the electrons, and destroyed by separating them. Electrons are the smallest known particles entering into the composition of matter. They themselves are not matter but particles of spirit, that is, of vibratory energy. Spirit energy is one aspect, one polarity of the Creative Mind or Consciousness that pervades the Universe.

This "mind-centered" Rosicrucian physics is incompatible with only one particular brand of science: the materialistic science of the nineteenth century. A hundred years ago, matter was regarded as the only building material of the Universe; and energy and other phenomena were classified as "properties" of matter. Scientists believed that atoms were basic, indivisible and indestructible units of matter. Of these atoms, several dozen different kinds were known, ranging in weight from



hydrogen, the unit of atomic weight, to uranium with an atomic weight of 238.

Faraday's experiments indicated that there might also be a separate atom of electricity. In due time this "electron" was found. It had the unit electrical charge of a negative Ion and a weight of only 1/1847th hydrogen atom. Its charge was believed to be inherently negative, positive polarity and the bulk of mass being ascribed to the atom cores. Since mass was considered indestructible, the Rosicrucian definition of matter as something that could be created, transmuted, and destroyed was scoffed at.

#### **Mesons and Vibrations**

In the last fifty years the above scientific concepts were thoroughly changed. *Radioactivity* proved that elements can be and are transmuted. *Relativity* showed that mass and energy are two aspects of the same principle; hence, mass can be increased by absorbing, and decreased by emitting, energy. Positive electrons were discovered in cosmic rays and in artificially induced transmutation processes. They can be created, together with negative electrons, by the impact of light beams; and a pair of opposite electrons can be destroyed by reconversion into light.

Around 1930 it was believed that all atoms were made of three types of building blocks: protons (positively charged hydrogen cores), neutrons (uncharged particles about as heavy as protons), and electrons. There was some suspicion of a fourth type called *neutrino* (uncharged particles much lighter than an electron). Obviously, this picture was much closer to Rosicrucian doctrine: Science had learned that matter is impermanent and forever changing. Still there remained important differences. Science believed that there was a great gap between the weights of electrons and atoms, whereas Rosicrucians taught that atoms are built up step by step, by aggregation of electrons. Furthermore the existence of neutral particles seemed to contradict the Rosicrucian axiom that all matter is polarized.

But these contradictions, far from being basic, are being cleared up by more recent scientific advances. The greatest of these is the discovery of *mesons*, that is, particles intermediate in weight between electron and proton. At first all

mesons were believed to have the same weight, equal to 200 electron masses. But the list of meson types is rapidly increasing. A heavier meson of 380 electron masses is generally admitted. Others, which have been observed with less certainty, have 800, 80, and 3 electron masses. Thus science has found quite a number of rungs of a ladder which may bridge the gap between electron and proton. The paradox of the neutral particles is a contradiction in name rather than in fact.

Rosicrucian physics does claim that all matter is polarized but not that the polarity is of the electrostatic kind only. Science, too, is now convinced that neutrons and even the electrically charged protons and mesons possess an additional type of polarity because *they do attract each other* so strongly that they form stable atoms in spite of the electrical repulsion between the two or more positive protons in the larger atom nuclei. This illustrates the Rosicrucian tenet that all polarity is relative. The, as yet unexplained, binding force is called an "exchange force" because science believes that the electrical charge is interchanged between proton and neutron by *rapid vibrations* of a positive meson—in keeping with the Rosicrucian belief that energy is inherently vibratory.

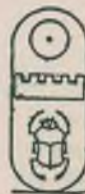
Thus, in the realm of physics, the former contradictions between science and Rosicrucianism are rapidly disappearing, and Rosicrucian teachings are increasingly vindicated.

#### **Mind over Matter**

From "dead matter" our inquiry jumps to "living matter" in its highest expression: Does the Rosicrucian interpretation of the human organism, of health, disease, and healing fit in with modern medical science?

Rosicrucians teach that matter—crystallized spirit energy of the Universal Mind—becomes a conscious living organism by the influx of Vital Life Force, that is, of a higher and more positive vibration of the same Creative Mind. The human organism has bodily consciousness in common with all living beings; but, in addition, it is the seat of a higher Soul Consciousness, an undivided part of the Universal Consciousness.

These tenets form the basis of Rosi-





crucian health teachings. Most disease is believed to originate in a wrong mental attitude, that is, in disharmony between the outer consciousness and the Soul Consciousness. Contagion and infection by germs are not regarded as primary causes but as symptoms of the inner unbalance. Of course, it is not denied that one can be maimed by a bomb or break his leg on a slipping rug. But even a broken leg may be caused by a secret urge to be bedridden, and which urge prevented proper attention to the rug.

Cure, as well as disease, should start from within. If by Rosicrucian or other methods the inner balance is re-established, nature will usually take care of restoring physical health. Surgery and medication are needed when decay has gone beyond the recuperative powers of the unaided body. But it is known that even seemingly desperate cases have been suddenly cured by an emotional regeneration, experienced at a religious revival, at a shrine, or in spiritual attunement.

Naturally, the above Rosicrucian views of the human body and its treatment were rank superstition to many physicians of the old, materialistic school. These men, trained in the spirit of nineteenth century authorities such as Virchow, regarded the human body as a complex machine. Its basic units, the cells, supposedly functioned solely by mechanical, chemical, or electrical forces. Sickness was a maladjustment of these material forces and had to be counteracted by material means; hence therapy relied exclusively on material measures such as diet, medicine, rest, surgery, and physiotherapy.

Gradually, medical science receded from this one-sided attitude. Practicing physicians knew the curative value of a good bedside manner. They saw that patients lost appetite and health from mental worry, and that they suffered strokes from the shock of bad news. "Hysterical" patients developed symptoms indistinguishable from organic diseases. Mental causation of disease was first officially recognized by psychiatrists and psychologists such as Janet, Richet, and Freud. But in recent times their discoveries are being accepted even by biologists and clinicians.

An example of this changed attitude

is the textbook on *Psychosomatic Medicine*, published jointly in 1943 by a professor of clinical medicine and a professor of psychiatry, both of Temple University. The authors state that over half of all patients suffer from "functional" symptoms which are not caused by a definite bodily disease but by mental conditions. Such functional symptoms run the gamut of human ills, from hay fever to stomach ulcers and heart trouble. They are by no means trivial: It is said that half of the people living under the mental tension of modern Western civilization die of high blood pressure—an ailment which is much less common in Oriental nations. The authors find that relief and cure of many diseases is achieved not by medical treatment alone but by spiritual help,—may it come from a clergyman or a psychoanalyst.

The statements of these modern physicians who are at the forefront of official medical science, come so close to the Rosicrucian viewpoint that they could be inserted in Rosicrucian monographs without change.

Having failed to uncover cause for controversy in the mineral and animal kingdoms, our search turns to the domain of pure Mind and to its relation to the physical universe. The Rosicrucian standpoint has already been outlined but let it be explicitly restated:

Human mind is dual. It consists of an individual outer cell-and-brain consciousness and of an inner Soul Consciousness. The latter is nonphysical, all-pervading, a personalized yet undivided part of the Universal Mind. Being nonphysical, the Soul Consciousness is not subject to limitations of time and space. Being undivided from the Universal Mind, it partakes of Universal Knowledge. Being imbued with the creative power of the Cosmic Mind, it can affect physical events anywhere, anytime.

Under normal circumstances, human mind power is limited by the imperfect understanding of the outer consciousness and by its lack of ability to contact the subconscious (or superconscious) mind. Being nonphysical, the human personality is not limited to the life span of a human body.

The above Rosicrucian view of mind and consciousness is obviously incom-



patible with materialistic science. To a materialist, consciousness is an attribute of certain organic chemical compounds which evolved automatically by natural selection because it was useful for the survival of the species. Mind and thought are properties of a specialized group of brain cells in the gray matter of the human brain. Knowledge reaches the brain only through physical channels, by direct space-time contact. Foreknowledge is impossible except in the sense of logical deduction from past information. Being a property of individual body cells, consciousness is individualized and ends with the body.

The rigid materialism which dominated nineteenth century science was disturbed by factual observations which did not fit into the materialistic pattern. The same group of psychiatrists and psychologists who had shown the influence of mental states on bodily health, also proved to themselves and to many unbiased observers, the occurrence of telepathy and of clairvoyance, that is, the acquisition of knowledge without the use of physical sense organs.

Scientists as a group, however, were not unbiased and rejected all reports of extrasensory phenomena on the grounds that they could not be reproduced at will and that they were not amenable to quantitative measurement.

These counterarguments are now being broken down by a type of quantitative research pioneered by Prof. J. B. Rhine of Duke University. This modern research is based on great numbers of experiments with playing cards and dice which are capable of numerical and statistical evaluation. Rhine's latest book *The Reach of the Mind\** proves that a large fraction of normal men and women is capable of telepathy (thought reading) and clairvoyance (perceiving of distant objects) at distances beyond the reach of physical communication. This ability extends even to future events.

About the same proportion of the subjects tested by Rhine's institute are able to influence the fall of dice, a material occurrence, by their will; this ability, too, extends to great distance. Extrasensory ability increases with mental concentration and relaxed confidence: it is lowered by drugs, tension, and

distraction just as are other mental processes. From these test results, Rhine deduces that man's higher faculties are not properties of a physical brain region but manifestations of a nonphysical mind which is not limited by physical obstacles nor by space and time.

Thus, even in the realm of pure mind, competent and unbiased scientific research workers arrive at conclusions which agree with Rosicrucian teachings. Why, then, do the majority of scientists attempt to disregard the testimony of their peers and stick to a discredited materialism? Why are even professed Christians among the scientists loathe to admit that ordinary people of this day and age may have some of the "psychic" faculties which the Bible ascribes to prophets and apostles?

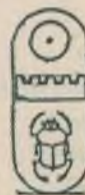
Are they, by any chance, afraid that these awkward facts might upset the carefully built-up physical science of the Western world which attempts to bring into one system all the facts of nature observable by man—except the facts of life, of human consciousness itself?

It seems to the writer that their attitude is unscientific. True science should welcome all new facts, no matter how upsetting.

Many times during the past fifty years scientific theories have been upset to the benefit of scientific progress. X rays, radium, quantum theory, relativity—all of these were upsetting and caused initial confusion but ultimately contributed to great advances in the physical sciences. In the field of psychology, Freud's psychoanalysis was derided and vilified before being hailed as an important forward step.

When scientists begin to investigate the nonphysical side of our World with the same mass attack, the same devotion and persistence which has brought physical domination of the Earth to the Western nations, then mankind may acquire not only vastly greater knowledge, but perhaps even wisdom. When that time comes, it will be recognized that Rosicrucian teachings, far from being incompatible with science, were a beacon urging it on toward higher goals.

The author is a research physicist on the staff of a large industrial corporation.—EDITOR.



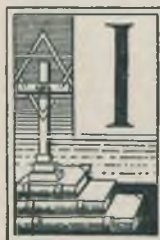
\*William Sloane Associates, New York, 1947.





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 benefit 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.*)

## TIME AND UNITY



**I**SOLATED events have the ability or character of taking on a degree of importance which is exaggerated in proportion to a whole series of events. As the news of world affairs reaches us from day to day, many isolated items appear to be of terrific importance. It seems as if the whole future, which we individually and collectively plan, may succeed or fail momentarily upon the impact of the particular news items. Yet through generations—in fact, throughout all the period of recorded history—similar things have happened almost daily. All in all, the world moves on; rulers of countries change, threats of war and peace come and go. At times these reach a point

of culmination and we pay a tremendous price.

Obviously, it is not usually one single event that gives success or failure to the aims or ambitions of an individual or nation. In our daily lives a parallel is reached. A day may begin with bright prospects, but one event or one experience may change the mental outlook not only toward the day but also toward our whole future. Usually, these isolated events stand out. They are the impact of the moment and naturally have a more direct effect upon us than does a series of events looked at in retrospect. The serious implications of last week's experiences are of less importance than are those of the moment. Those of last month or of last year are almost forgotten.

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Time, then, has a unifying effect. It cannot be held back; it cannot in itself be modified. Each new year is the heralding of another unit in the measurement of our span of consciousness. Each year holds problems for everyone, but to offset that which will inevitably develop, the new year also holds hope.

Going back mentally over a span of years or into another period, we find that time is a softening influence. Through time the isolated events of great importance in their moment of happening seem to have lost much of that importance, and stand not as individual specters, seemingly breaking up the whole continuity of existence, but rather as a series of pleasant and unpleasant experiences which are blended, making up the continuity of memory and thought, and, as a whole, seem neither to be completely good nor completely evil. The unifying effect of time in all our experiences is such that if we will benefit by it, we will learn to handle more adequately the problems of the present and the future.

We find this same force working even in the field of scientific progress. Early scientific attempts to fathom the problems of the universe, by the ancients, were in generalities, treating vast problems as a whole. Gradually, an age of specialization was reached, dividing science into many categories and into many different independent sciences working side by side. Now we have arrived at a period that is again reverting to generalization. A recent article by an outstanding scientist claims that within the next fifty years many isolated, separate sciences will join and become a unit.

Time, therefore, can be used to exaggerate the importance of the present

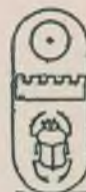
and to create fear of the future, or it can be looked upon as a universal healer by which natural laws are permitted to operate. Even in matters of physical health, rest through time will frequently produce the most effective results. As we each go on striving with our own individual problems, peculiarities, successes, and failures, we can adopt a more philosophical view toward all things if we realize that the incidents are exaggerated in the present and will be softened through time. The student who hopes to find solution to problems in the immediate present, whether these problems be of mathematical certainty or of metaphysical speculation, can have more success by realizing that time will help alter his perspective and make him better able to face all problems in the course of his development.

The Cosmic laws work slowly but surely. To the best of our knowledge, the earth upon which we are living dates back millions of years, and it will probably go on for years beyond our comprehension. To meet the problems of the present and to prepare for the future with reason and a steadfast assurance in the immutability of the Cosmic laws, causing all things to function, is a universal sedative, in which we can freely participate with no fear of harm and even hope of success and gain. Natural laws do not work except in accordance with the laws that ordained them, and so neither can we, as individuals, change our situations in the twinkling of an eye. However, we can be assured that the same laws that have functioned over a period of time beyond our comprehension will continue to function surely and purposefully toward the ultimate attainment of the plans established by our Creator.



### MEMBERS SHOULD KNOW THE CONSTITUTION

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge with which he is affiliated. The rights and privileges of membership are clearly set forth in the Constitution; it is prepared in a convenient booklet form at cost to members. To save yourself questions and correspondence, secure a copy from the Rosicrucian Supply Bureau for the small sum of 15 cents, to cover the expense of preparation.





# On Conscience and Morals

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

## LESSON ONE

MAN roamed the earth five hundred thousand years ago! So it is estimated by paleontologists. This conclusion has been reached from an examination of fossilized skulls and thigh bones which are purported to be of human origin. From these, has been reconstructed what is represented to be the skeletal structure of ancient man. Anthropologists called this specimen *pithecanthropus erectus*, which literally means the apelike man that walks erect. The common name for this ancient being is the Java man. This name was assigned to him because the skeletal remains were found in Java.

Did the Java man have moral discernment? Did he possess a moral sense? Was he capable of such determinatives as right and wrong, good and evil, by which he judged his own conduct and that of others? The earliest evidences we have of *conscience* are comparatively recent. They are as recent as *history* which is far later than the period of the earliest man. If conscience is as innate, or as much a part of man as the life force itself, then man, no matter how primitive, no matter how far back he existed in point of time, must have always possessed conscience. On the other hand, if conscience is a later acquisition, something that evolved or suddenly came into being within man, then he must have dwelt, for a long period, in spiritual darkness. In other words, between the time when



such a being as early man roamed the face of the earth and the time that conscience finally came into existence within him, he must have lived not unlike the beasts of the field insofar as any sense of morals is concerned. Only as we inquire into the nature of conscience, only as we determine of what conscience consists, can we hope to find a solution to these mysteries, namely, to determine whether man always possessed conscience or whether it was a later acquisition.

It is related that an Egyptologist, directing excavations on an expedition in Egypt, became interested in the activities of a native. This particular native was using a peculiar black stone to grind grain for flour. There was nothing unusual about this primitive method of milling flour, but the Egyptologist was, no doubt, attracted by the oddity of the stone used. It was unlike those commonly employed. Upon examining it, he found, to his amazement, that it contained *hieroglyphics*, the picture writing of the ancient Egyptians. Much of it was undecipherable. It was disjointed; it was, for example, like letters of the alphabet scrambled into an unintelligible disorder. The stone intrigued him so much that it was sent to the British Museum. Because so little was known of its origin and since, at the time, the inscriptions were not decipherable, it was placed in an obscure corner where the lighting was crepuscular. Inasmuch as it was before

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the time of flashlights, it was difficult for the writing to be examined.

A generation ago, Dr. James H. Breasted, a scholar of Egyptology, was attracted to the stone and decided to make an intensive study of it. Eventually, he discovered that a phrase in the hieroglyphic writing at the bottom of one of the columns had to be continued by reading on the column to the right instead of the one to the left as appeared to be the arrangement. Since this part had not been facing in the customary direction, the signs had therefore hitherto been read in inverted order. This made the inscription disjointed and not intelligible. By being read in the proper order, these columns of hieroglyphs revealed a remarkable story. Many scholars have now worked on the translation.

The story includes sections that represent utterances of various gods in conversation. At the beginning of such divisions are found the hieroglyphs for the names of two gods, so arranged that the signs face each other, and the writing which follows constitutes a sort of dialogue between these gods.

In its present form, the inscription on the black stone was by Shabaka, an Ethiopian Pharaoh of the eighth century, B.C. He relates in this inscription that he had found a work of his *ancestors* which had been eaten away by worms, and that he had sought to preserve this work. It must have been a papyrus manuscript which Shabaka had found or else, it is speculated, it could not have been eaten by worms. Shabaka recognized the beauty of the contents of the papyrus manuscript. Therefore, he must have been a man of wisdom. We must also admit that he was a man of foresight because, by transcribing it into stone, he has preserved for us today, as Dr. Breasted says, "the oldest philosophical discourse known to man."

From its archaisms, its more or less obsolete words and phrases, Egyptologists and archaeologists are of the opinion that the original papyrus from which the inscription is copied must have been exceedingly old. In all probability, it must have dated back to the foundation of the First Dynasty of Egypt by Menes, approximately 5000 B.C., or nearly seven thousand years

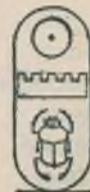
ago! The inscription, therefore, constitutes the oldest thoughts of man in written form. Yet it was used as a millstone by simple Egyptian villagers of modern times. Because it was so used, a good portion of its inscriptions was, unfortunately, obliterated.

### **The Spoken Word**

Actually, the inscription depicts a drama. It relates that all things in the universe, everything that exists, had its origin in Ptah, one of the gods of the prevailing polytheism of ancient Egypt. Ptah is said to have been the master craftsman of the universe, the *supreme architect*, if you will, who designed and conceived and created all things. This little black stone also tells us that Ptah was the *heart* and the *tongue* of the gods; in other words, that he was the principal deity. At this time in Egypt, the heart was conceived to be synonymous with mind. In other words, the heart was the seat of intelligence.

We today connect the word *heart* with the idea of emotion. We say that someone has a good heart, meaning that he is sympathetic and understanding, or that he has a bad heart, meaning that he is evil. To the ancients during this period, the heart was the place of ideas. The tongue was symbolic of the *word*. The tongue was held to be, even in this remote period, the instrument of thought. Speech is the power, it was held, that gives thoughts their objective reality, brings ideas into form. The heart or mind is the cause of all thought; the tongue, or the spoken word, is what materializes thoughts. This conception existed hundreds of years before the Book of Genesis and its references to the Word of God, and also before the Greek philosophic doctrines of the Logos, the law of God in Word.

The ancient inscription on the stone says that he, who does what is loved, is given a peaceful life. Likewise, he, who does what is hated, is given death. In this latter instance, it does not just mean the cessation of this life, but possibly that he will not experience immortality. Here, then, are moral ideas expressed, perhaps the earliest known to mankind. They are not called *good* and *evil*; rather, they are called *love* and *hate*. To do what is hated, to do what will incur hatred in the hearts





and minds of others, is to make wrong. To do that which will engender love on the part of one's fellows is the good. Judgments are rendered. He who does that which is loved, is doing the right, and will receive the reward of a peaceful life. He who does that which is hateful and, consequently, wrong, will experience death. The terms *right* and *wrong* are of more modern usage, and are herein given merely as a matter of further interpretation.

There is a mandate, written by Ptah-Hotep centuries later, that explains *just what man should do* in order to be loved by his fellow men. These ancient rules of right conduct may therefore be considered to represent the second stage of the moral evolution of man. Ptah-Hotep, of the Vth (Memphite) dynasty of Egypt, was a sage and royal scribe. He left these mandates as a moral teaching for his son to follow as a guide, not realizing that these precepts would be preserved even for our generation. In this guide a father is counseling his son, admonishing him to do this and to do that, and to take to heart certain principles for his own future welfare and happiness. Ptah-Hotep advises his son, in this mandate, to avoid avarice, love of material things and possessions, for they will cause him to be envious. He explains that this produces hatred and strife and that which produces hatred is wrong and that he, the son, may expect the penalties thereof. He also proclaims that the greatest power of all is truth, because truth is permanent, dependable. Some of his advice is to the effect that, when with common people, one should be like a peasant. In other words, associate yourself in a proper way with those in your environment. Be not arrogant, but humble.

The important point for us to remember, in connection with these ancient teachings and the inscriptions on the little black stone, is that *love* and *hate* are the determinatives of human conduct. Love and hate are emotions. They are inwardly felt and outwardly expressed. They are not products of reason. They are not fixed standards of behavior. Our good and our wrong conduct following from love and hate arouses the inner feelings of others, the emotions of those about us. Right con-

duct on our part is that which causes us to be loved. Therefore, that which causes us to be loved should be followed, whether or not it constitutes a moral law, a code of ethics.

### **The Double Self**

During this remote period, conscience was more or less synonymous with the vital life force which animates man. These early Egyptians definitely related conscience to that intangible essence which makes man a living being. To them conscience was a *double*, another self. It was a protective spirit that followed man about, an invisible part of himself. Wherever man went, this double, this invisible self, went also and guided and protected him. In inscriptions on sarcophagi and walls of temples and tombs, as well as in *The Book of the Dead*, we are shown figures of men and, immediately preceding them, very small identical figures costumed the same. The little figures represent self or conscience, which the Egyptians called *Ka*. Some such images are on display in the Rosicrucian Egyptian Museum.

*Ka*, or conscience, had the obligation—it was incumbent upon it—continuously to direct the moral conduct of the individual. Ptah-Hotep gives us an excellent example of how this was to be accomplished, just as we think of the influence of conscience today. He states that a great man gives to those persons whom he can reach, but *Ka* makes him *stretch* out his hands to those beyond. In other words, a great man ordinarily might not put himself out or might not make any particular sacrifice, or go out of his way to assist others, but *Ka*, his conscience, obliges him to make sacrifices, to stretch out his hands beyond his ordinary reach to do charitable deeds.

Let us move on in our search to determine the nature of conscience. We come to Socrates, the first man to organize a *system* of moral philosophy. He expounded the belief that each man seeks the best means of furthering his ends, his particular interests, whatever they may be. The end of a trade or profession, for example, is its perfection, its excellence, the best way of doing it. A perfect trade or a perfect

(Continued on Page 460)





## Annoying Behaviors

By JOAN NIXON



HAVE YOU ever tried to acquire a collection of outraged sensibilities? Ours begins like this:

"I once knew a gentleman who, whenever he became excited, would take his comb out of his pocket and begin combing his hair. One Thanksgiving Day, he poured too much gravy onto the edge of his plate, and the whole of it tipped over into his lap. He sprang from the table, set down the gravy-bowl, reached for his comb, and began combing his hair! At least one guest was annoyed that this demonstration should have been done 'over the table.'"

While this is undoubtedly an exaggerated, although true example of annoying behaviors, the fact is that each one of us unconsciously, or consciously, through habit, indifference or even *pleasure-for-oneself*, offends the sensibilities of another person or other persons at least once a day. Fortunate is he, indeed, who does not exceed this minimum ratio!

What are those behaviors which bring the greatest annoyance to the most people? Which of our five *objective senses* is the most generally and acutely outraged by annoying behaviors?

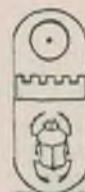
According to our survey, consisting of interviews and written reports, it is interesting to observe that the senses of *Sound* and *Sight* are the ones most frequently abused. At the top of the list we find the popping of gum, clicking

of teeth, hollering in the ear, clearing of one's throat, coughing, slamming of a door, pencil tapping, the daily repetitive story of ill-health, and 'the constant stream of conversation from someone with an unpleasant voice talking about things in which we are not the least bit interested!'

Partly, we are annoyed because our own hearing is being interfered with, by such offending *sound* behaviors. Mostly, however, we are annoyed by the sound itself.

Different pairs of eyes are annoyed by many of the same things: red nail polish, lipstick applied in public, a head crowned by wet unbecoming curlers, slovenly or careless attire, the nervous picking at elevations on the skin, a newspaper thrust before our eyes in a streetcar, late-comers to a performance, a head obscuring one's view in a theatre (and let us remember that while we may not be able to remove our heads upon a moment's notice, we should be able to displace our hats!).

Much lower on the ladder of outraged senses, but sharing equally the rungs, are those of *Smell* and *Feeling*. Most of us have been incensed at some time or another by offensive odors. Some of us even sniff at the odors of disinfectants (medicated soap is an anathema to one person), although, paradoxically, they are the enemies of still greater annoyances—germs. Then, who likes being poked in the ribs? or the sensation of another's breath in our face when we are being spoken to at a too-close range? How many of us are re-





sentful because of the insecure feeling which we experience from a car cavorting beneath us in the hands of a habitually careless driver?

It is only in the sense of *Taste*, perhaps, that we cannot experience the annoying behaviors of others; unless, of course, the chef's peculiarities manifest themselves too obviously in those dishes which he or she prepares for us. If our cook likes green peppers, and we don't like green peppers, and they bob up often enough in our repasts, we might actually become very annoyed at our cook's single-track-minded behaviors.

In the objective personality of Self, there are certain annoying behaviors which claim our *vanity*. We do not like that curiosity which permits people to inquire into our ages and into other 'personal affairs'; we resent being misquoted in another's conversation; and we are annoyed when someone copies from our paper in a classroom. Then, how many of us can stand by and watch someone at work with something which we know we can do so much better ourselves? From our second-story window, how many of us have watched a neighbor clipping his hedge in easy contemplative unevenness, while we exercised the greatest will power to keep from rushing down the stairs and grabbing the scissors out of his hands?

Dismissing people for the moment, must we not admit of the commonly-shared experience of annoyance at the behaviors of a barking dog, a banging window, a dripping faucet, or the 'loud shrill whistling of a train at a crossing'?

Objectively speaking, then, we have all kinds of sensory experiences with annoying behaviors in other people and in other things.

#### **The Subtle and the Obvious**

Now we come to the more subtle annoying behaviors; the *aesthetic*, *ethical*, and *moral* ones which touch us to the very quick of our Souls. What of these intangible annoying behaviors; these which cannot be identified, exclusively, with the objective senses or the Personality Self, but which pierce our real natures like fine thin shafts of steel?

Do we not feel resentment toward those members of our society who litter

our clean streets and beautiful parks with papers and peelings and other debris? Is not something more than just our eyes offended here? We feel the same resentment toward those amongst us who expecorate. The vulgarity offends us less, perhaps, than the bodily harm which we feel is being perpetrated on us by this action. Aesthetic natures are further outraged by those people who leave bathtub rings, and those who do not carry nor use handkerchiefs (even though none are exempt from an occasional cough or a surprise sneeze). A mother who feeds her baby with her own spoon, or a cook who uses a spoon to sample our food, and returns it, unwashed, to the same "victuals," are also listed as thoughtless offenders.

Again, we are perhaps less annoyed with the absence of aestheticism in the action than in the idea of contagious germs. (By contrast, one individual is offended by people who wipe off their cutlery on the restaurant's tablecloth or napkins. Here, the oftentimes overexaggerated germ-spreading fear is sacrificed to the offended aestheticism of this person's feelings).

Recently, I myself was annoyed when a man on a train, where I was also a passenger, lifted his foot from the sticky floor and set it on the handle of my suitcase in order to tie his shoe. He soiled the handle, and the pressure of his weight sprang the lock.

"That will cost you a dollar," I said, not unpleasantly (there was the "Annoying Behaviors" manuscript in that suitcase at the time, and I was trying to react in accordance with the conclusion which was already occupying my mind).

"—Can't be helped. Got to get these shoes tied," he retorted, and thereupon set the other foot on the handle, and sprang the other lock!

A more serious annoying behavior constitutes that of "telling stories." None of us likes being lied to, and we are annoyed by people who use this device, perpetually, in their defense. Not big pathological lies—just little ones. Because of their pernicious and influential properties and their widespread effects, therefore, these ethical and moral annoying behaviors are the most serious ones.



How many of us experience annoyance at those unenlightened parents who pursue a consistently wrong course in correcting their children? How many of us can bear to watch the same misguided hands constantly mistreating animals? How many of us take exception to the habitual inconsiderate treatment of old people? And how many of us can suffer that snobbery which indicates class and racial discrimination?

Our own attitudes toward these annoying behaviors are a reflection of our deeper natures, and give evidence of the evolverment of our own spiritual selves. Therefore, it behooves us to take especial cognizance of them in order to make certain that we are not guilty of any such misdemeanors.

### Consideration

What conclusions are we to draw from this extensive list of annoying behaviors?

If everyone were annoyed, equally, by the same stimuli, there would be no problem, since a law could be passed forbidding each offense. Unfortunately, this is not the case.

Half of us are annoyed at those people who open the windows in a room or a car; and the other half are just as annoyed at those people who close the windows in a room or a car. Half of us are annoyed at the behaviors of the "grasshoppers" in our society—those people who desert their responsibilities and let us do their shares, too: the other half are not half so much annoyed by the "grasshoppers" amongst us as at the "ants"—those who insist upon doing more than their share 'as if the world couldn't get along without them!' It annoys some of us when others are whistling while we are trying to concentrate. The tuneful person may say that it is the only way that he can think; but that is one of the major reasons why those about him can't.

What is the answer to this seemingly complex enigma? What can we do about those behaviors in other people which annoy us, and those behaviors in us which annoy other people?

The answer lies in the word CONSIDERATION.

Inasmuch as we know how to adjust ourselves to society, we should try not to be an "eyesore" to that society. This

does not mean that if we like to use red fingernail polish or medicated soap that we must not do so.

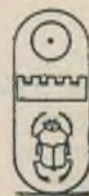
First of all, we should ascertain insofar as possible what annoying behaviors *we* have, and then search our Inner Consciousness to learn whether or not we are justified in retaining them: whether they are unpleasant, injurious, unaesthetic, unethical, immoral, or whether they infringe upon another person's, or, in even a larger sense, upon a nation's rights.

The more closely associated we are to someone else, the more conscientious and inquiring should be our personal inventory with respect to that person. Whether we are more or less affectionately disposed toward this individual should be of no consequence in this careful inner analysis, since we should care enough about *every single human being* to have regard for his or her person, and this, of course, includes one's immediate family.

It is of equal importance that we search our Inner Consciousness to learn whether or not we are justified in our feelings of annoyance at certain behaviors in others. In this search, we should be mindful of that well-known platitude "Live and let live."

Nor does this mean that we should sit with a martyred expression in our eyes and daggers in our hearts while someone blows smoke into our faces. If we conclude that our grievance is justified, then we should be able to devise some way of telling that person in a reasonable, constructive, and sympathetic manner. He may not have had our opportunities to learn about society and from it, and might be glad to cooperate for the sake of another's well-being.

It is well to keep in mind that even though the world is inhabited by various races of people of many different natures, each one of us is necessarily a microcosm, or a little world, of the same macrocosm, or big world. We must, therefore, respect each individual and every race and nation to the degree that we will give to them our utmost consideration, and not allow any annoying behaviors to lead us into actual open conflict, thereby extinguishing that Divine Love, for others and by others, which is the very essence of Life.





## ON CONSCIENCE AND MORALS

(Continued from Page 456)

profession requires knowledge. Therefore, knowledge is necessary for our good employment, whatever it may be. Socrates contended that the end of life, however, is a *summum bonum*, the highest good we may obtain from it. According to his interpretation, this highest good in life consists in collaborating with our fellows, with the state. The best possible state or government, according to this reasoning, makes for greater freedom for the individual. It frees him from many limitations which he, as an individual, must otherwise necessarily have. In attaining this end of life, this good society, knowledge is also necessary, and so is virtue.

According to Socrates, *virtue is knowledge*, because virtue requires the restraining of our pleasures, the relegating of appetites to their proper place, and the discipline of our minds. One who does not realize the necessity of these things cannot be virtuous. This knowledge, of which virtue consists, he contended, is of the soul. It is implanted in the soul. It exists there at birth. It is a heritage of the soul's former existences, brought over possibly from former lives. Since it exists in every soul, it needs only to be awakened, to be aroused by the individual himself, to be recollected. It is like listening to a voice within the self. This knowledge of the soul, according to Socrates, is not evanescent. It does not easily change or disappear. It is real, it is dependable, the only real thing of man's being.

So, to Socrates, conscience consists of moral restraint, of the governing of the attributes of our being. It is an intuitive knowledge which dictates the course of our actions. It is a gratifying intuitive sense from which we derive pleasure. It contributes to the highest good, which is an impersonal end, not just to our own immediate welfare, but that of the state or society, the welfare of all men. In making the good society our objective in life, we are causing ourselves to become circumspect and disciplined. This end makes for collective happiness, a happiness transcending that which would be acquired individually and selfishly. This is good reasoning, for no man may be individu-

ally happy in a society in which there prevails, as today, turmoil, war, or economic oppression. We are too closely knit together. The pains of one part of society are bound to affect us all, just as the pain of one of our organs affects the harmony of our whole being.

### *The Idea of Good*

Plato, the renowned disciple of Socrates, held that morality, the moral sense, arises from the idea of good. We are moral to the extent of what we conceive good to be. He proclaimed that the *summum bonum* is the good of the soul, the ideas which the soul possesses, the *universals*. Implanted in every soul are certain Divine ideas which all men universally possess, regardless of station in life, birth, education or lack of it. Such ideas, or universals, are the ideas of beauty, the ideas of justice, and so forth. If man has knowledge of self, if he experiences these innate ideas, has a clear conception of these precepts of the soul, then his conduct must be exemplary. Man will not deviate from what is the best, because man wants the best. No man, Plato contends, wants to do wrong.

Now, as we think of this, it may seem to be inconsistent with experience. We seem to know persons who enjoy doing wrong, find particular pleasure in their nefarious acts. But Plato holds that such sin, or vice, or evil, really is ignorance of the good of the soul. Men do these things because they have no inner knowledge of the opposite conduct, the good. This ignorance, to repeat, consists in not experiencing the universals, the impulses of the Divine which exist in the soul of all men.

To Aristotle, the disciple—or at least the student—of Plato, virtue becomes a combination of a psychological process and the metaphysical influences of the soul. The body is continually tempted by sensuous acts, by things which have great appeal and are very pleasing to the appetites, gratifying to the desires. Our senses are continually thus assailed. We are, therefore, continually inclined either to an *excessive* or a *deficient* act; that is, we are inclined either to do something more than we should or



something less than we should because of these appeals to our senses. However, when the will of man is interposed between these two extremes, between the excessive act and the deficient act in human conduct, the golden mean or balance is reached. This mean, therefore, this balance in conduct, Aristotle says, is *virtue*.

The interposing of will, however, according to Aristotle, is not entirely a rational process. Man cannot flatter his reasoning and believe that that accounts for his virtue. He has not *learned* the content of virtue. Virtue cannot be taught. Aristotle explains that, when we are aroused to act, the will then serves the higher judgment, if the consequences of our acts are virtuous. Thus, conscience, to Aristotle, becomes the judgment of the soul, the soul judging the contemplated acts and interposing will to see that these acts conform to the Divine. Further, according to Aristotle, virtue manifests in action at all times. Virtue cannot be apart from action. He means by this that every virtuous act must of necessity be held a compulsion or a restraint. According to this reasoning, an ethical or moral code which does not inspire us to *act* in accordance with it, is not truly virtuous. If it does not compel us to restrain certain conduct or compel us to do something, then it finds no response within us and is not a true code of virtue.

During the Middle Ages, rationalism, the resort to reason, was struggling to get a foothold against dogmatism and the obsolete traditions of the Church. During that period, however, the conception of the nature of conscience was further evolved by the philosopher *Abelard*. He was a courageous character, bringing contempt on himself by his opposition to the existing dogma. He postulated that good and evil do not consist of outward acts of ours. There is nothing which we do that, in and by itself, is intrinsically good or intrinsically evil. He further contended that good and evil are not found in any feelings which we have, or in sensations that cause us to exert our will, if such feelings or sensations are the result of

external things. In other words, there is nothing outside of us that produces a feeling of goodness within us or a feeling of evil within us. Good and evil, he contended, exist solely in our consent, in the resolve we have to act, in the ideals we have in mind.

To summarize, we may say that good and evil, according to Abelard, consist in the motive which we may have to do something. Therefore, good and evil could not be external things. There could be no fixed standards by which things are judged good or judged evil. Further, good cannot consist of just what is pleasurable, something which may be pleasing to us or from which others may derive pleasure. Conversely, just because something is not liked by us or others does not mean that it is intrinsically evil. The individual, therefore, must determine the good and evil of his conduct by his reason for doing something.

Conscience, states Abelard, is the inclination of the will of God in man. Conscience is God's inclination to act or compel us to certain kinds of action. Thus, the will of God, as conscience, causes man to assert his own will. Abelard said that, when man obeys conscience, he is obeying the will of God. When there is a conflict between conscience and mortal judgment, he contended, man must obey the dictates of conscience, because conscience is a Divine command.

There is an apparent element of weakness in the reasoning of Abelard. The Divine command—namely, conscience—is not alike in all men. Therefore, some men may be compelled by conscience to resist social law. Thus, they would become their own arbiters and anarchy would prevail. For example, reasoning and actual experience may show the need for certain things in society. If, on the other hand, an individual's conscience tells him that he must not do this and he accepts this as a Divine command and does as it dictates, and if everyone were to do the same, we would have social chaos.

(To be continued)



All that we are is the result of what we have thought.—DHAMMAPADA  
(The Book of the Great Law).







## SANCTUM MUSINGS

### YOUR EMOTIONS

By RODMAN R. CLAYSON, Grand Master

#### PART ONE



WEBSTER defines *emotion* as "a state of excited feeling of any kind, or, the excited action of some inward susceptibility or feeling." It is indicated by Webster that the fundamental basis of all emotion is feeling; that is, an emotion in itself is in no sense an intellectual process. We unconsciously recognize the truth of this by the manner in which we verbally express our emotions. For instance, it is perfectly natural as well as accurate to say, "I feel angry," "I feel sorry," "I feel happy," "I am glad," "I have a sense of fear," and so forth. We feel all of these various emotions. They translate themselves to our intelligence as *feeling*. We feel things whether we *will* to do so or not.

Our emotional natures act independent of our intelligence or reason. It is true that after an emotion has been excited, or set in motion, we may control it by the exercise of *will*, but the exciting cause is entirely involuntary. The emotion of sorrow, for instance, takes possession of our consciousness regardless of our intelligence, will, or desire. After it has come into active existence within our emotional nature, it is possible to apply to it the power of will and intelligence, and thus control it. In this manner we can either subject it to emo-

tional feeling or master it, in accordance with our desire.

It is a frequent occurrence in medical practice to find an individual in a state of hysteria as the result of an unrestrained or uncontrolled emotion. It may be the result of sorrow, anger, fear, or joy. It does not matter what the particular emotion may be—whether of a most exalting, or of a most negative nature. If the individual yields to its influence, it will ultimately control every faculty, capacity, and power within his being. On the other hand, we have seen men and women in the midst of deepest sorrow who, by the intelligent exercise of the power of *will*, pass through the trying ordeal with a self-control which commands our unlimited admiration and respect. In the latter case, the individual controls his emotions; in the former, he is controlled by them. In the final analysis, emotionalism is the result of intellectual passivity.

A point of importance to be observed and held in the mind is the fact that emotionalism should be subject to our self-control. If it is not subject to control it paralyzes the will. Inasmuch as the power of self-control is at the basis of our well-being, it is of serious importance to understand and appreciate the fact that in proportion as we are under the control of our emotional na-



tures at any given time, we are to that extent in an irresponsible state or condition.

Let us give some thought to religious emotionalism. Among some of the Christian churches it seems that ultra-emotionalism in religious work and service is inimical to the best interests of both the individual and the church. We refer to those churches that sustain a form of emotionalism in religious services specifically covered by the term *revivalism*. Some years ago the writer attended a revival service of the character referred to here. It was conducted by one of the most eloquent and enthusiastic revivalists in the country. From the results of his work it would appear that he possessed the ability to play at will upon the strings of emotional human nature. His stock of pathetic stories seemed inexhaustible, and the manner in which he employed them as fuel to warm the emotional sympathies of his listeners was both dramatic and artistic as well as highly interesting.

A mourners' bench was provided in the foreground where sin-sick souls were urged to go and kneel for prayer. Those who went were supposed to be under conviction. They constituted the specific storm center of interest and effort. The special purpose was to carry them to the point of conversion. This was the goal toward which all effort tended. A choir of sympathetic voices sang and chanted pathetic hymns, and all things combined to excite religious enthusiasm and emotional fervor. The revivalist preached, prayed, exhorted, and told stories. The choir sang. This continued with ever-increasing enthusiasm until the atmosphere itself seemed to vibrate with intense emotion. Gradu-

ally men and women began to give way to their feelings. One after another, they found their way to the mourners' bench where they knelt to pray and to regret their sins. In the midst of prayers, songs, exhortations, groans, and ecstatic shouts, they worked themselves into a state of emotional frenzy. When, through the effects of emotional subjectivity, an individual felt himself distinctly in touch with what he was

told was his Divinity, he sprang to his feet and proclaimed in ecstatic shouts that he was saved. In some instances the individual fell prostrate upon the floor.

### Another World

In the religious circles of some churches where revivalism is carried on, the belief is that under such emotional stress direct contact may be made with the spiritual realm of Heaven. Under the influence of this emotional excitement the adherents are said to have spiritual experiences. For the moment they feel that they are in an atmosphere of another world. This, to them, means *salvation*. All their effort has been to receive some sign which would be a token that their sins have been forgiven.

This touch with the spiritual world is, to them, the sign for which they have labored and suffered. They feel that it has but one meaning: It is the tangible and, therefore, unmistakable evidence of salvation; it can mean nothing else. And thus many are brought to conversion, and the revival is deemed a success. It is no wonder that these experiences are interpreted by individuals as direct communications from God.

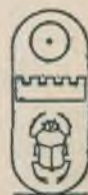
It is observed that unfortunately, perhaps, after the close of a revival season,



By Erwin W. E. Watermeyer  
M.A., F.R.C.

Director, AMOBC Technical Dept.

- Dr. S. Eddy, zoologist of the University of Minnesota, states that a fish will bite only when it is either hungry or angry.
- Prof. Laszlo Tisza, a Hungarian physicist presently engaged in research work at the Massachusetts Institute of Technology, has discovered that when helium gas is cooled to a temperature of 457 degrees below zero (Fahrenheit), it condenses into a fourth state of matter, which is neither liquid, solid, nor gas. In this special state, which is also called a "superfluid" or "quantum liquid" state, helium exhibits many strange properties, of which we enumerate just a few: If placed into a container, some of the fluid will climb up on the walls. It will also creep in between two pieces of optically ground glass which are tightly pressed together. In addition, the fluid is a better conductor of heat than any substance presently known.





even the most ardent religious enthusiasts begin to grow cold and lose their religious enthusiasm. Within a few weeks they are again in the same lethargic state as before. When the revivalist returns, he finds it necessary to begin all over again, for the people who come to the church tell him that they have not been able to feel again the power experienced in the midst of the revival service; that after the meeting closed they were no longer conscious of the wonderful thrill of the Divine Presence. It was to them just as if God had left when the minister departed.

Few, if any, of the participants in religious services understand that intense emotionalism produces paralysis of the *will* and a negative psychic condition. They only know that in the course of time, and with persistent effort, an emotional ecstasy can be promoted which, during its period of transcendency, puts them in touch with the Divine Presence. Every religious devotee who has come into conscious contact with the world of spiritual nature, regardless of sect, creed, or denomination, naturally endeavors to fit his experience with the peculiar tinge of his particular religious faith. To the extent that this is true, he is *not* in a position to understand or interpret accurately the meaning of his religious experience. Unless his spiritual experiences are of an unusually vivid and definite character, he is able without difficulty to interpret them so that they will conform to his preconceived ideas and religious belief.

An interesting and fruitful study of emotionalism is to be found in the Negro race. It is a fact known to science, and fully recognized by the world in general, that among all the different races the Negro represents the most emotional type. His life, habits, customs, and character all combine to express feeling. Nothing, perhaps, more peculiarly illustrates this characteristic of the race than the old-fashioned Negro revival. The participants throw themselves into the service with an emotional abandon which carries everything before it. Religion to them is very largely a matter of feeling. Even the music which best expresses their character and state of being has a sort of

swinging rhythm which acts as a powerful emotional excitant.

It is a matter of interest at this moment to note the characteristic difference between the Negro and the American Indian. The ruling characteristic of the Negro is that of the emotions; the ruling characteristic of the American Indian, on the other hand, is his indomitable *will*. The American Indian cultivates *will* with even greater care and persistence than the Negro cultivates *emotionalism*. The Indian's emotional nature is under the absolute control of his will. As might be expected, he finds it more difficult than does the Negro to produce in himself that condition of subjectivity necessary to reach the plane of psychic experience. His religious dance is a verification of this fact. He usually prepares for it with fasting and solitude. He proceeds to the task deliberately and methodically. He begins with slow and measured tread, and for hours, often days, without ceasing, goes on and on with an ever-ascending scale of enthusiasm until, at last, his physical nature is completely exhausted and he finds himself in touch with a higher spiritual nature. In this state he feels that he is in contact with the great braves of the tribe who have gone to the Happy Hunting Ground. To him it is a spiritual reunion.

#### ***Guidance and Understanding***

Music can be used as a means of controlling and guiding our emotions. The Music Director for the Cleveland, Ohio, Public Schools recently said that music is a basic part of living, for it touches all corners of life, and contributes much to personal happiness. Philosopher Spinoza said that the making of happiness should be the goal of all conduct. He defines happiness very simply as the presence of pleasure and the absence of pain. Pleasure is man's transition from a lower to a greater state of perfection. Joy consists of this, and one's power is increased, according to Spinoza. Pain is a transition from a greater state of perfection to a lesser. He said that pleasure is not perfection itself. All passions are passages; all emotions are motions toward or from completeness and power. Spinoza said that through emotion he understood the modifications of the body, by which the



power of action in the body is increased or diminished, heeded or restrained, and at the same time had the realization of these modifications. A passion or an emotion is bad or good not in itself, but only as it decreases or enhances our feeling and mental well-being.

According to the science of psychology, the great diversity of emotional quality seems intimately tied with the diversity of physiological changes and of psychological situations. An emotion is a very general phenomenon in the sense that it seems to be diffused throughout the body and connected with every aspect of behavior. The common popular belief, as expressed in our language, has always been that the emotions produce bodily changes and that these changes are the expressions of the emotions. This was also the view of the early experimental psychologists. Then the American psychologist, William James, and the Dane, Carl Lange, reversed the relation. They suggested, independently of each other, that the bodily changes send afferent impulses to the brain, giving rise to the perception of the bodily changes in the form of the emotions. In this theory, according to James, the bodily changes flow directly upon the perception of the exciting fact, and our feeling of the same changes, as they occur, is emotion. The hypothesis to be defended from this order is that one mental state is not immediately induced by the other, that the bodily manifestations must first be interposed, and that the more rational statement is: we feel sorry because we cry, angry because we strike, afraid be-

cause we tremble, and not that we cry, strike, or tremble because we are sorry, angry, or fearful, as the case may be. To the behaviorists, the bodily changes are the emotions. The subjective processes have dropped out of the picture for them. And, finally, there is the view held by psychologists that the bodily and emotional changes run a parallel course side by side.

The point of view of Muenzinger is that the perception of the dynamic relationships of the situation and the subject's attitude toward these relations produces nervous discharges culminating either in the awareness of excitement or depression, referred to as emotion, or in some of those psychological changes which are listed above. In the subsequent course of emotional changes the feelings occasioned by the physiological changes add additional characteristics to the subjective emotional qualities. All emotions seem to fall into two groups. One of these groups is characterized by *tenseness* which may grow into excitement, anger, courage, fear, confusion; the other group is characterized by *relaxation* which may grow into depression, sorrow, remorse, satisfaction. Either tenseness-excitement, or relaxation-depression, is always found in any emotion. The contrasting operations of the two main divisions of the autonomic nervous system—the sympathetic and the parasympathetic—seem to provide a neurological basis for these two fundamental groups of emotions.

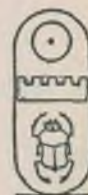
(To be continued)



### OUR APPRECIATION

We know that AMORC members and friends will understand that were it possible we would prefer and enjoy writing personal notes in answer to the numerous cards and other forms of greeting received as kind remembrances during the holidays. However, the officers of the Supreme and the Grand Lodge, as well as the various department heads of the Order, are pleased to have this opportunity to say collectively that the service of AMORC, reaching all over the world, will be even more meaningful for our having had these special individual contacts.

AMORC OFFICERS AND STAFF





# The Reader's Notebook

By

JOEL DISHER, F.R.C.

Literary Research

Department



Opinions expressed are the writer's own. In no way are they to be understood as AMORC's endorsement or recommendation of books quoted or mentioned; nor do they constitute an official judgment.



READING," wrote F. W. Goudy, the type designer, "is a process of thinking, a specialized mode of thinking through the eyes." That may explain the appeal which books have for so many: They offer a "specialized mode" of thinking. Certain it is that books often stir the most lethargic of readers to serious consideration. Some naturally do more in this line than others, for many books engender emotionalism rather than thought. This is most likely where the subject matter is controversial.

I was encouraged to much thinking recently by the November *Rosicrucian Digest* article, "Personality Disturbances," by Floyd Covington—mainly along two lines: Personal prejudice and racial discrimination. Both are symptomatic of maladjustment. The individual allows certain likes and dislikes to lodge in his thought, and in time they crystallize into attitudes which he accepts with little attempt to understand and none to dislodge.

Many of our prejudices, infantile and immature as they are, are harmless and mild enough; they cause only a smile from others and add perhaps a flavor to our personalities that would otherwise be wanting. A friend of mine once had an extreme preference for red—red books especially. She kept a red book

with her constantly whenever she was threatened with rheumatism. It was both a protection and a curative agent, she maintained. This, of course, was merely an idiosyncrasy.

On the other hand, there have been individuals whose eccentricity went further. They refused to eat certain foods and maintained a violent dislike for them—without having ever tasted them. Such a fixation is more serious, for it must inevitably extend itself to color the individual's response to everything. Out of such things, superstitions, prejudices, and phobias grow. Unchecked, they become barriers to reasonableness and normality.

Mental institutions are filled with those whose thinking has become tangled to the point of inability to deal rationally with things in the objective world simply because some quirk or fear has so rooted itself in the subjective consciousness that it acts as an obstacle to wholesome thought processes. In most cases, such a condition need not have arisen; and, with patient and sympathetic care under a competent specialist in mental ailments, it can be cured.

There has been much glib writing on the subject of psychiatry, and all kinds of extravagances have been advanced in its name; none the less, it remains a fact that sanity can be restored once the faculty of judgment and discrimination between the objective and subject-

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tive sides of one's nature is balanced. As Mr. Covington in his article indicates, however, almost everything depends upon the individual's own effort to bypass his mental block sufficiently to regain his lost perspective.

I have just read a book—Harold Main's *If A Man Be Mad*, Doubleday, 1947—which is a courageous record of the author's struggle with this problem. It is a book not at all pleasant in the reading, yet encouraging in the evidence it presents of the power that lies in the human will once it is rightly controlled and directed. It is an excellent study in mental dissection. Mr. Main's probing of his mental processes is both clinical and expert. Rosicrucians having passed the point in their studies where the two minds of man are considered will find Mr. Main's experience splendid supplementary material for their study of insanity. Yet Mr. Main was not insane; extreme alcoholism had brought him to the borderline. He doubted his own sanity; hallucinations and interior voices could easily have destroyed his differentiation between the objective and subjective worlds had not his desire to help himself been great and his self-analysis tenacious and determined.

Help such as he needed was not to be had either in private or governmental institutions; that is the disheartening note in his account. In spite of what the public is told, methods of treatment still seem criminally inadequate; and there is a frightening gap between what the layman understands psychiatric institutional care to be and what it actually is. The book constitutes an indictment of present professional efforts notwithstanding the author's emphasis on his own fight to free himself from the tentacles of parietic and obsessional thinking.

Perhaps the most alarming statement in the book is that in which he writes:

"Thousands of worth-while lives are at this moment being destroyed by punishments that should be as obsolete as debtor's prisons." There is another, equally challenging in its implications: "A man is bound to feel a little insane when he looks straight at things in order to see them, in a world which most often sees things by looking away from them." That suggests a general insanity, brought on by wholesale refusal to examine the bases of thought, an insanity that numbers among its victims hundreds and thousands of hopelessly biased and phobia-ridden individuals who otherwise would be balanced men and women.

This is, indeed, serious beyond present realization: When men and women inherit without question viewpoints and standards of thought and conduct that are illogical, unjust, and downright indefensible, the civilization which they represent becomes afflicted. Sick notions are no longer individual maladies; they are a plague that is universal and endemic.

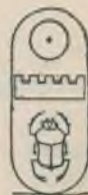
I have recently read three books, two new and one old, dealing with this universal mental illness. They, too, constitute an indictment, an indictment of the idea of racial superiority. These books are James Weldon Johnson's *The Autobiography of an Ex-Coloured Man* (first published by Alfred A. Knopf in 1912 and now reissued by The New American Library in its Pelican Mentor series); Ridgely Torrence's *The Story of John Hope* (Macmillan); and Walter White's *A Man Called White* (Viking Press).

Such books provide the means whereby the reader may inform himself of the nature and extent of the plague of race prejudice as well as measure himself and his prejudices at the race level. Certainly they will provide the "specialized mode" of thinking that may help him to a better solution of the situation.

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Ulm (on the Danube) was noted for its mathematicians, including Faulhaber (a reputed Rosicrucian), whom Descartes most probably met there. His stay near Ulm was chiefly remarkable for a certain illumination and certain dreams which he experienced there.

—*Encyclopedia Britannica*







BEFORE you know it, the R.C.U. will open for its 1949 session. Have you done anything about your matriculation? The other day an R.C.U. booklet of ten years ago turned up and a picture of the class of 1939. There were sixty-eight altogether. Among those present were Allie Baldwin, Cora A. Birk, Claude Cross, Christine Heiss, Laura James, Gladys Lewis, Louise Moser, Ralph Randall, Peter Stretz, William Vroomen and A. Wallace. Extracurricular activity: two marriages. Nice mark for 1949.

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The Friday evening classes on the general subject of "Science and the Rosicrucian" have been proving immensely popular, some seventy-five or eighty members being enrolled. Frater Erwin Watermeyer of the Technical Department is giving the series.

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About thirty friends of the Emperor drove to San Francisco on the last Friday in October to see him and his party off on an official mission to the Far East. Official photographers of the Pan American Airlines took pictures. According to latest reports here, the trip has been without untoward incidents, in spite of difficult traveling conditions, and is proceeding on schedule.

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The new temple is going up rapidly. For confirmation of this fact see recent picture of its progress reproduced elsewhere in this issue. Like the Rosicrucian Research Library, it will face Randol Street.

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For her first book review of the year, Soror Edla Wahlin, librarian of the

Rosicrucian Research Library, chose *The Ancient Maya* by Sylvanus G. Morley. The Mayas of Central America and Mexico have a history of some twelve centuries and exhibit traces of a culture surpassing any found on the North American continent. The book reviewed, thoroughly and fascinatingly, covered all phases of Mayan life; a large group was present to hear it discussed.

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Membership correspondence again supplies some interesting comments:

This past month has been exciting: It has brought home to me the fact that the Order appeals to a wide range of diversely qualified individuals. I remembered something a friend said: "People are like boats. Some stay in shallow water and never lose sight of their own shore line. Others are like ocean-going steamers which head for far off places." I have met both varieties in the Order.—L.W.D.

\* \* \*

A European member acquainted with continental Rosicrucian procedure writes: "Your whole system of teaching, the procedure of the study, the interpretation of the matter, the inner psychological manners, and the steps of the progressive advances are magnificent and splendid. I myself, as educator and psychologist, can assure you that you are on the right way.

In our European Rosicrucian branches we use in monograph form a more concise and more abundant material, but we know that your system is the most appropriate for English speaking members."—F.K.

\* \* \*

"This is a New Year's résumé of subjects neglected in earlier reports. The exercise on eliminating the ego, espe-

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cially as it concerns the use of the first person pronoun, has been amusing and valuable. The capital 'I' on my typewriter is still red-hot. Next, the question of my owning material things: From this viewpoint, Kreisler's violin is common property when he plays to an understanding audience, so is Kreisler himself for that matter." (Any AMORC member puzzled by the comment here should refer to Monograph Two of the Second Neophyte Degree.) —F.M.D.

\* \* \*

A Third Degree Temple student sends some thoughts about time: "An alligator has what we call a long life span, most of it inactive. A dog has a shorter life span but a far more active one than the alligator. Which really lives the longest? When I was quite young, I was told that the time of darkness equaled the time of daylight. This was one of my greatest surprises, for I thought that it was scarcely more than an hour when I went to bed until I awakened in the morning."

"I have a cocker spaniel ten months old. For a dog he has a development equivalent to that shown by an eighteen-year-old boy, but has he really lived eighteen years according to our realization of time? Time, I am beginning to see, is a very relative term."—B.J.S.

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The Toronto, Ontario Chapter Bulletin for November begins a series of brief sketches of its Chapter Officers. This is likely to prove both interesting and helpful.

A recent bulletin of Thutmose Lodge, St. Louis, Missouri, carried a diagrammatic explanation of the difference between a scientist, a philosopher, and a mystic. This is headed as being a lesson in triangulation. We quote it for your consideration:

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"A scientist wants to know the *what* and *why*; the philosopher, the *why* and *how*. The mystic knows the *why* and *how* but wants to know the *what* and *when* and above all the purpose."

From the Bulletin of the H. Spencer Lewis Chapter, Newark, New Jersey, we cull the following from its "Magnetic Sparks." "Have you examined your attitude lately? Can you take a mental ribbing without losing your poise? If you can't, then something is wrong. Get busy. Keep cool. Every person is different. If one man's opinion disagrees with yours, there is no reason to get 'hot' or to 'freeze up' about it. Try to enjoy his different viewpoint."

\* \* \*

A recent issue of the Bulletin of Vancouver Lodge, Vancouver, British Columbia, carried a quotation from Elbert Hubbard which is worth a thought: "Men who do nothing and say nothing are never ridiculous. Those who hope much, believe much, and love much make mistakes."

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And, this timely advice from the Thomas Jefferson Chapter Bulletin of Washington, D.C. matches the above. "If you must kill time, try working it to death."

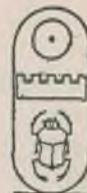
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Although it was rather late in coming to hand, Frater and Soror Livingston gave a splendid résumé of the 1948 convention in San Jose, in the *Rocky Mountain Rosicrucian*—The Bulletin of the Denver Chapter.

(If Lodges and Chapters seek publicity through Temple Echoes, they should see that that Department receives the Bulletin regularly.) It is not too early to be planning to attend another convention.

## FIRST DEGREE INITIATION

The Michael Maier Lodge, Wintonia Hotel, 1431 Minor, Seattle, Washington, will confer the First Degree Initiation on qualified members, on Sunday, January 16, at 3:00 p.m. (Telephone: Main 6640—Extension K).







## Why Affirmations Fail to Bring Results

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

(From *The Mystic Triangle*, July, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



ACCORDING to common practice in the popular schools of applied psychology, "affirmations" are potent little formulae that simply do, or undo, many things.

The idea is not new. Eve affirmed that the apple *was* good, probably to ease her own conscience, even as many do today; and Shakespeare speaks of one who affirmed his innocence so often he was doubted by those who heard him, even as some do today.

The principle involved is complex; in fact, it has become a very real complex with many persons. That a self-made decision, repeated with a positive tone of voice and an *assumed* finality, as though it were a fiat, should provoke a physical condition, is but one side of the complex.

The other side is that the affirmation is often so *untrue*, unsound, or unfounded, that the maker of the affirmation *must assume* that it is true in order to deceive his own consciousness!

As in many modern methods of *simplified* mysticism or psychology, prepared for the unreasoning and superficial students, unsoundness of system or principle causes not only failure in the various tests of the methods, but

brings ridicule to the whole metaphysical movement in America.

There is one principle in psychology which very aptly applies in the examination of modern methods of "affirming." This law, briefly stated, is: "A suggestion, to be effective, must establish conviction through confirmation of the fact."

In other words, if one seeks to produce or excite any causation by means of a suggestion to the mind of the self, the suggestion must be convincingly given and accepted through such analysis as the normal mind practices.

You will note that reference is made here to analysis or processes of analysis which the normal mind practices as a matter of habit. The normal mind was given the ability to analyze as a safeguard against external (and internal) deception.

The normal mind! The fanatical mind, the mind of the over-enthusiast and the extremist, like unto the mind of the fool, the idiot and the atheist, does not analyze. For them, this article is worthless. They will not see the point I am making; hence, I will not have to apologize for putting them all in the same class.

How, then, can one who is physically suffering and mentally agonizing from an aching tooth (with a real, definite,



concrete causation resident in the locality of the tooth, not solely in the mind) walk about a room, with head held high and affirm: "I have no toothache! I am NOT suffering from a tooth! I have NO pain!"?

Does the making of such affirmations for just a minute, end the pain for hours? No! for we find that for hours the sufferer walks about attempting to divert attention, but resorting always to the same affirmation until finally it is changed slightly, with fond hope that it *may* become true, to: "My pain is leaving me; the ache is going away!" This, after having affirmed that there was no pain.

I do not mean to say that pain has no connection with the mind or that, inversely, there is no relation between mind and pain. Nor do I mean to intimate that mind can have no effect upon pain. But I do mean to say that affirmations which are based upon the unsound principle of deception and denial are ineffective.

Let us examine the mental and brain process that is involved in the case we have been citing. We can start with a fact, not an assumption: there is pain in or near a certain tooth. We can add to this a very logical and sane deduction, *also a fact*, that in or near that tooth there is a physical condition that is abnormal, *an unsoundness*. Mind is causing the pain in one sense, but solely for the purpose of telling us, impressing upon us, the fact that a wrong physical condition exists which should be corrected. Mind needs no instruction from our outer selves as to when she should cease giving the impression or signal of pain. She knows well enough when to stop tormenting the brain with that impression. She will automatically and *gladly* do so, when the abnormal physical condition is changed.

With these facts in your mind, think of what is actually going on in the consciousness of the person thus suffering but attempting to use affirmations to end the pain, or "cure"(!) the toothache. Really, if we consider the mind and its consciousness as *one* "self" within that person's body, and the brain and its beliefs and faith in such systems as *another* "self," we may picture the whole matter as a dialogue, the two selves speaking as follows:

Mind: I cry pain! Something is sadly wrong in a tooth. It needs immediate attention. HELP!

Brain: There goes that mind of mine trying to create pain for me. Let me see, my school lesson and John Jones' special book says on page ten I should deny that pain, and affirm *I have no pain*.

Mind: Help! Help!

Brain: Ah, here is the formula: "I have no pain! I am God's child, and in one of *His likeness* there can be no pain!"

Mind: God did make you in His likeness but you have neglected a component part of that likeness and permitted your teeth to become faulty and it, as part of the whole, is no longer in God's likeness.

Brain: Again I affirm. I have no pain! Pain cannot exist but in mortal thought, and I am Divine!

Mind: Help! Your tooth *is mortal*, and it *is a mortal condition* that you have and it needs *mortal attention* right now. Do not deceive yourself!

Brain: My pain is gradually leaving me; it is much better than it was!

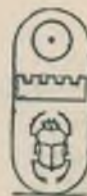
Mind: You know it is not, that is why you are holding your hands against your face and walking about the room as though you were insane. Get some help for the tooth!

Brain: I must be more positive in my affirmations; Pain *you do not exist!*

Mind: You are telling an untruth, else you would not need to make so positive an affirmation. Help, help for the tooth, not the mind!

And so the dialogue goes on for an hour, until, finally, the mind says plainly to the brain: "If your *first* affirmation, made an hour ago, had the *slightest essence of truth in it*, why are you still making affirmations? You believed you were being made a *slave to pain* and that you would free yourself from such mortal slavery by asserting your Divine Perfection. But, see now! For one hour *you have been a slave*, not to pain, but to a system of affirmations, to a system of error, to a *scheme of deception*. It has whipped you into delay—procrastination. It has held you in fetters to a mortal belief. It has robbed you of your reasoning. It has deafened you to the 'Still Small Voice' that God

(Continued on Page 473)







## The Mystical Meaning of Amen

By SRI RAMATHERIO

(From *The Mystic Triangle*, October, 1925)



THE USE of the strange word AMEN in Christian doctrines and literature has often attracted the attention of mystics and caused much speculation among students of occult literature. And when one notes that in the Christian Bible (Rev. 3:14), the Master Jesus is referred to as "*the AMEN*," the origin, author, prince and ruler of all creatures in heaven and earth—as one interpreter puts it—one realizes that there is a deeper significance to the word than is apparent from its general use, or misuse.

The word AMEN, in one form or another, is very old. It is a vital, living word, because it is an expression of certain vowel sounds and vibrations that are fundamental to life and power. Like many other words used by the ancients with understanding and full realization of their proper use, it was adopted by successive religious movements and finally lost in the collection of mere terms. Perhaps no other mystical word is used so often in the Christian religion in a purely *ritualistic* sense and with so little appreciation of its origin, intent, purpose, and possibilities.

Regardless of the method one uses, after months of research and analysis of the word, one comes face to face with the indisputable fact that the word AMEN in every ancient language is a contraction of the very old and mystical word, AUMEN. Learning this fact the investigator and student alike are relieved. It makes the further analysis of the word easy and interesting. It gives us a pristine thought and pure idea from which to start.

By dividing the word into its two syllables, we arrive at the elementary principles.

In the ancient Sanscrit language, the language from which all languages of the Aryan race were derived, the word AUM was not only a sacred word, but a most significant one. It was intoned reverently in all holy convocations, and its strange sound was used over and over to cause certain vibratory effects which the initiates of the higher grades of our Rosicrucian teachings will readily recognize.

The A was given the number 1 by the ancients and the letter itself means SHIVA, the Father, the Preserver, the Creator—the number and principle from which all things are derived. Its sound is broad, like ah or as a in ART, and its music note is A natural.

The letter U was given the number 3 (in the same number system presented by Pythagoras) and meant the triune expression of form—the body, soul, and mind in one—the living Son. Its sound is, fortunately, difficult to present in words in *print*, and is only conveyed to the mind of another by the careful, guarded, demonstration of a Master.

The letter M was given the number 4, the square, and meant the Spirit (Brahma). Its sound is also peculiar and is made by bringing the lips closely together, retracting the breath and expelling air through the left nostril more strongly than through the right one. (Bear in mind that the proper use of sound includes control of the use of the two nostrils independent of each other. The uninitiated may not know it, but all of us breathe differently through the nostrils according to our physical, psychic, and mental conditions, and according to the influences of the planets upon our psychic bodies.)

By adding the three letters together, then, we have AUM. The meaning of this trinity is *Father, Son, and Spirit*



(or Holy Breath, or Ghost). Here we find at once the origin of the Sacred Trinity as later adopted. The student will profit much by turning to the subject of "The Trinity" in any large encyclopedia and reading in the lines and between them the meaning of this ancient doctrine. . . .

The latter part of the word, EN, has the same relation to the whole word as the usual suffix added to a root word to give a final shade of meaning. Many attempts have been made to give the letters EN a mystical meaning, but speculation too largely entered into such attempts.

Finally, when the word AUM-EN or AMEN (AHMEN) is properly spoken it has a certain relationship with the preceding musical sounds (in which case it is used as a cadence or close, as a chord of the Dominant 7th followed by the triad on the tonic); or it is given two definite musical notes of its own.

The effect of the word, therefore, in

conjunction with proper breathing, is to fix or stabilize certain vibrations previously aroused in the surrounding ether and to bring about a Cosmic Manifestation.

In this sense it is as though one suddenly checked the revolving discs of a machine containing colored segments, and whatever design was thus presented at the stopping of the discs remained fixed.

Hence the word *Amen* was used in a slightly corrupted form to express one's thought of "It shall be thus!" or "May it so be!" Properly used it contains no suggestion of plea or hope, or even a command. It is simply—and mightily—a decree containing an inherent power to *manifest the decree*.

How greatly a word of power has come to be misused through formality and ignorance of its origin! But, is this not true of many mystical words? And are we not, as students of AMORC, rapidly discovering our errors?

## WHY AFFIRMATIONS FAIL TO BRING RESULTS

(Continued from Page 471)

has put into each being, the very consciousness of God, which warns us when there is an error in our physical system, an abnormal state requiring immediate attention. You have added one hour more to the time of your suffering by having delayed one hour in starting the right method to end the pain. Go to a dentist now!"

Is this farfetched? And does this apply only to those who use affirmations for toothaches or even pains in general? Sad to say, but the case cited is not the most serious or important. Thousands of persons have walked about for days with very serious conditions, even critical states, that should have been attended to at once. More serious and often permanent conditions have resulted from actual neglect, while an unsound system of psychology was being practiced.

This is not a plea in behalf of dentists, medical men, or any system of therapeutics. But it is a plea for soundness in reasoning. It is entirely practical and good mysticism, as well as excellent psychology, to follow the Biblical injunction to cast the mote of thine eye, or have someone else who is more

proficient, do it for you. It is sensible and in no way inconsistent with the principles of psychology, or the functionings of the mind, to wash the flesh of the body when it becomes contaminated with foreign matter: and regardless of the fact that we are made in God's likeness, dirt and other elements, foreign to the human organization, will besmirch this perfect creation of ours.

When foreign matter gets *into* the physical body we pluck it out, as when we remove a splinter from the finger or a nail from the foot. A decaying process in a tooth or in the flesh, a disease germ, and a bullet from a gun, are foreign things and should be removed. As I have said, that is good common sense, good mysticism, and excellent psychology. It is consistent with the sane teachings of the AMORC, I am happy to say.

But, have affirmations no place in our scheme of life, and is there no efficacy in their use?

That is a different matter. Without any doubt affirmations can be used with excellent results, when based upon truth and sane reasoning. When one is suffering from pain, it is well indeed to





make affirmations, but in this form: "Pain is a signal, and I hear the signal. Pain is not a condition, but a sign of a condition. I will remove the condition that causes pain. I will not needlessly suffer, for neither God nor mind intended nor wants man to suffer. Therefore I shall end the pain by removing the cause. Do not concern yourself any longer, blessed advisor of my welfare: I go thither at once to seek capable assistance in removing the cause of pain. Then, pain shall no longer annoy my peace of being."

If more positive affirmations are believed necessary, then one may use this form:

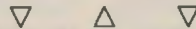
"I am a perfect being in intent and purpose, but I am weak in living to the ideal. I have erred in some way and my consciousness warns me of my error. There is within me every means for the immediate restoration to health of my body, if I give such natural means the freedom from interference

and the assistance they need now in a complex situation. Therefore, to assist nature and to give her forces freedom to operate, I will undo that which I have done and which I should not have done, I will correct the error of my ways, I will remove, or have removed, that which interferes with nature's laws within my body, and permit my perfect being to manifest itself and make me whole, clean, right, and happy. For Health, Happiness, Strength, and Peace are my Divine Birthrights!"

Such a frank affirmation of the facts will tend to make you conscious of your duty to your body, your obligations to nature and your sane path of action.

Thy faith may make thee whole, but that faith must be based upon a correct understanding of the true conditions, and it must include, and not exclude, faith in all the immutable laws of nature.

That is the faith, and that only, which will enable us to move mountains.



## THE OTHER SIDE OF THE ARGUMENT

(From *The Mystic Triangle*, November, 1925)

First of all, let us agree as to what constitutes an affirmation. In ordinary parlance it means a positive declaration or statement. In metaphysical work, however, there is one other condition necessary; it must be a declaration of truth made with understanding and conviction!

Do you note the important difference between an ordinary affirmation and a metaphysical one? One may consistently affirm that one is healthy and well, just because one is unconscious of any physical defect or weakness in the body, but metaphysically, one would not make such an affirmation unless it were absolutely true.

But, affirmations have their place and potency in the scheme of things.

If one is not wholly well, one may properly use affirmations to direct the natural healing powers of the mind and body. The use of affirmations in this way, requires a knowledge of the principles involved. The mind in man is a dynamic, creative, constructive power, unquestionably. But it is also a *directive* power; and it is this latter fact that

makes it possible to use the mind for healing purposes.

Every hour of the day and night the mind in man—not the brain!—regulates reconstructive and healing processes in the human body. It is fortunate, indeed, for man's peace and rest that he is not keenly aware of every little, though important, abnormal condition that arises in his body every day. The improperly mixed foods, contaminated elements, impure water, undesirable essences, overstrained functions, injured areas, underexercised muscles, organs, and plexuses—all these cause continuous work and reconstruction on the part of that function of mind which strives against great odds to keep the human machine at a standard of at least fifty percent normal.

It is only when the strain, the injury or abnormal condition, is greater than usual that we sense it and know that we should assist nature.

Just as the mind directs power through the brain to various muscles in order to move a limb, a hand, the tongue, or an eye, so the mind can



direct tremendous power at certain times for the purpose of focalizing the natural recreative and curative powers resident in man.

The purpose of affirmations, therefore, should be to assist the mind in this regard. If a thought of any kind occupies the conscious attention of the brain, no other thought can have dominance there. But one thought can inhibit the brain at a time.

If the thought of pain and suffering dominates the brain and prevents communion with the mind, we are unable to direct the mind's powers to healing. Therefore affirmations may be used to clear the brain and objective consciousness of other dominating thoughts. But we must remember that such affirmations should be true, not mere false or untrue declarations intended to deceive our minds.

The proper affirmations to use to restore health or to ease suffering are as follows:

*I am a living image of God!  
I am a soul as well as a body!  
I have in my being healing powers!  
I am essentially Divine and perfect!  
My mind is the consciousness of God!  
The love and healing power of God  
are in me!  
I shall be well!  
I direct my mind to ease my body!  
I have no Divine weakness!  
The power to heal and cure is mine!  
God's goodness pours through my  
being!  
I am a being of goodness!*

And, in addition to the use of these affirmations, see to it that the *physical cause* of the *physical condition* is attended to. If you have violated a law of nature, she demands that the condition be changed, if it is continuing. Give the natural forces every opportunity to heal by removing, or *having removed*, any obstacle to such action. This is the sane Rosicrucian way presented by AMORC.



## Attitudes and Aptitudes

By HARRY C. MELROY, F.R.C.



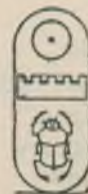
ADVENTURE can be found in big business. The thrill of achievement can be had on whatever level the job is found. Big business is a living organism made up of many complex organisms. It has character and personality just as individuals do. Its brain centers are the minds which direct and guide it. Its nerve centers are the specialized groups which vitalize its operations. Moods and emotions sweep through it. Ideas and thoughts take form and become part of it. A *quality* individual will bring about a quality result *now* as *always*, and his leadership is measured by the depth of that quality factor.

The employee willing to sacrifice for the general good, who has faith in the ultimate success of an enterprise and who is loyal and devoted to its best interests, is "the great equalizer" who inspires his fellow workers to resolve

the difficulties as they arise. It is his attitude that counts and produces the profound effect.

When a man becomes an employee of a company, he offers his time, presence, and a certain amount of muscular movement, coordinated by electrical nerve impulses—in fact, he offers a highly complicated and marvelous machine. This is all necessary but that in itself will not make him the respected, healthy, and successful member of society which is needed today. He must also offer enthusiasm, initiative, loyalty, honesty, and love of a job well done. Call it the success attitude!

I have watched hundreds of workers, from the simple to the high skills, physical or mental, and have studied case histories of the successes and failures of a great many people. Those who know of their natural aptitudes and make the best use of them have the finest and highest attitudes toward their job, their country, and life in all its many ramifications. The important question then





is not, "What am I doing?" but "Why am I doing it?"

#### **Take an Example**

John was a good clerk. He processed the average amount of paper work, handled the usual telephone inquiries, and kept a small ledger. But as time went on, his relations with his co-workers deteriorated. He complained more, became more and more critical of his job, his company and his fellow workers. He was annoying and bothersome, talked only of the unattractive phases of his work, the daily routine, the monotony, the "cog-in-a-machine" which he had become. His attitude became a real problem.

The Division Head sensed this, and made the suggestion that by using a Kardex system instead of a ledger, his work could be improved and simplified. The idea appealed, and John went to work on a new method. The more he worked on it, the more it intrigued him. He investigated available systems, talked to other departments, and finally came up with a plan that greatly improved not only the records of his own department, but those of other departments as well.

In the process, he discovered that he had a natural flair for designing forms; that in discussions with other department heads he was convincing; that he had a knack for orderly and logical thinking. A sense of well-being and happiness swept over him. He took up office methods and procedure, and became head of his own department to simplify and standardize office practice throughout the business. His work now was a standard for others. His conversation became interesting; office prob-

lems, a challenge. His solutions helped not only him but everyone, and he thereby contributed to the overall efficiency of the company.

His working conditions had not changed, his pay had not changed, the company policies had not changed, and yet everyone noticed that John had changed. So later, his salary and job did change—which was natural enough. John realized that his promotion had come not with the salary increase but when he began to use more of his natural aptitudes.

Now, when anyone asks him why he works, he replies, "This is my work and I like it." Before, his answer had always been, "Well, I have to earn a living, don't I?" Merely aptitudes and attitudes, but what a world of difference they made: John's short-term decisions were now based on long-term policies. He was happier, and there was continuity of purpose and effort.

Attitude is equally important on the part of the company. Executives know that. Changes are taking place. Policies affecting the physical welfare of employees have been improved tremendously. Today the company recognizes that its regard for the mental and even spiritual welfare of the employee is more important than ever. Fortunately is the organization that can give its employees that certainty, that inner satisfaction, that understanding that their jobs are important to the company's welfare, and that their dignity as human beings is respected and upheld. Such things encourage the "success attitude" in the employee and challenge him to do better than his best when the need arises.

#### **MIDWESTERN RALLY**

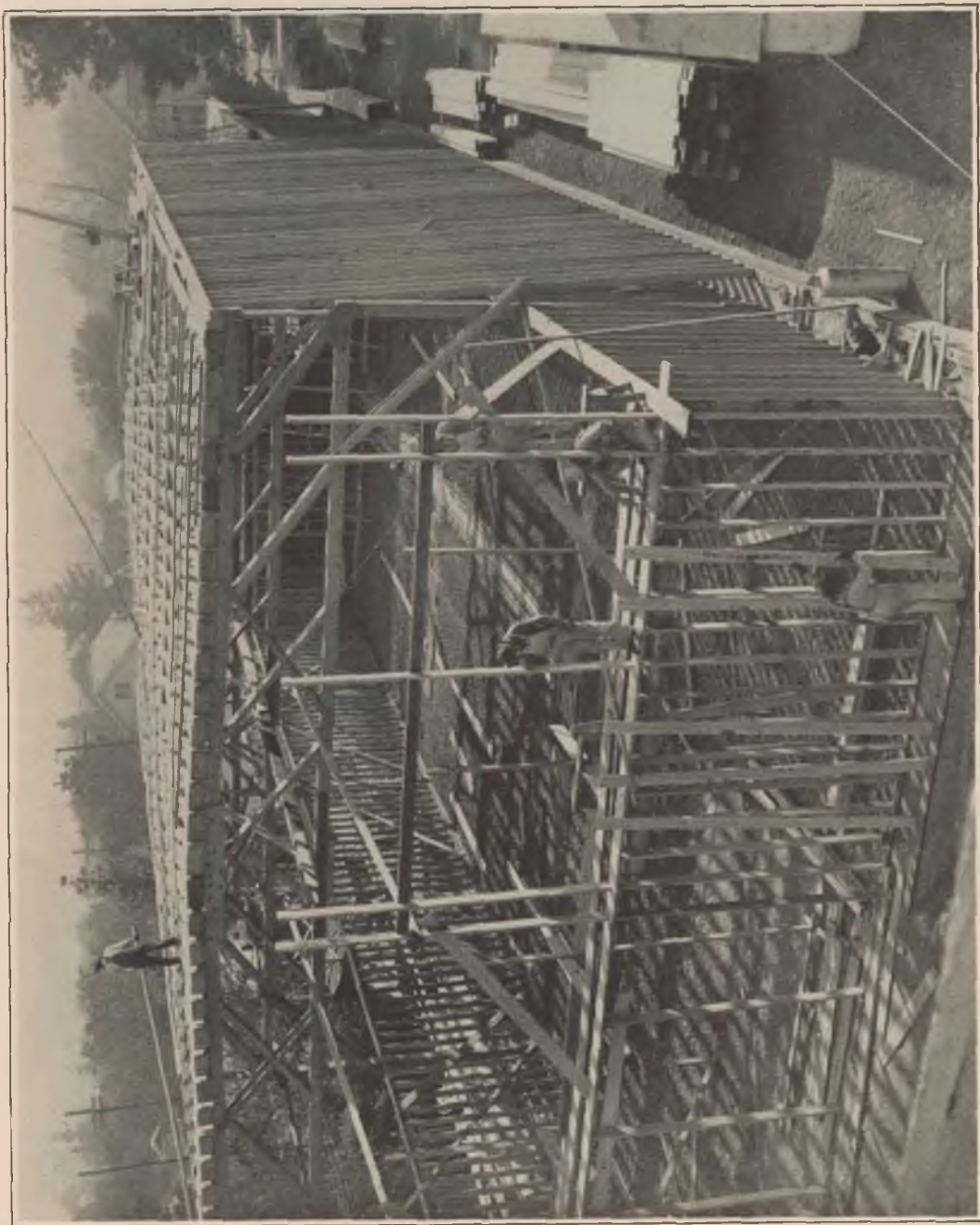
The Nefertiti Lodge of Chicago will hold its eighth annual Midwestern rally on February 11, 12, and 13, 1949. The address is: 2539 N. Kedzie Avenue, at Logan Square.

An interesting and instructive program has been arranged with guest speakers, experiments, and demonstrations. All members of AMORC are cordially invited to attend this rally. A Ninth Degree Initiation will be performed for those who have attained that point in their work. A banquet with an evening of social pleasure should help everyone get acquainted.

Registration will be \$2.00, fee for the initiation \$1.00, and the banquet \$3.00. Please make banquet reservations in advance.

For further particulars or hotel reservations write to the secretary, Miss Eileen Shirey, at the above address.





#### TEMPLE PROGRESS

The construction of the new Supreme Temple in Rosicrucian Park is now a reality. The time of completion of the Temple will be announced at a later date. The Temple has been made possible through generous contributions of members throughout this jurisdiction.



# Faiths of the World



WHY IS THE ANCIENT EAST the "cradle of man's spiritual interests"? Not only does the light of day arise in the East, but there also occurred the awakening of man's interest in his inner self. Before the inception of Westward moving Judaism and Christianity, other great religions flourished in the Mystic East—Buddhism, Confucianism, Zoroastrianism, and others. Are these latter systems really pagan, superstitious faiths of darkness? Or, have they noble elements about them which we may also venerate?

This vitally important subject is discussed from a simple direct-from-the-shoulder point of view in the series of discourses called *Faiths of the World*. There are nine discourses on this enthralling subject of comparative religions. Two a month will be sent you for only 75 cents a month. You can subscribe for one or for as many months as you please, until the course is completed. Do not fail to get this real enjoyment and pleasure for a nominal sum. Be sure to ask for: *Course No. 3, The Faiths of the World*.



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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 Jurisdiction of North, Central, and South America, Australasia, and Africa  
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.

#### CALIFORNIA

##### Long Beach:

Abdiel Chapter, 2455 Atlantic Ave. Rex B. Barr, Master; Ethyl I. Romans, Sec. Sessions every Fri., 8 p.m.

##### Los Angeles:\*

Hermes Lodge, 148 N. Gramercy Place., Tel. GLadstone 1230. Ben F. Gename, Master; Myrle Newman, Sec. Library open 2 p.m. to 5 p.m.; 7 p.m. to 10 p.m. Review classes Mon. through Fri. Sessions every Sun., 3 p.m.

##### Oakland:\*

Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. L. E. Blanchard, Master; Helen D. Pappageorge, Sec. Library open Mon., Wed., Fri., afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p.m., at Scots Hall, 5117 E. 14th St.

##### Pasadena:

Akhnaton Chapter, Altadena Masonic Temple. Geneva O. Beston, Sec. Sessions 2nd and 4th Tues., 8 p.m.

##### Sacramento:

Clement B. Le Brun Chapter, 2130 "L" St. Peter Josseland, Master; Margaret S. Irwin, Sec. Sessions 2nd and 4th Wed., 8 p.m.

##### San Diego:

San Diego Chapter, Sunset Hall, 3911 Kansas St. Mrs. Vesta Dowell, Master, 1036 Edgemont, Tel. F-4598; Mrs. Nell D. Johnson, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p.m.

##### San Francisco:\*

Francis Bacon Lodge, 1957 Chestnut St., Tel. TU-5-6340. Hans Kramer, Master; Jessie H. Robbins, Sec., Tel. PR-5-8526. Sessions for all members every Mon., 8 p.m., for review classes phone Secretary.

#### COLORADO

##### Denver:

Denver Chapter, 509 17th St., Room 302. Hays L. Livingston, Master; E. J. Lewis, Sec., 405 E. & C. Bldg. Sessions every Fri., 8 p.m.

#### DISTRICT OF COLUMBIA

##### Washington:

Thomas Jefferson Chapter, 1322 Vermont Ave. Prue Yarbrough, Master; Mrs. Minnie Pearl Stough, Sec., 1437 Rhode Island Ave., N.W. Sessions every Fri., 8 p.m.

#### FLORIDA

##### Miami:

Miami Chapter, Biscayne Temple, 120 N.W. 15th Ave. J. Coker Anderson, Master; Florence M. Francois, Sec., 2787 S.W. 33rd Ave. Sessions every Sun., 8 p.m.

#### ILLINOIS

##### Chicago:\*

Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. George L. Ahlborn, Master; Eileen Shirey, Sec. Library open daily, 1 to 5 p.m. and 7:30 to 10 p.m.; Sun., 2 to 5:30 p.m. only. Sessions every Tues. and Thurs., 8 p.m.

#### INDIANA

##### South Bend:

South Bend Chapter, 207½ S. Main St. Mrs. Irene Newsome, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7 p.m.

##### Indianapolis:

Indianapolis Chapter, 2615½ E. 10th St. Harry A. Milburn, Master; Oscar R. Small, Sec., 849 E. Morris St. Sessions every Fri., 8:15 p.m.

#### MARYLAND

##### Baltimore:\*

John O'Donnell Lodge, 100 W. Saratoga St. Clifford F. Van Wagner, Master; Eugene W. Spencer, Sec., 7 E. Eager St. Sessions 1st and 3rd Wed., 8:15 p.m.

#### MASSACHUSETTS

##### Boston:\*

Johannes Kelpius Lodge, 284 Marlboro St. Felix Gregory, Master; Carl G. Sandin, Sec. Sessions every Sun. and Wed., 7:30 p.m.

#### MICHIGAN

##### Detroit:\*

Thebes Lodge, 616 W. Hancock Ave. Elias Syria, Master, 1478 Hanford, Lincoln Park 25, Mich.; Inez M. Dyster, Sec., Tel. Redford 4180. Sessions every Tues., 8:15 p.m.

#### MINNESOTA

##### Minneapolis:

Essene Chapter, Trafficante Accordion School Aud., 41 So. 8th St. Sylvan Severtsen, Master; Ann B. Fisher, Sec., 1828 Highland Parkway. Sessions 2nd and 4th Sun., 3 p.m.

#### MISSOURI

##### St. Louis:\*

Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. Roy Lester Walls, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p.m.

#### NEW JERSEY

##### Newark:

H. Spencer Lewis Chapter, 29 James St. F. P. Vander Meulen, Master; Louise M. Spatz, Sec., 123 Chestnut St., Rutherford, N. J. Sessions every Mon., 8:30 p.m.

#### NEW YORK

##### Buffalo:

Rama Chapter, 225 Delaware Ave., Room 9. Hans Hendrichs, Master; Carolyn A. Wood, Sec., 23 Terrace, Buffalo, N.Y. Sessions every Wed., 7:30 p.m.

(Directory Continued on Next Page)



**New York City:\***

New York City Lodge, 250 W. 57th St. Michael Kohanow, Jr., Master; Florence E. Grabow, Sec. Sessions Wed., 8:15 p.m. and Sun., 3:00 p.m. Library open week days and Sun., 1 to 8 p.m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. Mrs. Alice Edwards, Master; David Waldron, Sec., 1449 5th Ave. Sessions every Sun., 8 p.m.

**OHIO****Cincinnati:**

Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Vada E. Fisher, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p.m.

**Dayton:**

Elbert Hubbard Chapter, 56 East 4th St. Gilbert R. Titsch, Master; Mary Turner, Sec., 436 Holt St. Sessions every Wed., 8 p.m.

**Toledo:**

Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Mrs. Marie A. Sanders, Master; Phyllis L. Feeney, Sec., 1812 Macomber St. Sessions every Thurs., 8:30 p.m.

**OREGON****Portland:\***

Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Dorothy Hall, Sec. Sessions every Wed., 8 p.m., and Sun., 4 p.m.

**PENNSYLVANIA****Philadelphia:\***

Benjamin Franklin Lodge, 1303 Girard Ave. Rudolph J. Klug, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p.m. Temple and library open Tues., Fri., 2-4 p.m.

**Pittsburgh:\***

The First Pennsylvania Lodge, 615 W. Diamond St., North Side. Eldon Nichols, Master; Amelia M. Komarc, Sec. Sessions Wed. and Sun., 8 p.m.

**Principal Canadian Branches and Foreign Jurisdictions**

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

**AUSTRALIA****Sydney, N.S.W.:**

Sydney Chapter, Room 9, 7th Floor, Challis House, Martin Place. Jacobus van Boss, Master; Mrs. Florence Goodman, Sec. Open Mon., Wed., Thurs., Fri., 3 to 5 p.m.; Tues., 6 to 8 p.m.

**Melbourne, Victoria:**

Melbourne Chapter, 25 Russell St. Stephen Lands, Master; Olive Orpah Cox, Sec., 179 Rathmines Rd., Hawthorn, EE3, Vic., Aust.

**BRAZIL****Sao Paulo:**

Sao Paulo Chapter, Rua Tabatinguera 165. Dr. H. de Paula Franca, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p.m.

**CANADA****Montreal, P.Q.:**

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Allan Nickerson, Master; David Reid, Sec., 4201 Lafontaine St., Apt. 5. Sessions 1st and 3rd Thurs., 8 p.m.

**Toronto, Ontario:**

Toronto Chapter, Sons of England Hall, 58 Richmond St., East. K. V. Harrold, Master; Jean W. Campbell, Sec., 94 Highbourne Rd. Sessions every Mon., 8:15 p.m.

**Vancouver, B.C.:**

Vancouver Lodge, 878 Hornby St. Dennis Critoph, Master, Tel. KE-2615-Y; Lettie C. Fleet, Sec., 1142 Harwood St., Tel. MA-3208. Sessions every Mon. through Fri. Lodge open, 7:30 p.m.

**Victoria, B.C.:**

Victoria Lodge, 725 Courtney St. J. V. Kent-Fawkes, Master; R. Gibson, Sec., 141 Montreal St.

**Windsor, Ont.:**

Windsor Chapter, 808 Marion Ave. William G. Wilson, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p.m.

**Winnipeg, Man.:**

Charles Dana Dean Chapter, I. O. O. F. Temple, 293 Kennedy St. John A. Sunde, Master; William M. Glanville, Sec., 180 Arnold Ave. Sessions 1st and 3rd Thurs., 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., Gr. Sec., Manegade 13, Strand.

\*(Initiations are performed.)

**Latin-American Division**

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

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

**JUNIOR ORDER OF TORCH BEARERS**

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

**TEXAS****Dallas:**

Lone Star Chapter, Mercantile Bank Auditorium. Mrs. Helen D. Goad, Master; L. T. Cameron, Sec. Sessions 1st Tues. and 3rd Wed., 8 p.m.

**El Paso:**

El Amarna Chapter, 519 North Santa Fe. Lawrence Franco, Master, 4101 Alameda Ave.; Mrs. Obaldo Garcia, Sec. Sessions 1st and 3rd Sun., 2 p.m.

**Fort Worth:**

Fort Worth Chapter, 512 W. 4th St. Moses M. Alfrey, Master; Marjorie P. Doty, Sec. Sessions every Fri., 8 p.m.

**Houston:**

Houston Chapter, 1320 Rusk Ave. W. C. Putney, Master; Alyce M. La Rue, Sec., 2010 Leeland Ave. Sessions every Fri., 7:30 p.m.

**UTAH****Salt Lake City:**

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Stanley F. Leonard, Master; Douglas Burgess, Sec., 866 S. 8th W. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

**WASHINGTON****Seattle:\***

Michael Maier Lodge, Wintonia Hotel, 1431 Minor. H. F. Mack, Master; E. M. Shanafelt, Sec. Sessions every Fri., 8 p.m. Library open Tues., Thurs., Sat., 1-4 p.m.; Wed. and Fri., 7-9 p.m.

**WISCONSIN****Milwaukee:**

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. C. W. Schmid, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

**ENGLAND**

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

**London:**

London Chapter, Dr. Wm. Mellor, Master; Richard Lake, Sec., 38 Cranbrook Rise, Ilford, Essex.

**FRANCE**

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve Sainte Georges (Seine & Oise).

**HOLLAND****Amsterdam:**

De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, F.R.C., Gr. Master, Hunzestraat 141; H. F. Pot, Gr. Sec., Molenbeekstraat 23.

**ITALY****Rome:**

Italian Grand Lodge of AMORC. Dunstano Cancellieri, Gr. Master, via Lago di Lesina 27.

**MEXICO**

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Sr. Carlos Nunez A., Master; Sr. Bernardo Lira M., Sec., Londres 8, Bis. Mexico, D.F.

**NETHERLANDS EAST INDIES**

Mrs. M. C. Zeydel, Gr. Master-General, Djangli 47, Semarang, Java, Netherlands East Indies.

**NEW ZEALAND****Auckland:**

Auckland Chapter, Victoria Arcade, Room 317. Eric C. Franklin, Master, 55 Speight Rd., Kihimarama, E. 1; John O. Anderson, Sec. Sessions every Mon., 8 p.m.

**POLAND**

Polish Grand Lodge of AMORC, Warsaw, Poland.

**SWEDEN**

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master; Inez Akesson, Sec., Vastergatan 55, Malmo.

**SWITZERLAND**

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

**VENEZUELA****Caracas:**

Alden Chapter, Velázquez a Miseria, 19. Sra. Pilar de Carrizales, Master; Sra. Carmen S. Salazar, Sec., Calle Cuarta 2, Bellavista. Sessions 1st and 3rd Fri., 6 p.m.





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