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NOVEMBER, 1950 - 30c per copy





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(Photo by AMORC Camera Expedition)


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Some persons hear only the outer waves which seem to pound upon their ears. *But there are others* who can attune themselves to that concord of vibrations having their source directly within the Infinite. Such persons are able to move through the outer chaos and distraction of a turbulent world with *poise* and *personal power*.



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVIII

NOVEMBER, 1950

No. 10

Hindu Ascetic (Frontispiece)	361
Thought of the Month: Loyalty Oaths	364
Benjamin Rush, Eighteenth-Century Humanitarian	367
Hypnotism and Modern Psychiatry	368
Love and Thanksgiving	372
The Open Portal	374
Sanctum Musings: "Man, Know Thyself"	378
As Science Sees It	379
Living in Eternity	381
From the Archives of the Past	382
Cathedral Contacts: What are our Rights?	384
A Philosopher Considers Good and Evil	387
Temple Echoes	389
Atomic Age and Moral Progress	391
Who Shapes your Opinions?	393
What Do You Think?	395
Mystical Sanctuary (Illustration)	397

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THE
THOUGHT OF THE MONTH
LOYALTY OATHS

By THE IMPERATOR



HERE is a current wave for exacting oaths of loyalty and allegiance from individuals, both those in public office and those in private enterprise. Such oaths are often of a dual nature. They require both affirmative and negative replies. In the affirmative, the individual may be required to state that he upholds the constitution of his country and its general policies. In the negative, he may be obliged to deny that he is affiliated with a subversive activity or any practice in opposition to his employer's interests. The insistence upon such oaths has given rise to much resentment which at times has taken an acrimonious form. The objections most commonly heard are that it is an infringement upon the rights of personal belief, and an insult to character. The insult is said to arise from a questioning of the integrity of the individual.

These are most critical times. They are, in fact, a time of choosing sides. Today there is almost a trenchant support, by the people, of political theories and systems in the belief that they are almost necessary to existence itself. As a result there follows a suspicion of everyone who has not declared himself. In this building of a following, where strength is needed for the conflict which is shaping, the individual who has not expressed his convictions is considered *dangerous*. From a dispassionate point of view, such conduct may seem to be devoid of the spirit of justice. However, in every crisis that which is *expedient* takes precedence over all else.

Obviously, it is dangerous, even in a democracy, to give such individuals sanctuary or allow them to hold important positions, for their unknown views might suddenly become objective in such a way as to disturb the critical balance of affairs.

In effect, the oath is asking the individual to confirm his *implied convictions*. He is being asked to express in emphatic terms what otherwise might be deduced only from his activities. To use an analogy, if a lecture is advertised to be given in a public auditorium on the subject of the furtherance of racial equality, it could be *presumed* that all who enter as part of the audience are in favor of it. As a matter of fact, however, a number of those present might be in opposition to the principle and even become obstructionists. Since it is believed that today's issues are so vital, the different spheres of influence hold that they cannot afford the risk of allowing one's actions alone to speak for him. In other words, to refer back to the analogy, one has to take a stand before he enters the auditorium.

It is realized, of course, that words are often empty, that an oath may actually be taken with *mental reservation* or, even further, be an outright perjury. Certainly an enemy agent will have no hesitancy in pledging his fealty. To do otherwise would defeat his purpose by revealing his true position. As a consequence, loyalty oaths are no deterrent to those who wish to infiltrate confidential places for ulterior purposes. They do, however, reveal what a nation or ideological group may con-

sider weak support in time of emergency.

Many who refuse to sign such pledges, though objecting for the reasons stated, are, in fact, not fully in accord with the principles contained in the obligation, although they may be hesitant to say so. In a life and death struggle such as is now apparent, the luxury of freely entertaining contra thought to that of the national group, of which you are a part, cannot be endured. Unfortunately, this is one of the inconsistent aspects of democracy in a crisis. Where survival is necessary, even democracy must crystallize its interpretation of the freedoms and set limits for them. Otherwise, by the diversity of true freedom there would be disunity and internal weakness.

The one who is truly sympathetic, for example, to the general theory of democracy and what it offers or promises for the individual, must also be reasonable enough to evaluate the times and conditions. He must forego some of the personal freedom of thought which democracy promises and generally provides in less crucial times, so as to meet the contingencies of the present.

The reasoning of the individual, who proclaims that he is fully in agreement with the ideas set forth in a loyalty oath and yet refuses to sign it, is often difficult to follow. *If you believe something*, if it is part of your convictions, if it is in your consciousness, why not affirm it in writing? One cannot be expected to remember the oral words of another. A written oath, bearing a signature, is a permanent testimony of your words—if they are yours. Positive thought eventually compels expression in the spoken or written word. If this were not so, we would have no classics representing the ideas of the great thinkers of all ages. Further, a sincere conviction has behind it a crusading spirit. There is the desire to take a stand for what is personally conceived to be right. If you believe it, say it, write it, and boldly attach your signature to any statement which is an honest representation of your thoughts. The man who refuses to do so is often a *moral coward*. He is afraid of arousing controversy or placing him-

self in a position where his ideas may be challenged.

Regimentation

The excuse is often expressed that to be compelled, even in a crisis, to sign an oath is an overt act of regimentation. Admittedly, it is regimentation, but in consideration of certain benefits and privileges offered in return. For further analogy, it is regimentation when you have to present your ticket or a pass to be admitted to some entertainment or function. Such rules have to be complied with. It cannot be presumed that the individual desiring admittance is qualified.

Almost all fraternal and initiatory orders oblige the candidate or initiate to express, orally or in writing, his allegiance, in the form of an oath, to specific principles which the organization represents. Further, such obligations are usually repeated with different phraseology as the member advances from degree to degree within the body. Occasionally, there will be the obdurate individual who refuses to subscribe in writing but who at the same time professes to be in accord with the context. Suspicion of such individuals, no matter how indignant their protests, is always justifiable, for, after all, why will they not leave a tangible record of what they speak? Are their spoken words false and do they wish to avoid evidence of their expression in the future? Are they eccentrics who *will not or cannot* see the necessity of the oath?

Specific Terms

In the exacting of oaths and pledges to a specific cause or ideal, it is only just to the ones who are subscribing that there be a common understanding of all terms, a clear definition. Any fair-minded intelligent person would refuse to sign an obligation that consists of vague terms and is written in generalities. Such questions as, Are you a Christian? Do you believe in God? or further, Are you a Communist? are too general. Without attempting to be pedantic, the question should be further qualified. Many persons, as I know, who are morally circumspect and have a truly religious attitude of mind, will refuse to answer such general questions as the first two above. They will



rightly want to know what is meant by "Christian." Does it mean one who is a member of a particular Christian sect or rather one who is a believer in Christian doctrines? Further, they may properly request you to define your conception of God before they subscribe to the pledge. In other words, do you mean a personal deity, a supreme being, a divine mind, a supernatural agency? Those who ask for such definitions are not being evasive. They want to be honest with themselves and with the questions as well.

With respect to being a Communist, we believe there should be some qualification of such a question. It should be phrased: "Are you or have you ever been a member of the Communist Party?" or "Are you in favor or in support of the doctrines and ideals affirmed by that party?" The reason for

the qualification is that some overzealous nationals are wont to consider as a Communist supporter anyone who has, solely as a matter of literary curiosity, read a book on Marxism or listened to a lecture on the subject, just for his own personal enlightenment. There are many who have read works on the subject, just as they have read Plato's *Republic*, for general information. One who has read a contra view and yet continues to pay allegiance to his former political concepts is a stronger and better citizen because he has done so. It is just the same as one who has read comparative religions and as a result is in a better position to make an intelligent choice of a religious doctrine. To have merely read such literature or to favor it are two different things. It is necessary to ask intelligent questions, if you want prompt compliance in kind.



Famous November Birthdays

Explorer

November 3, 1879. Gimli, Canada. Vilhjálmar Stefánsson. Exploration was the life theme of this man of Icelandic descent. He devoted himself to archaeology in Iceland; wintered with Eskimos of Mackenzie Delta; joined an ethnographic expedition and discovered the blond Eskimo; identified himself completely with the Arctic Circle.

Discoverer

November 7, 1867. Warsaw, Poland. Marie Sklodowska. Daughter of a Physics professor, she chose her father's field for her own study—first in Warsaw, later in Paris. There she married Pierre Curie, her teacher, and together they patiently studied radioactive substances, finally discovering both polonium and radium. She was awarded the 1911 Nobel prize for chemistry.

Physician

November 24, 1876. Yama, Japan. Hideyo Noguchi. Having held various medical posts, Noguchi associated himself with the Rockefeller Institute in 1904. The microscopy of infantile paralysis, hydrophobia and syphilis were his special studies. His method of hemolytic diagnosis known as the Noguchi luetin reaction honors him.

Philosopher

November 24, 1632. Amsterdam, Holland. Baruch Spinoza. Jewish theology, Latin, natural science, and medieval scholasticism nourished Spinoza, but Descartes' philosophy more. Excommunicated from the Jewish community for supposedly holding heretical ideas, he took refuge in his own integrity and reason. His philosophy has had an enduring influence on all who came after.

Other November Birthdays

Amos Bronson Alcott
Alexander Borodin
Louis D. Brandeis
Andrew Carnegie
Benvenuto Cellini
Winston Churchill
Ignace Jan Paderewski
Chaim Weizmann
Edward Westermarck

Benjamin Rush, Eighteenth-Century Humanitarian

By ROGER RUSH



DR. BENJAMIN RUSH is perhaps best known today as a signer of the Declaration of Independence. He was also a physician and a leader in the field of medical education. Of all the leading men of Pennsylvania, only he—and that other Benjamin (Franklin)—had the ability, learning, and humanity to be the spiritual leaders of the American Revolution. Only one could match his uncompromising spirit—Thomas Paine.

The whipping post and prisoners laboring in the streets in chains were common sights in Philadelphia until Rush led a campaign against this offense to human dignity.

When he began his medical practice, the mentally ill were receiving neither humane nor scientific care. All were classified as "lunatics": if they were violent or committed criminal acts, they were locked up with common criminals; if they were not violent, they were permitted to roam the streets without care. In 1773, Rush was accepted on the staff at Pennsylvania Hospital where twenty-four "lunatics" were included among his patients. Failing to obtain from the Board of Directors what he felt was needed for the treatment of such patients, he wrote newspaper articles, visited members of the state legislature, and in 1792 finally secured the passage of a bill appropriating money for a ward for the insane. He then instituted new procedures—especially hot and cold baths and occupational therapy. These procedures are still in use. A few years later, he recommended techniques suggestive of the methods of modern psychiatry.

Although he was "the most distinguished eighteenth-century physician,"

Dr. Rush's practice did not bring him wealth. His years of service were spent in ministering to the poor in Philadelphia where, he declared, he had visited every hovel in the city.

Born a Quaker, educated in a Presbyterian academy, later a member of the Episcopal Church, he had a hand in founding the sect of Universalists, thus, demonstrating that his religious views were unusually broad and tolerant in a day of bigotry. As he expressed it, the Deity pays no regard to those little ceremonies in worship which divide most Christian churches. He worships acceptably who worships in spirit and in truth.

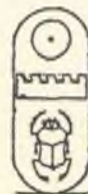
Almost a hundred years before the Civil War, he advocated the abolition of slavery and founded the first American antislavery society. In Pennsylvania where Negroes were not even permitted to worship, the first Negro church in the New World was established through his efforts.

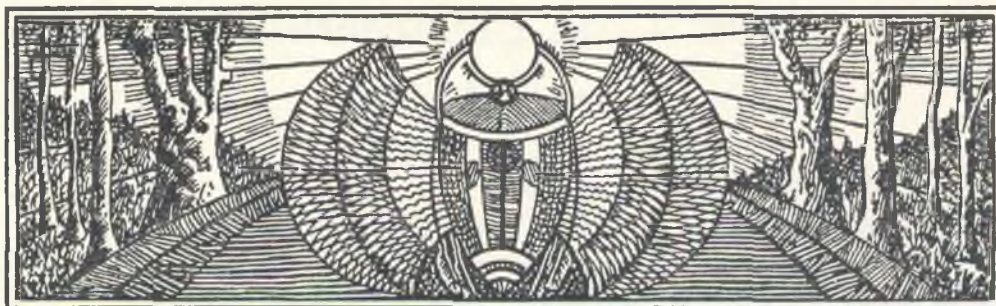
In addition, he was a believer in democracy; advocated free public education; opposed capital punishment; championed new ideas in the practice of medicine; worked for prison reform; and helped establish the American Philosophical Society.

Through all of his activities there runs the vital spirit of the great humanitarian who believed in God and the dignity of man as a son of God. He believed in and practiced the Christian ethic to the extent of its implications in all his relations with men. Because of this, he was a spiritual father of no little importance in shaping the American Revolution and in undergirding the desire for freedom with the concept of the rights of man on the level of universal brotherhood.



That which all men have a need for is no man's property.—VALIDIVAR.





Hypnotism and Modern Psychiatry

By IAGO GALDSTON, M.D.

This article, presented here in a somewhat shortened form, is reprinted from the March-April, 1948, issue of *Ciba Symposia*, with the express permission of the Editor, Beate Caspari-Rosen, M.D. *Ciba Symposia* is published by Ciba Pharmaceutical Products, Inc., Summit, N. J., for circulation among the medical profession.—EDITOR



MODERN dynamic psychiatry derives from hypnotism. But until fairly recently most psychiatrists looked upon hypnotism as a stage in the bygone development of modern psychiatry, and hence of little more than historical significance. The first World War, however, awakened interest in hypnotism, and the second World War strengthened it. But even today comparatively few psychiatrists are concerned with hypnotism. This is quite understandable, for dynamic psychiatry is so vastly superior in its therapeutic effects, and affords such deep insight into psychological mechanisms and processes, that in both these fundamental respects hypnotism is obliteratingly overshadowed. Yet in a seeming paradox not easily grasped, hypnotism appears to be capable of illuminating the basic processes of dynamic psychiatry, many of which are none too clearly understood. Nor is hypnotism itself too clearly understood.

There is as yet no appreciable agreement among those who have studied them as to just what are the essential qualities, and the effective dynamics of the hypnotic phenomena. The solution of this seeming dilemma appears to reside in the possible cross-illumination between dynamic psychiatry and hypnotism. . . .

Freud was deeply impressed by what he saw at the Salpêtrière, but he did not entirely accept Charcot's theoretical formulations. In the obituary notice on the death of Charcot in 1893, Freud expressed both his high esteem for, and his disagreements with the deceased master of the Salpêtrière. . . .

It was during this year (1893), that Sigmund Freud and Joseph Breuer published their joint communication, *The Psychic Mechanism of Hysterical Phenomena*. This communication reported on a significant discovery which had been made by Breuer, and on certain theoretical elaborations, made by Freud, not entirely endorsed by Breuer. The antecedents to these events were as follows: Freud, returning from his studies with Charcot, worked in association with an old friend of his family, Dr. Joseph Breuer. Breuer had discovered that it was possible to relieve hysterical patients of their symptoms and complaints by encouraging them to revive and to "talk out" old and painful memories.

From these experiences Breuer and Freud drew two conclusions bearing on the genesis and the treatment of hysteria. Hysteria, they maintained, was the result of psychic trauma which had not been dealt with effectively, and the memory of which had been suppressed, i. e., forgotten. "The hysteric suffers mostly from reminiscences. . . . The

problem in the therapy of hysteria was, therefore, how to bring up the lacking memories, and here hypnotism came to the fore, for Breuer and Freud had found that "the recollection of the effectual psychic trauma is not to be found in the normal memory of the patient, but in the hypnotized memory (l. c., page 8). . . ."

Breuer and Freud employed hypnotism to "sharpen the memory" of the hysterical patient, to bring forth the pathogenic memory and by ventilating it, to rob it of its morbid effects. They were eminently successful in doing this, but, and this reservation is important, they were not able to cure their patients, for relapses and recurrences were common. It is this that prompted Freud to abandon hypnotism. . . . Freud's associates and pupils likewise rejected hypnotism and the hypnotic technique with the result that hypnotism went into a decline. . . .

Most of these devotees "ended" their work by the first decade of the present century. Thereafter little was done to investigate hypnotism as a problem in psychological dynamics, or as a therapeutic tool applicable within the framework of present-day psychiatry. . . .

At this point particular notice must be taken of the two phases of the problem of hypnotism—its practical, *therapeutic* application and all the questions associated therewith, and the *theory* of hypnosis, that is, the rational and scientific explanation of the psychodynamics of hypnosis. . . .

It was the pressure of war that in recent decades brought about the revival of the therapeutic utilization of hypnotism. The first World War yielded many cases of what was euphemistically called *shell shock*, and what today are termed the *traumatic neuroses of war*. Charcot, in his original studies on hysteria, dealt with the so-called traumatic neurosis, and Freud later formulated his theory of hysteria on the basis of psychic trauma. Freud's initial therapy, developed in cooperation with Breuer, consisted in re-animating the repressed memories of the traumatic events, and in ventilating the associated emotional experiences. This was the so-called process or technique of the *abreaction of traumatic experi-*

ences. It was quite logical to apply the *abreaction* technique in the treatment of "shell-shocked" soldiers. . . .

Hypnoanalysis

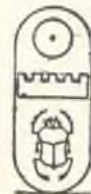
It was during the first World War that the verbal, as well as procedural conjunction of hypnotism and psychoanalysis was effected, in what was then named, and is now known as hypnoanalysis. . . .

The rationale of hypnoanalysis was given in Freudian terms; functional nervous disorders originate in painful experiences that have been suppressed, and often completely forgotten, because they are in conflict with the dominant ideas and emotions of the mind. . . .

Narco-synthesis is distinguished from hypnoanalysis, in that the hypnosis is induced by means of drugs rather than by suggestion. The patient is given one or another of several available drugs (nembutal, sodium amytal, sodium pentothal) in doses sufficient to produce an hypnotic state. "Under treatment, the patient actually synthesizes the emotions and memories connected with his experience, putting together what has lain fragmented between consciousness and unconsciousness into a complete whole, which corresponds in almost every detail with the original experience (Grinker and Spiegel: *War Neuroses in North Africa*, p. 157). . . ."

The theory of hypnosis, however, is of importance in other than historical connections. At this time, and in the present stage of dynamic psychiatry, hypnotism can serve to illuminate many of the psychological factors involved in psychotherapy, and ultimately, in the psychological "cure." For such application, however, some basic agreement on the theory of hypnosis is an essential prerequisite.

The subject is best oriented by its own historical development. Mesmer's theory of "hypnotism" assumed the existence of an external, invisible agent which, when insinuating, or when insinuated, into the human organism affected particularly the nervous system. This invisible agent, Mesmer termed *animal magnetism*. The history of this theory has already been dealt with in some detail. The second theory of hypnosis advanced by Braid (1843) was essentially physiological, and accounted



for the hypnotic phenomena on the assumption that they were due to sensory restrictions and stimulations. The third theory of hypnosis was that advanced by Liébeault and Bernheim. This theory is essentially psychological and ascribes the hypnotic phenomena to suggestion. Other theories were postulated, but the three here noted are the only ones historically significant. Of the three, the one that has gained the most support is that of suggestion. Pierre Janet, as well as Auguste Forel, have amply elaborated the basic theory of hypnosis formulated by the Nancy School. . . .

The psychoanalytical *interpretations* of hypnosis are also historically significant, but must be considered independently. Such psychoanalytical theories as have been advanced have tended to submerge or to incorporate hypnosis within the corpus of analytical theory. Freud, as will be recalled, abandoned hypnotism when he observed that not all of his patients were hypnotizable, and that *repressed* material was not generally brought forth during the hypnotic state. . . .

Psychoanalytic writers have in the main been concerned with hypnotism as a therapeutic procedure, and have found it rather difficult to deal with it as a *neutral* problem in psychodynamics, or as a phenomenon involved in other than therapeutic situations, as for example, in education, stylization, propaganda, advertising, and the like. . . .

The cardinal difficulty with the psychoanalytic treatment of suggestion appears to be, as already indicated, that it considers suggestion mainly, if not entirely, from the viewpoint of *therapy*, and always within the framework of psychoanalytic theory. Still another difficulty encountered, not only in psychoanalytic but in much of the other treatment of suggestion, is that *suggestion* is conceived in its most gross and massive manifestation, i. e., as hypnosis. The definition of suggestion as formulated by Ferenczi reflects this. "Suggestion," wrote Ferenczi, "is the deliberate smuggling of sensations, feelings, thoughts, and decisions of the will into another's psychic world, and this in such a way that the person influenced cannot of himself modify or correct the suggested thoughts, feelings, and impulses" (*Further Contributions to the*

Theory and Technique of Psychoanalysis. Boni-Liveright, 1927, p. 55). The above is palpably not a definition of suggestion but only of major hypnosis. But suggestion has many grades and degrees, and even as Freud allowed, is actually an irreducible, primitive phenomenon, a fundamental fact in the mental life of man (*Group Psychology and the Analysis of the Ego*, p. 35). . . .

Suggestibility

The peculiarity of the reaction aroused by suggestion, according to Janet, lies in its readiness, and in the fact that the total personality does not participate in it. It is like a reflex movement seemingly without control or personal synthesis. Normally, Janet argues, the inclination to react to an impulsion is delayed by what is termed *reflective assent*. "The essence of reflection is arrest, a slowing down of assent, which allows the subject to test the awakened tendency by a comparison with a number of other tendencies. In order to allow such a prolongation of the struggle between the tendencies aroused by speech, reflection, by introducing a temporary element of *doubt*, helps to clarify the subject's ideas. Not only does the phrase embodying the idea and implying an action contain little impulse towards the accomplishment of the action, but there exists at the very moment when the phrase is uttered a whole series of precautions and inhibitions ready to prevent us and others from overstepping this minimal degree of activation of the tendency. The cleavage between the word and the deed is not in this case accidental. On the contrary, it is sought for, and is determined by a special action which consists in an endeavor to avoid assent, whether affirmative or negative. . . ." (Janet, Pierre: *Psychological Healing*, pp. 236-7.)

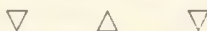
Major hypnosis represents an extensive, temporary, disruption of the integrative function of the ego. As might be expected, this is most readily and universally achieved by means of drugs (narco-hypnosis). But the means for abusing, weakening, and otherwise disrupting the integrative function of the ego, and thereby rendering the individual subject to suggestion, are numerous. . . .

The hypothesis on the integrative function of the ego also provides a suggestive insight into certain aspects of psychoanalytic technique. The patient who is required to free associate is, in his recitation of everything that wells up, in effect required to outpace the integrative function of his ego. He not only literally beats his censor to the word, but also verbalizes at a precritical, i. e., nonintegrated level. The patient is thus practically in a hypnoid state. And while in this state, he is in a measure exposed to autosuggestion. *For the patient speaks at the unintegrated level, but listens, records, and judges what he hears at the critical, i. e., integrated level.* The ego contemplates, reflects on, and evaluates the materials brought forth relative to its own operation, to the id and to the super ego. Here it must be emphatically asserted that the foregoing observations are not intended to imply that "psychoanalysis is nothing but suggestion." Nothing could be more contrary to the writer's meaning and conviction.

The argument is limited to the parallel between the "state of suggestibility"

and the state of a patient in free association. But the illustration is also advanced to show how hypnosis might serve to illuminate some of the dynamics of psychoanalytical therapy, and of psychotherapy in general. This is most urgently wanted, for insight into the dynamics of therapy is as important as insight into the dynamics of pathology. Historically, the former always lags behind the latter.

It is also more than probable that such investigation would reveal that the therapeutic potentialities of hypnosis are greater than we commonly think, for as Brennan and Gill have stated: "Hypnosis may be used as 'prolonged sleep'; it may also serve as a medium whereby direct suggestion can be aimed at underlying attitudes rather than at symptoms; traumatic experiences may be revived and 'abreacted' in hypnosis; the specialized techniques of hypnosis may be fully exploited to achieve therapeutic leverage, and finally, hypnosis may be combined with psychoanalysis in an effort to bring about 'insight' in the patient as well as symptom-relief."



GUIDE TO THE SUPREME TEMPLE

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San Jose, California, U. S. A.

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It is a pleasure to announce that "Concert Stage," a radio program sponsored by AMORC, will be continued throughout this year. It is being presented every Friday at 9:30 p.m. over KSMO, 1550 Kilocycles.





Love and Thanksgiving

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

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.



ALTHOUGH love may be humanly expressed and humanly centered, it is unquestionably a divine emotion. At least it is the most divine, the most supremely infinite, of all the emotions which surge through human consciousness.

Love in its fullness and perfection is the ultimate gift of God to the essential dignities of man. It was the final, distinguishing benediction upon God's last and greatest creation. Love is that which made of animistic man an image of his Creator and made him unique in the universe.

It is love which constitutes the eternal, immortal relationship of man with God.

In lower species of the animal kingdom we find the emotions of adoration, or affection, or appreciative evaluation; but these do not approach in essence or effect the emotion of love found in the human consciousness.

The dog, the horse, and other animals of evolved domestic emotions, may manifest high degrees of sympathy, appreciation, loyalty, and companionable friendship. These emotions proceed from elementary reasoning or finite impulses.

Love proceeds from Cosmic intuition, from infinite inspiration; it is seldom agreeable with and never the offspring of finite reasoning.

Love is creative. It grows through expression. It cannot expend nor consume itself. Love begets love; it seeks its own power everywhere and enhances itself in its devotion.

Love is reactive. It perfects the being of the lover as the lover raises the ideal of his love. A love for and of the beautiful brings the beautiful into greater realization. A love of the nobility of life brings nobility into experience. A love of the spiritual values—in human and universal contacts—brings the values of the spiritual to our understanding.

Love is the limitless power by which man can rule the destiny of his life, and it is the same power by which God rules the destiny of His universe.

As man increases in love he increases his attunement with God, for love is the essence of God in man.

We have much to be thankful for, every day and every hour of our lives. Life itself is a rich blessing only because of the heritage of love.

International Illness

Ill-health and disease of the human body are cleansed away by the surging power of infinite love, when it is per-

mitted to fill the human consciousness and mind. Disease grows when love is suppressed. Sin, sorrow, and disaster follow in the wake of unexpressed love.

What is true of the physical body is true of the political body. As with man, so with nations, Love is always positive, never neutral. The absence of love permits hatred, envy, jealousy, and selfishness to manifest.

Disaster comes to nations of peoples in proportion to love that is suppressed. Love cannot be confined and be true. Self-satisfaction and contentment are self-conceits. They express a false love and engender selfishness. Lack of appreciation is a denial of love's expression. Failure to give thanks is a retraction of love's power.

The expression of thankfulness widens the horizon of receptivity. Such is the law of reciprocity, the law of compensation. Thankfulness is an impulse of love. A prayer of thankfulness constitutes an extension of consciousness. It brings the soul-personality of man closer to God and quickens the love in the hearts of others.

The surest way to bring peace and happiness into the consciousness of a nation is to foster thankfulness for the

blessings at hand. The quickest way to bring prosperity and contentment into the affairs of a people is to send forth an abundance of love toward all of God's beings.

Let our thankfulness be expressed every day, not merely on one appointed day of the year. Let our love for all beings of all nations express itself as boundlessly as appears this great ocean upon which I am moving from the old world to the new, feeling secure in the universal love of Him who created the seas and the many lands beyond.

The world is ill at this moment. Its physical and political body is out of harmony. Pain and sorrow, as well as misfortune, are manifest in all the lands I have just traversed, but love can conquer the inharmony—true love, universal, unbiased, unpolluted by racial distinctions.

Give thanks for Life, for Light, for Love. Let your love brighten your heart and the heart of others. Surround yourself with a widening aura of love and dispel the shadows of gloom and depression.

A universal law will bring to all beings the true desires of their hearts.

The law is within you! Love is the Law!



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The Open Portal

By RALPH WHITESIDE KERR, F. R. C.



WHEN the breath of life is breathed into human nostrils a soul-personality embarks on life's journey. What is its basic purpose? What will be its mission in life, its ultimate goal?

Life is a series of manifestations of Cosmic energy. Energy is the capacity for doing work. Work is energy in purposeful motion. There is always a teleological significance in the transformation of the *potential Cosmic energy* into the many forms of *kinetic energy*, or energy of motion, to accomplish definite work in man's life.

Energy is never lost. It may be transformed into different aspects or effects, but the total is forever constant. Life is a series of manifestations of Cosmic energy. Each of us is a duality of soul and body. We are souls and we direct the manifestations of Cosmic energy into various objective channels. The manner in which we use our directive powers will determine the quality of our experiences during life. We alone are responsible for the results that come from the seeds of thought and action which we sow.

The efficiency of a machine is the ratio which the useful accomplishment of that system bears to the total energy input. The efficiency of human life may be measured in the same way and by the same standard of useful accomplishment.

If the efficiency of our life is to be measured in terms of useful accomplish-

ment, what shall be our standard? Shall we say that he is most efficient who controls the largest fortune? the greatest power? the widest circle of admirers?

The man who owns many farms and ranches and raises food for a multitude of his fellow men surely is transforming energy into useful accomplishment. *Is he the most efficient?* A musician who by his playing leads others to emotional realms of peace and harmony certainly is high in the comparison. The artist whose portrayal of a lofty ideal brings admiration and reverence to many people is undoubtedly worthy of consideration.

Life's Doorway

Let us stand for a moment in the Temple of our Hearts and look through the open portal as life unfolds. At first we see an intangible haze, like clouds, forming and re-forming in changing patterns. Their apparent aimlessness merges into an image of a peaceful valley, with a hill in the near distance. Two horsemen are riding up the hill. A man, robed in lavender, is riding a magnificent white horse. The dazzling white robe of the woman contrasts pleasingly with the absolute blackness of her horse. They reach the crest of the hill and look toward the east, where a road, like a tawny ribbon, winds gracefully between the rocks.

A child, perhaps twelve years old, dances happily toward us. Her sweet song is gay and lilting; her radiant

The
Rosicrucian
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November
1950

face banishes all pain and sorrow and makes the whole world glad.

The woman's features reflect the child's happiness. As she raises her hand in regal gesture, the word SINCERITY appears high in the sky, in letters of dazzling glory.

The kinematic clarity of the scene below has the emphasis of a slow-motion picture. A hospital operating-room reveals a white-robed surgeon about to relieve his patient's suffering. Sincerity, earnestness, and completely directed mental and physical energy are manifested in the aura around him. We know success will result.

As if in benediction, the man on the white horse raises both hands above his head. Simultaneously the brilliantly lighted message flashes across the sky: ENERGY WELL-DIRECTED.

A gossamerlike cloud shrouds valley and foreground, out of which the two riders emerge with startling clarity. An opening grows in the center of the cloud, resembling a framed picture. Then, rapidly but distinctly, events and individuals of historical significance are portrayed in it. As they flash and vanish, we know that each exemplifies a dominant characteristic. We begin to realize the deep significance of the message which they convey to our understanding.

Our intuition identifies the first heroic robed-figure as Plato, expounding his discourse to a small, admiring, serious-minded group in the school of thought. Evidently he is answering questions and refuting objections with masterful ingenuity and resourceful expedience.

Then he is gone and Aristotle has followed. But there is a difference. Aristotle is teaching a new and advanced system of philosophy which departs from the imaginative unity of Plato's precepts and outlines doctrines embodying sincere and logical appreciation of scientific thought which the world will not fully accept for hundreds of years. Yet modern scientists will adopt certain of those principles as axiomatic. We are deeply impressed with the resourcefulness of his reasoning.

Roads to Attainment

The drama of world progress unfolds, showing how the human intel-

lect expands its quest for an understanding of the teleological significance of Cosmic laws. We are not surprised to recognize the next figure as Plotinus, whose philosophical teachings exerted profound influence in the development of Mysticism.

We imagine he is saying, "All that tends to purify and elevate the mind will assist in this attainment, and there are three different roads by which the end may be reached. The love of beauty which exalts the poet, that devotion to the one and that ascent of science which makes the ambition of the philosopher, and that love and those prayers by which some devout soul tends in its moral purity toward perfection—these are the great highways conducting to that height above the actual and the particular where we stand in the immediate presence of the infinite, who shines out as from the deeps of the soul."¹ Truly, we marvel at the resourcefulness of Plotinus.

The next scene reveals a scholarly looking gentleman in the costume of the early Sixteenth Century, in Switzerland. Intuition tells us that this is Theophrastus Bombastus von Hohenheim—better known as Paracelsus—teacher, philosopher, alchemist, physician and Rosicrucian. Although he was ridiculed by many of his contemporaries, the later recognition of his achievements proves his resourceful ingenuity.

Even as a motion picture progresses, now the image of Robert Boyle dominates our attention. His resourceful observations on the relation of gas volumes to temperature and pressure are of fundamental importance to modern science.

The English school teacher, John Dalton, follows. His work, developing the atomic theory and laws of chemical combination, advanced the science of chemistry in its modern applications. Both Boyle and Dalton have honored places among the benefactors of knowledge.

The image of Michael Faraday flashes on the screen. His patient, wise, resourceful experimentation in electricity and chemistry assuredly entitles him to an honored place in the nobility of efficiency. But there are many others

¹ Vaughan, *Hours with the Mystics*



outside the fields of philosophy and pure science; men whose resourceful accomplishments and wisdom in applying their discoveries gave us many of the joys, comforts and advantages of our modern life.

Samuel F. B. Morse, who invented the telegraph, appears. Charles M. Hall, whose researches brought forth the modern electrolytic method for the production of aluminum, is seen in the company of Thomas A. Edison, whose name is synonymous with modern electrical necessities. Then comes Einstein, whose reasoning is so profound that many people fail to understand his logic. When we think of his relativity theory and his most recent pronouncement, we are strongly reminded of the words of Heraclitus: "Everything is becoming."

Across the sky, in letters of light, the now expected addition to the message shines forth for all to read: **RESOURCEFULNESS.**

Then the woman in white speaks, gently but authoritatively. Her voice is as musical and harmonious as the rippling of a sparkling mountain stream flowing toward a reunion with the mighty ocean.

"Let us never forget," she says, "that while these are very important characteristics and events there are others which are equally fundamental and vital in the teleology of life. Without vision, the people will perish. Behold!" As she speaks the final word, she raises her hand.

Immediately the scene below is suffused with an ineffable light. An Egyptian pyramid takes form; then a temple. The young Pharaoh, Amenhotep IV, is instituting and establishing the worship of one God. It is a pivotal point in the development of culture and enlightenment.

The man in the lavender robe says, "Only one other illustration of this principle is necessary. This one is so powerful, so all-encompassing, that any other would lose force by comparison. The veil is torn asunder, so that all who are able to look through the open portal may witness it, and understand, and gain wisdom."

New Order

As in the twinkling of an eye, all is changed. The old has passed and the transition to a new order of things is accomplished.

A point of light in the center of the cloud begins to increase in size and brilliance. A shaft of light brighter than any earthly radiance leads upward in supernal glory to the message in the sky. In the center of the heavenly beam, the vision of the Master Jesus transcends the celestial splendor. As plainly as though it were spoken, the message comes: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

Our inner mind whispers, "We must have a definite purpose in life; we must have a vision of the value of our tasks."

Purposeful Qualities

The Master's likeness fades, but His influence remains as we read the message with new understanding: **SINCERITY, ENERGY WELL-DIRECTED, RESOURCEFULNESS, VISION.**

"Student on the path," the woman continues, "these things have been shown to you that you may remember, think, observe, and know the truth." She pauses a moment for emphasis. "Each revelation has clearly demonstrated and emphasized a definite soul characteristic which every individual should develop. However, every example shown has been distinguished by other qualities of thought and action, equally important. In addition all have been true to their convictions—sincere, living examples of high **INTEGRITY.**"

Immediately the man's voice is heard. "We also must realize that two more qualities of the evolving soul-personality are always present. **COURAGE** is needed, for the pathway of life often is fraught with trials, temptations, and real hazards. Furthermore, if you would be truly efficient in the work of life, you must perform your daily tasks with sincerity, zeal, and **EARNESTNESS.**"

As before, our attention is directed to the inspirational message: **Sincerity, Energy well-directed, Resourcefulness, Vision, Integrity, Courage, Earnestness.**

Looking at the potent words that illumine the sky from the zenith nearly

to the horizon, we anticipate the words of the woman master:

"You who have earned the privilege and the ability to look from the Temple of your Heart through the open portal into the eternal verities will realize that the efficient life is always based on the true application of the principles which you have witnessed. These qualities of thought and action are fundamental. And more than that—" The woman points to the flaming letters above.

"The initial letters of these words spell SERVICE. That is the criterion by which all action shall be judged," she continues. "Whether your service be great or lowly, if you develop this

ideal as part of your daily life and activities, you will be preparing your minds and bodies to fulfill their rightful function as the temple of the Kingdom of God, which is not meat or drink, but righteousness and peace and joy."

The vision of the valley and the hill fades, grows dim and vanishes, but in our contemplation we still look through "that open portal" and observe life as it unfolds around us. Whatever be our lot, whether our labors be great or small, though nations be greedy for power, and individuals forget brotherhood in their mad scramble for selfish gain, may we strive for the efficient life, with a prayer in our hearts.



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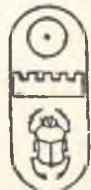
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SANCTUM MUSINGS

"MAN, KNOW THYSELF"

By RODMAN R. CLAYSON, Grand Master



PHILOSOPHERS of all ages, as far back as the Delphian oracle of the Greek mystery schools, have voiced the admonishment: "Man, know thyself." One may wonder, What is so profound about these three simple words? I know who I am. Therein lies the fallacy in men's thinking and actions throughout the centuries, excluding the immaterial to exult in the material. Not "who I am" but "what I am" is the key to unlocking the mysteries of existence; for, to know "what I am" is to find the greatest inspiration and happiness of which the human being, in his finite existence, is capable.

Following the superficial interpretation further, one might ask, "Does this mean I should study physiology and anatomy to know myself?" This is the way science has chosen; and after thorough exploration and analysis of the human system, studying in great detail the physical properties of the blood, bones and tissue, the conclusion is beginning to be reached that what man is—that is, the unseen essence causing each cell to vibrate with life—cannot be known by objective perception: tasting, feeling, hearing, seeing, or smelling. Thus knowing only the outer self is not knowing oneself completely; to know the real self and consequently understand the outer self, one must

know the Divine, infinite being within. This is the way of the mystic.

To know the inner self is to know God: when the cause of existence is known, the results, or manifestations of existence, are known. He who seeks the cause will simultaneously realize the results of all creation in far greater scope than when he was aware of only the results, the limited finite; for, to know the self within is to know the unlimited infinite. With understanding of the infinite, the limitations of the finite are broadened. Thus the dual nature of being is learned.

How does knowing oneself solve the problems of existence? Mere knowledge is useless if it is not the hinge of action. Knowing oneself is more than possessing knowledge: knowing the inner self is experiencing God, having insight into the Cosmic scheme of existence; knowing what *actually* exists, and what one *realizes* as existing. A view into the Cosmic scheme of the universe is to understand the laws of system and order, of cause and effect—the laws which form the mighty warp upon which the pattern of existence is woven. This warp of existence is perfection, and having once perceived its golden threads, man is powerfully urged to blend the woof, his thoughts and actions, into a sublime design.

In striving to attain perfection, one needs to recognize that which is not perfection, and to discard it. Self-

analysis, constantly guided by the infallible directions of the inner man, is the tool to help accomplish the goal of perfection. Thoughts, actions, and emotions which discolor the pure hues in the tapestry of life must be purified and redirected. Habits which retard one's progress in attaining his goal must be disciplined and channeled correctly.

When man knows his inner self, he recognizes its absolute supremacy and wisely submits the outer self to mastery from within. Limitations imposed by the outer self are dissolved by inner mastery. Material weaknesses diminish as the strength of the Divine within is allowed full expression. In knowing the inner self, one wondrously touches the expanse of infinity, and realizes at once his own worth and insignificance.

To know oneself is not a selfish aim. The discovery of the inner self reveals that one is an indivisible segment of the whole, and helping others to grow in understanding adds to one's own growth. The law of cause and effect is omnipresent. Giving good, means an inevitable return of good. The outer self is the vehicle for expressing the inner and manifesting God's laws. Material knowledge of arts and sciences is valuable, but its use is marred unless brightened by the understanding of the unity of all knowledge which comes from being one with God, the Infinite.

In the self within is found the strength and peace which so many individuals in the world are seeking. He who truly knows himself knows that inner peace is not the inactive, passive state of escape for which it is so often mistaken. He who lives in contact with the Divinity of the inner self sees the whole of things. This realization stirs him to greater action and to the accom-

plishment of more good, rather than to appeasing his tendency towards inertia, of living an isolated life useful to none save himself.

The cherished state of freedom will never be wholly possessed by the man who does not know himself. The man who drifts along in the stream of life pushed this way and that by misdirected desires, confused and misunderstood emotions, is a slave to materiality, bound helplessly by inflexible concepts and stunted abilities. To "know thyself" is to loose the fetters of the objective world, and dwell in the mansion of unbounded creation, whose powerful estates of purposefulness and fulfillment have no end.

True Riches

Rich are the rewards for him who knows himself. He lives harmoniously with natural law, sensing well-being in mind and body, with free expansion of potentialities and the reaping of their fruitfulness insured. His inner strength and its attributes of self-confidence and mental peace are reflected in good health and his adherence to carrying out the laws of righteousness is mirrored in his dealing with others and the good he accomplishes. The strength of harmonious unity with

the Divine within is radiated outward from him; and he is able to give of himself, since he has recognized that he has something he must give; something that is not uniquely "his" but that he is urged to share because of the very affinity of his inner self with the whole.

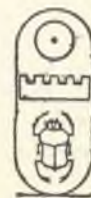
In coming to know oneself, one lives life to its fullest and realizes life's greatest joys. The path he must follow is clear to him, and he humbly exults in being the privileged traveler.

As Science Sees It



By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.

- Archeologists have unearthed what is believed to be the oldest village site thus far known. It is located at Jarmo in Iraq, and is estimated to be about 7000 years old, based on measurements made of the amount of radioactive carbon 14 found in snail shells from the site.
- The most recent earth formation theory to gain wide favor among both astronomers and geologists postulates that the earth and other planets of the solar system developed into their present form from the condensation of a great, cold cosmic cloud of heterogeneous particles. Heat derived from radioactivity effects is held responsible for the various chemical reactions which created the atmosphere, water, continents, and mountains of the earth over 1,500,000 years after condensation of the cosmic cloud.
- Vitamin B12 has been found highly effective in preventing anaphylactic shock in experiments on guinea pigs.



His personality is of a refined, tensile strength capable of withstanding the severest of trials and appreciating the beauty in all, including those he feels are his persecutors. The radiance and strength of one's personality is not found in the stature of the body or its muscles. It is found within. Regardless of the physical equipment with which one is endowed, each individual has equally the greatest gift of life, the infinite consciousness within. The difference among men is the varying extent to which that gift is recognized and utilized. Man's most intense frustrations, his thwarted motivations are caused by his blindness to this simple truth.

As simple as profound truths are, and as simple as the ultimate realization of them is, man tenaciously holds onto his illusions and false values, making life difficult for himself and standing in his own way, preventing his own happiness. True, he can acquire a degree of happiness even though denying and stilling the Divine urges from within, but such happiness is only a vague shadow compared to the pure knowledge of God, the essence of man's own being. Knowing oneself is being true to that which creates, sustains, and IS self. To deny one's real self may be compared to touching in the dark the base of a magnificent pillar, and accepting the base as the entire object, instead of beholding the column radiantly lighted in all of its splendor and towering height, and realizing that the base was formed for its support.

The sincere seeker will always find that he is seeking for his oneness with the Cosmic—the nearest thing to his consciousness; a consciousness which is an expression of that which he seeks. Travel as he will, through the tangled jungles of finite existence, through the morasses of ignorance, disorder and desperation, ultimately he will return to himself and reach his destination. The darkness is without; know thyself and the light within will be allowed to shine through. The impulse to delight in giving magnanimously of infinite love comes from within and must not be stifled. He who knows himself finds the way to give every smile from a heart filled with absolute love, to speak every word from the fount of genuine

kindness, to make every act one of thoughtfulness and consideration. To heed the urges of the Divine within is to be the instrument for fashioning grandest goals and fulfilling the most cherished desires; for, Divinity, when allowed full expression, is a tremendous force of dynamic, creative power immeasurable by man's finite faculties.

To know oneself is to have faith in and trust implicitly in the guidance of the Omniscient. All endeavors are destined to fail when success is presumed without a knowledge of the real self inside of man. What may be their apparent success from the present, limited material view is nothing more than a tiny ripple on the Cosmic sea of causes; the effect and final outcome can be foreseen only by those whose contemplations turn inward to view the pure image rather than outward to see partial reflections.

In an old legend from the Talmud, it is said that Solomon was so powerful that whenever he spoke and desired anything, everything in the universe sprang to do his bidding. All the forces and powers above and around him responded to the word of this wise man. Although this is but a legend, its wonderful underlying truth is obvious. Solomon, by responding to the admonition "Man, know thyself," had attained knowledge of the real strength, force and power, which imbued his being—a power which manifested outwardly from the Divine source within.

Aloneness

Only you can fully know yourself. You, alone, can experience and express the real you, the inner self. Others can only point out the way so that you may profit from their experience. Clinging to the enlightenment of another who may be a great leader or avatar is a fragile substitute for your knowing that part within you which is God. No one can evolve or progress for you any more than another can live your life or breathe for you. The elevation of your consciousness to a higher plane of nobler thought and action can be attained by your efforts alone.

But once the above fact is understood, the wisdom of others which will help to show you the way to know yourself

must not be scorned. "The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before thee." Your search for truth will culminate in knowing yourself, and in this search all fragments which hint at the goal must be carefully studied by the intellect for

its satisfaction. In this way, your concepts are transmitted to the court of the inner self, where all-knowing justice can appraise and stamp its seal of approval, and the source of infinite wisdom within can integrate the newly acquired knowledge into the whole. To know thyself is to know the ALL.



Living in Eternity

By ALEXANDER R. MORRISON, F. R. C.



You have often heard the expression the "Eternal Now." A split second, this very moment—what does it convey to you? We can analyze such small particles as an atom; perhaps, we can also analyze that elusive present moment known as *Now*.

Instead of rushing forward with a microscope and a magnifying glass, why not step back and get a little perspective? It is only when we stand back for a view from a distance that we "get the picture." Have you ever taken a snapshot that was blurred or out of focus? It is possible to get glasses to bring into focus the objects we see. One function of our consciousness is the automatic bringing of time into focus. When we are awake our consciousness, like the eye muscles, as it were, is working at a certain tension. We are aware of minutes and hours. We can also narrow down, or focus, our consciousness to that pin-point image of time we call *Now*.

The tension or condition of our time-appreciating apparatus is affected by our emotional state as well as by our sleeping and waking states. When we are happy and relaxed, we change the focal point in our awareness of

duration. Time goes fast. But this is just one plane of awareness. The focal point in our awareness of *Now* may too be changed.

We walk down the street and suddenly see someone who in that quick moment looks like a friend, or an acquaintance, whom we have not seen for years. Then ten minutes or half an hour later, on our return journey at the same corner, we run into our friend and we say, "Well, how strange! Only ten minutes ago I *thought* I saw you." Is it really so strange? For some reason our sense of awareness expanded to the point where we became objectively aware of the approaching meeting.

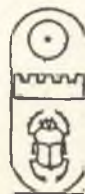
We can only appreciate the *Now* by standing away from time, and this can be done by the expansion of our consciousness. As an analogy, we see a small dot of light on a television screen, but as our vision expands from the dot we get another dot on each side, and farther back we see more dots of different intensities, until all at once the dots become a picture.

It is not a case of visualizing the past, present, and future as a continuous flow, but a case of extending that awareness in all directions until we find ourselves living in the Cosmic Whole, the Eternal Now—indeed, we are living in Eternity.

TEMPLE DEGREE INITIATIONS

The New York City Lodge, 250 West 57th Street, will confer the Fourth Temple Degree Initiation on Sunday, November 19, 3 p. m., and the Fifth Temple Degree Initiation on Sunday, December 17, 3 p. m.

Eligible AMORC members who wish to participate will please bring their membership cards and the last monograph received.



From the Archives of the Past

By JOEL DISHER, F. R. C.

Literary Research Department of AMORC

From time to time, 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.



Soror or Sister House Dormitory of unmarried Sisters in the Ephrata Cloister.

THAT the group of German emigrants who came into Penn's Sylvania in 1694 were Rosicrucians and mystics, there is little doubt even though they have more often than not been identified by the various religious ideas they promulgated or those Old-World ones from which they dissented. As Julius Friedrich Sachse wrote in *The German Pietists of Provincial Pennsylvania*: "They were a company of Theosophical Enthusiasts—call them Pietists, Mystics, Chiliasts, Rosicrucians, Illuminati, Cathari, Puritans, or what you may—who in Europe had formed what was known according to their mystical dogmas as a 'Chapter of Perfection,' and then came to the Western world to put into execution the long-cherished plan of founding a true theosophical (Rosicrucian) community."

Almost coincident with its arrival in the New World, this group of mystic students gave its attention to the spiritual education of others. Believing as most of them did that the last days were upon them, it seemed but natural that they should become peacemakers

and reconcile all religious viewpoints to their own millennial view.

Their first building, then, a log structure forty feet square and true to the cardinal compass points contained a "Saal" or hall for religious exercises and singing, as well as a schoolroom and individual rooms for the members. On the roof was built a sternwarte or crude observatory where nightly observation of the heavens through their telescope took place. Above this "lantern" was raised a Rosicrucian emblem—a variation of the solar wheel—to catch the first rays of the morning sun.

As part of his plan to unite the various sects existing among the Germans, Magister Johannes Kelpius invited the public to devotional services held every morning and evening in the Saal. It was through these services, as well as through others equally necessary which the brothers were ever ready to perform for all both near and far, that knowledge of the mystic community became widespread.

So much did the community depend upon the leadership of Kelpius, who was able to spread respect for his mystical ideas even when he was not able to persuade all of his own group to continue the rigorous asceticism to which he gave himself, that when he passed through transition a few years later at the age of thirty-five, the break-up of the "Hermits on the Ridge" was unavoidable.

Johannes Seelig, assuming the title of Magister, briefly, later gave it up to become even more of a recluse. Daniel Geissler, the erstwhile famulus of Kelpius and Dr. Christopher Witt, returned to Germantown to live. Conrad

*The
Rosicrucian
Digest
November
1950*

Matthai then took over the leadership of the dwindling community. Those who remained continued to live quietly amidst the encroachments of the growing community about them and became the inspiration of various other individuals and communities although no longer making any attempt to maintain a communal way of life themselves.

About 1720, more than a decade after Magister Kelpius' transition, Conrad Beissel and three companions arrived in Pennsylvania from Germany to join the Chapter of Perfection which they thought was still flourishing. On the advice of Matthai whom Beissel accepted as his spiritual mentor, the group about a year later went a little distance away to the banks of the Cocalico and established what was virtually the spiritual successor to the first Rosicrucian Community. This they called

Ephrata, and there were built on the earlier model of the older community those romantic buildings still standing which are known as the Ephrata Cloisters.

Though the "Chapter of Perfection" was short-lived in point of time as a material manifestation, it became a continuing spiritual influence. The records of those that we have come to call the Sect People of early Pennsylvania—among these we must number the Mennonites, the Labadists, the Dunkers, the Schwenkfelders, the Moravian Brethren, the Seventh-day Baptists of whom Conrad Beissel and Peter Miller were the leaders, the Quakers, and the Lutherans—all give evidence of their contact with the mystic spirit and idealism of that little band of Pietists who brought Rosicrucian mysticism to the New World.

CHRISTMAS GIFT CERTIFICATE

A special gift or purchase certificate is now available, as a result of continued demand. Whatever your remittance—large or small—you will receive a certificate which can serve for purchase of items in the Supply Bureau—or for fees, special courses, Rose-Croix University matriculation, or any special payments to the Rosicrucian Order. The gift certificate can serve members and nonmembers alike for the facilities this organization has to offer them. You may use this purchase certificate for Christmas gifts to friends, giving them a broad choice of many needs.

Accompany your remittance for the gift certificate with your name and address . . . and that of a friend. The name given will be inscribed on the certificate.

Address:

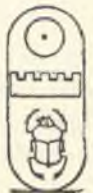
ROSICRUCIAN SUPPLY BUREAU
San Jose, California, U. S. A.

VOTE "NO."

Animals, too, are entitled to that justice which humanity claims for itself. The spirit of justice is to be found in forbearance among the strong—and *man*, at the moment, holds a superior position in the animal world. Therefore, he should extend justice to the lesser living things which share his world and have placed dependence upon him.

Is it *justice* that *pets* who find their way into public pounds should be transferred to research laboratories to be used for the practice of *vivisection*?

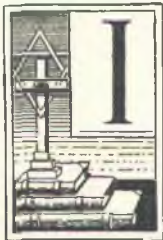
A number of propositions advocating pound pet seizure for vivisection will appear on public ballots in American cities this fall and winter. One of these propositions appears on the ballot for November in the City of Los Angeles. Watch for similar ones in your city—oppose them—*vote "no."* Do not permit *stray pets* to be used for vivisection.





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 the 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.*)

WHAT ARE OUR RIGHTS?



It is not unusual to hear individuals assert that they do a certain thing because they have the right to do it. Actually, few people pause to analyze just where that right may come from, who gives them the right, or why it exists. To insist upon an act regardless of its consequences, merely on the basis that the idea of right may exist in the mind of an individual, or because he has been taught or learned from some outside source concerning such right, is not sufficient reason to perform certain acts. Actually, a right is an obligation. It is difficult to clarify in the thinking of some people that

responsibility and rights run hand-in-hand. When we exercise what we may believe to be our rights, we at the same time are assuming a responsibility by which, through the exercising of a right, we also are liable for any consequences, good or bad, that may come from our own act.

In the universe there are two definite classifications of laws upon which we might base our consideration of rights. First is the Cosmic law. This may also be called a manifestation of the laws of God. These laws are immutable; that is, they stand regardless of what man's opinion may be, or even in many cases regardless of whether or not man becomes familiar with them and abides by them. We can, if we

wish, refuse to acknowledge the law of gravity in thinking, but that process and that refusal has no consequence whatsoever upon the effect or manifestation of that law upon our behavior. We can do no more than mentally deny such a law. The physical fact of its existence will continue to manifest in our ability to leave only to a degree that gravitational force of the earth.

Cosmic law or God-made laws are therefore put into existence to serve the purposes of the Creator. They do not lend themselves to be amended or modified by man. Man-made laws in distinction to the laws of God are those which are necessarily set up because man is a social animal and lives in a society which must agree upon procedures which are to be the bases of acts. Without man-made laws, society would be chaos, but we must never lose sight of the fact that man-made laws are no more than just the decision of a group of human beings. They are not necessarily given Cosmic approval or that of a higher force. Under all laws regardless of their source, we of course obtain certain rights. The right of man to walk upon the earth might be, if we stretched our consideration to the fullest extent, the result of the law of gravity. The right of man to live in society with reasonable protection of his person and property is the result of man-made laws, but there is a limitation to our right to express a right if we may put it in that phraseology.

We need not always be standing upon our rights, always reminding those about us that a right is the excuse by which we govern our whole behavior. Rights are only to be expressed insofar as they assist us to a better living within our environment. They are not toys, something to be played with merely to show that we have the ability or the right to use any principle or procedure laid down for us. Many things which we contact in life bring out the fact that some things have more value than others. To analyze the rights that are available, or that we may exercise, is to immediately classify within our own thinking, and in the results of behavior, which of the rights we are able to exercise have more value than others. An analysis of all these rights indicates that the most important right which a

man can possess and which is one of the greatest gifts of our Creator to us is the right to growth.

Three Phases of Evolution

Man may grow physically, mentally, and psychically. Physically his body develops so that he may better adapt himself to the physical environment in which he must live. We do not have to think in order to grow. The laws that govern physical growth continue within our body regardless of whether or not we give them our continual attention. This is because man would probably disobey or disregard many laws of growth if they were left entirely under his voluntary control. We are so constituted that the physical body has a wide range of adaptation and even the individual who constantly refuses to recognize the good habits of health, diet, and rest, still is able to lead a more or less normal life because the body can adapt itself to certain extremes. In living a reasonably normal life we find that physical growth will take care of itself. We advance from an almost helpless infant to the complete coordinated condition of adulthood and thereby express the physical growth by which we are able to live in this world.

Mentally, more volition is required. While it is true that the brain, including the nervous system, grows along with the rest of our physical body, the mental aspect of the individual is something that can be cultivated. This is done by the addition of knowledge and experience. Knowledge consists of the facts we learn—those things having to do with the physical environment of which we are a part. We learn these by trial and error or by reading, studying, or observing the experiences of others.

Experience is part of this process because it is both through knowledge and experience that we advance to the position of being able to apply that knowledge and use the things in our physical environment for the attainment of our fullest mental potentialities. As we become more aware and certain of the conditions under which we live, our increase of knowledge makes it possible for us to extend our horizons and become better fitted into our environment.



The greatest of all phases of growth is psychic or, as it is sometimes referred to in popular terms, spiritual growth. This form of growth is that of acquainting ourselves more intimately with the source of the immutable laws of the universe. By psychic growth we mean the development of our inner self and our inner potentialities to the point where we are capable of relating our whole being physically, mentally, and spiritually to the source where it originated. This is the mystic concept. The ability to attune oneself to God is the potentiality which man has and which he can express above all other phases or manifestations of life.

Illumination a Fact

Man alone possesses that internal urge of the inner self to advance to the attainment of the Absolute. This does not mean that man can in an ordinary sense of the word become a God himself, but it does mean that man can relate himself to the higher force which created and ordained the life and the environment through which he functions. This is a fundamental law of spiritual growth. While man's physical being takes care of itself to a certain extent, and his mental perceptions are at all times able to absorb certain facts of the physical world in which he finds himself, it takes an act of will for man to really become familiar in himself with the higher forces of the universe.

The first manifestation of this is in that intuitive knowledge which seems to come to all of us. Often we refer to such knowledge merely as a hunch. It is information that originates within our being and is not related directly to the physical and mental experiences of our day-to-day living.

Man potentially has the ability to advance himself in the realization of the purpose of the universe and that of his life. This is true psychic growth—the development of those qualities and potentialities within man that are not definitely limited to the physical world which composes his material body and the physical universe about him. It is through the growth of his psychic faculties that man may rise above the limitations of the material world of which he is a part. There have been many examples in the history of individuals who were confined

or limited, because of physical defects or actual barriers but nevertheless were able to view the conditions of life beyond the immediate sphere of existence. They have been able, literally, to take psychic journeys out of their own narrow life and raise themselves to that level where they could be inspired by those forces or laws which are ordained and established by God.

The ultimate purpose of life must be in some way linked with man's complete realization of the purpose of the Creator. In order that man may be absorbed into an intimate relationship that would be a source of knowledge of these higher laws, he must lift up his own consciousness to the point of attunement with those higher forces. In this manner man becomes able to see beyond the horizons or the limitations set by the material world in which he lives and from which his sense faculties bring him impressions. To advance spiritually so as to contribute to the psychic growth of our being, we must ever be alert to the higher forces that exist. It is through concentration and meditation that man finds this channel, and in proportion as he uses it he acquires peace of mind, understanding, and a realization of those facts and principles which normally lie beyond the realm of physical consciousness.

The Cathedral of the Soul is one medium by which man may be helped to receive those higher phases of illumination. Through meditation and concentration in unison with those who have like purposes and ideals, man finds that his psychic nature is raised up so that he may direct it. Through this intimate association of himself with the Absolute, he becomes more conscious of the higher laws of life. It is difficult to explain such satisfaction except in the phrase, *peace of mind*. This well-used expression, nevertheless, sums up the experience of man's harmony with all nature, with all the forces of the universe; then, all things that may be irritating him on the physical plane become secondary to the higher aims which he has glimpsed. The Cathedral of the Soul will assist us to so direct our consciousness that we can each exercise our right of psychic growth and development toward ultimately experiencing some degree of illumination.



A Philosopher Considers Good and Evil

By DR. ANATOL VON SPAKOVSKY



THE problem of good and evil is an important one not only to philosophy, but also to life, because the whole of man's behavior is dependent upon his answer to what is "good" and what is "evil."

It may be argued that: "All is good and nothing is evil; that all that exists is good, and that which is evil is not good and therefore does not actually exist . . . has no actual existence but seems to have." If "vibrations" constitute the world, then such vibrations are, so to speak, beyond good and evil. Only our consciousness makes from them that which we call *good* or *evil*. Without the human consciousness, *vibrations* remain merely *vibrations* and nothing more.

But let us question why we consider one complex of vibrations as good and the other as evil. In the domain of good and evil, there are the same laws in action as in the domain of colors. Vibrations of human actions and of radiations given off by men, just as colors, can be harmonious or inharmonious. If they are harmonious, blending with and complementing one another, we feel them as good. If they are inharmonious and stand in the relation of dissonance to our own actions and radiations, we feel them as evil.

Even so, two aspects of good and evil could be distinguished: (1) the *absolute*, if we consider harmonious and inharmonious vibrations only in their own

relations, without any relation to our own vibrations (i. e., if we accept the existence of harmonious and inharmonious vibration as a Cosmic fact); (2) the *relative*, if we consider the vibrations in their relation to our own. This last aspect makes clear to us why the opinions as to what is good and what is evil, are so relative, so changeable from one person to another, from one people to another, and from one epoch to another. What is good today can be evil tomorrow, and vice versa. A man can be a hero for one people and a criminal for others. The history of mankind presents many examples of this relativity of good and evil.

Five Aspects

Good and evil in their absolute aspect, express the following five possibilities in the so-called ethical structure of the world: (1) the world is absolutely good when there are *only harmonious* relations among all complexes of vibrations (the idea of paradise); (2) the world is absolutely evil when there are *only inharmonious* relations among all complexes of vibrations (the idea of hell or of the world as a chaos); (3) the world is more good than evil when there is a *predominance of harmonious* relations among vibrations; (4) the world is more evil than good when there is a *predominance of inharmonious* relations among vibrations; and (5) the world is, so to speak, in the *same proportion* of good and evil, when the quantity of harmonious relations is equal to the quantity of inharmonious relations among vibrations.



The first and the second possibility do not exist in our world of perception; and it is very difficult to say which of the last three possibilities do, for we do not know the total distribution of all vibrations in this world of perception. Therefore, we can have only "a belief," but no knowledge. Our understanding creates in this domain either a belief in predominance of harmonious relations among vibrations, that is, of good; or a belief in predominance of inharmonious relations among vibrations, that is, of evil.

The following statement is to be found in the Rosicrucian teachings: "The moment we accept the interpretation and impression that all that is, is good, and that it is only the differences or grades and degrees of goodness that we know, which seem to constitute the evil in the world, we will begin to be conscious of a better world and find more joy in living."

A strikingly similar thought is expressed by the Russian philosopher and mystic, Vladimir Soloviev: "Evil is only the imperfect good, ugliness is only the imperfect beauty, a lie is only an imperfect truth." Out of this interpretation was developed Soloviev's *optimism*, which he preserved till the last years of his life. Then he began to feel that evil had the same reality as good; and, in fact, that evil rather than good predominated in our world of perception.

Under the influence of this change in his thinking, his *optimism* became a *pessimism*, and he began to consider the whole matter differently, coming to the conclusion that the triumph of good is possible only ultimately and that only those faithful to the Christian religion till the end of history will participate in it. In other words, his philosophic reasoning reached an impasse, a deadlock, and he decided that the only reconciliation lay in religion.

Evil Has Reality

Personally, I am not an absolute optimist nor an absolute pessimist. To me, evil is neither an illusion nor merely a degree of good. Evil has the same reality; but I do not believe that it will ultimately triumph and return everything to chaos, which would mean the triumph of inharmonious relations among world vibrations. Such a result would make the evolution of the world senseless and meaningless. It would seem more reasonable to believe that evolution goes from chaos to cosmos, from evil to good, and that the role of man in this evolution is great and noble because the self-conscious man alone is able to distinguish between harmonious and inharmonious relations among the world vibrations. Man, therefore, can create the first (harmony) and overcome the second (inharmony) if he will.



ROSICRUCIAN SCIENCE MUSEUM

The Rosicrucian Science Museum and Planetarium brings the universe within your reach, so that you can understand and appreciate its wonders. Special push-button demonstrations of the phenomena of nature make it possible for each person to individually experience laws of the universe.

Instructive and entertaining presentations—fascinating star descriptions and lectures—occur every Wednesday and Sunday, at 2 and 3:30 p. m., in this unique San Jose institution. The program is completely changed each month.

NOVEMBER—*Legends of the Cosmic* . . . the mythology of the constellations.

DECEMBER—*Yuletide Lamps of the Night* . . . story of the Christmas star.

Get acquainted with the stars and planets in the *Theatre of the Sky*. Visit the *Science Museum* and delight in the many devices showing the Miracles of Nature!

**The
Rosicrucian
Digest
November
1950**

Temple Echoes



AFTER reading the article "From Organic Gardening to Better Health" by J. I. Rodale (*Digest*, May 1950), Soror Barada of Southern California wrote to say a word in behalf of commercial fertilizers as well as to inquire how to overcome nematodes which seemed to increase with the use of organic matter. Soror Barada's query was directed to the author of the article. He thought perfecting compost and time to be the answer to that one. He called attention to *The Living Soil* by E. B. Balfour which recounts experiences pertinent to the problem.

* * *

Organic gardening came in for some enthusiastic comment at a post-commencement round table at this year's session of Rose-Croix University. Frater A. S. Kirkpatrick of Albuquerque, New Mexico, was instrumental in bringing those interested together. He turned up a surprisingly large number of gardening enthusiasts—all waiting to hear a little more about the organic method of composting.

▽ △ ▽

The recently announced list of Rosicrucian Grand Councilors should have designated G. A. Pardo of Caracas, Venezuela, as Grand Councilor of Latin-American countries rather than just of South and Central America. The scope of Dr. Pardo's activity is much more extensive than would seem to be indicated by those two countries.

▽ △ ▽

Pronouns and articles as parts of speech are small and may seem relatively unimportant; yet they can mix things up considerably when they get out of place. In the *Digest* for Septem-

ber they did get out of place and did mix things up although perhaps not too seriously: It was stated that "Frater Calcaño's beret with his calabash pipe tied for top honors as the most photographed object." That little pronoun "his" made the calabash pipe belong to Frater Calcaño. It really does not. It belongs to another staff member. Frater Calcaño does not wish to be associated with it. He wants only his beret. So let's try again: This is the way the fact was originally stated: "Frater Calcaño's beret tied with a calabash pipe for top honors as the most photographed object." Now we have the pronoun "his" out altogether and the article "a" in its proper place and at least two people are better satisfied—Frater Calcaño and the owner of the calabash!

▽ △ ▽

A bus boy hopping tables couldn't have been any busier than the misguided grasshopper who recently put up for the night in a Park typewriter—or any more fagged when it was all over either. When discovered at 8:02½, he was more grass than hopper and too weak to be interviewed. His single comment later was: "That's no place for meditation."

▽ △ ▽

Leonardo da Vinci Chapter was established in Lansing, Michigan, three years ago this month. Its first bulletin—a very creditable effort—has just been published. The bulletin's brown cover carries a pen portrait of Leonardo da Vinci superimposed upon a suggested triangle and crux ansata—the work of Frater Douglas Robbins. This department will welcome future issues of this bulletin.

* * *

From Amsterdam, Holland, comes the *Maandblad* published by the Grand Lodge of the Netherlands. It is re-



strained, neat, well ordered with a finely executed cover consisting of a Rosy Cross suspended in an Egyptian doorway. Rosicrucian symbols are inscribed on the stone supports, and the AMORC winged-disc emblem is imprinted on the lintel.

* * *

From Caracas, Venezuela, comes the *Bulletin* of Alden Chapter. It is both a friendly and an ambitious undertaking. This issue contains in entirety a discourse on "Service" by Grand Master Clayson. The list of monthly activities bears witness to the enthusiasm and enterprise of all chapter members.

* * *

Harmony Chapter News of Melbourne, Australia, has been printing a series "Australia—Legend and Truth." This is indeed interesting to readers outside the country and must be valuable, as well, to the member at home in helping him get his own country in better focus.

* * *

The tone of the *New England Rosicrucian*, bulletin of Johannes Kelpius Lodge of Boston, retains from month to month its individual flavor and charm. It continues quotable, too—this for example:

"Sitting by the radio, listening to Tchaikovsky's Fifth Symphony, I had a recollection of the opening verses of Genesis. Chords in the deep bass appeared as being without form and void. Then, out of this darkness of the deep emerged a melody of arresting sweetness, which rose with increasing strength until it dominated the movement, becoming its motif. It was as if once more, 'God said, Let there be light: and there was light.'

"In Nature, this miracle occurs daily. Poets and artists have recognized it as well as musicians. The illuminating cover of our Rosicrucian Digest for 1948 was inspired by it. Robert Browning in 'Pippa Passes' described the coming of day in memorable lines:

*The whole sunrise, not to be
suppressed,
Rose, reddened, 'til its seething
breast,
Flickered in bounds, grew gold,
then overflowed the world.*

"So with us, when dark days come, if we can sit quietly in a peaceful spot

and listen, we may soon become aware of vibrations flickering into our super-consciousness until we too experience a sunrise as the Word proclaims 'Let there be Light.'"

Soror Frances M. Dadmun

* * *

The August-September issue of the *Bulletin* of George Washington Carver Chapter of Washington, D. C., contained a photograph and article concerning a unique gift to the Chapter. It is a musical scale conceived, designed, and carved by Frater Albert C. Hurst. In presenting the scale to the Chapter for use in its rituals of work and worship, Frater Hurst said:

"In frantically hunting through the Classified pages of the telephone directory for an available *piano tuner* to come to my home to tune a xylophone I was building, it appears he ATTUNED me to the mystically harmonious vibrations of the Divine Rosicrucian Order. Although he came to me that night as a total stranger and a member of another race, the vibrations of our thoughts easily and quickly leveled the seeming barriers between us and synchronized our relationship into one of unity and enduring friendship.

"It is for this reason I am deeply pleased that the George Washington Carver Chapter has become the Custodian of the Scale, our symbol of Universal Harmony."

* * *

In passing, it should be noted that the addressograph which was only a dream of Vancouver Lodge a few months ago is now an actuality. . . . *The Microcosmus* published by Indianapolis Chapter offered a 15-flavor assortment of jello to its members—a bargain to members, a profit to the Chapter. . . . At the third annual rally of First Pennsylvania Lodge in Pittsburgh, Past Masters of other lodges and chapters were on the program: Fraters L. F. Wiegand and George Fenzke of Nefer-titi Lodge, Chicago, and Soror Chrystal Anderson of Thomas Jefferson Chapter of Washington, D. C., were among the speakers. . . . Akhnaton Chapter of Pasadena, California, was well represented at Rosicrucian Park a few weeks ago when Frater Christopher and Soror Claire Robb, together with Lois Eleanor and Christopher, Jr., visited San Jose.

**The
Rosicrucian
Digest
November
1950**



Atomic Age and Moral Progress

By JANE WAYNE

(Reprinted from *The Outspan*, Bloemfontein, South Africa, September 9, 1949)



OUR destiny lies in our character. I do not remember who wrote those words or when they were written, but never, does it seem, have they held more significance than today when humanity, having reached the crossroads of civilisation, is faced with the choice of degeneration and destruction, or of bringing its moral and spiritual development into alignment with its development in science.

People are uneasily aware that all is not well with the world at the present time; they are also acquainted with the fact that science has made rapid and tremendous strides in the past few years; and, with the advent of the atomic bomb, it became generally apparent that man had finally invented a weapon which might easily prove to be his own destruction. But, on the whole, it has remained to the deep-thinking few to realise that if man's mechanical progress continues to outstrip his moral progress he will end in disaster. In the words of that famous scientist, Lecomte du Noüy: "For the first time in the history of man the conflict between pure intelligence and moral values has become a matter of life and death."

With the acceptance of the theory of evolution there came into existence the belief that human progress is automatic; something that goes on in man in spite of himself. This idea that he must inevitably evolve into a more and more superior being with the passing

of time has filled him with a false confidence. He views with just pride and interest his phenomenal achievements in science and takes for granted that his other faculties have been developing at a similar rate. He erroneously regards the mechanical transformations of his age as the measure of its civilisation. The fact that he may not be using for his own good the vast accumulation of knowledge and power he has acquired in recent years does not occur to him. He does not see that unless his strength of character matches the growth of science, science may in the end control him and not he it, with the result that all that is worth while in life will perish. Progress is not a law of evolution. The spiritual advancement of man depends upon himself and, unfortunately, it has not kept pace with his development in science.

Physically, man ceased evolving about 30,000 years ago. According to Du Noüy, his intelligence does not seem to have increased in the past 10,000 years. It has reached great heights during various periods of civilisation which, although equalled in our own times, have not, as far as can be judged, been surpassed. To say, however, that man has not progressed morally over the million or so years of his existence would be to deny the influence, among others, of Confucius, Buddha, Lao Tse, Plato, and, above all, Christ. The effect of Christianity upon civilisation is too obvious to need proof.

To measure the moral progress of mankind, nevertheless, is extremely difficult. It has had to suffer many set-



backs. The aftermaths of wars, for instance, when so many people are preoccupied with the struggle for existence, are not conducive to moral and spiritual advancement. The impact of the sudden development of science on a generation that was, educationally and intellectually, not sufficiently prepared for it, caused much harm among those who were not able to reconcile its teachings with those of Christianity. Probably the growth of materialism has done most to weaken man's moral values. As a result of this, the civilisation of whole nations today exists on a sterile morality which consists in conforming to a certain code of behaviour merely to avoid public censure or civil punishment. This type of morality has no powers of regeneration and must end eventually in the spiritual decay of those who are subject to it.

In spite of all these contrary forces, man does seem to have made a certain amount of moral progress. In the 7th century B. C., it became evident among the Greeks. The old Greek word for virtue came to mean not only valour in war but kindness and unselfishness. About this time, too, was heard the earliest plea for social justice which later resulted in democracy. In 527 B. C. the Romans compiled the legal code which became the foundation of law in subsequent ages and remains to a large extent in the governments of civilised people today. With the coming of Christianity man was taught to practise the virtues of humility and charity and, under its inspiration, strived to adopt a way of life which far excelled anything he had previously attempted.

A Happier Destiny

Modern man appears to be a much more humane creature than he was even fifty years ago. This is particularly apparent in his methods of warfare. He may use his knowledge of science to destroy his enemies, but he also uses it to revive them when he wounds them on the battlefield instead of leaving them to die as formerly. He treats his prisoners much better than his ancestors did, for they often tortured or put them to death. Most of his social reforms are the result of his awakening consciousness of his duty to his fellow

beings and to those who are dependent on him. He is gradually becoming aware that materialism is a theory that is no longer tenable, and that evolution, so far from being divorced from the teachings of Christianity, is indeed the true interpretation of the text of Genesis.

Nevertheless, his moral progress has been slow, while his advance in science, owing to wars, ever-increasing facilities for education, and the wealth of knowledge he has inherited from his predecessors, has been swift. This has created the dangerous position in which he is today. No sane being would want to see the growth of science checked even if such a thing were possible. On the contrary, we are looking forward to seeing it achieve even greater heights, especially in the field of medicine and its allied sciences. The only solution then is for man to endeavour to make his moral development measure up to his advancement in science. No easy task. He will have to make an internal change that will vie with the spectacular external changes which now condition his life. He will have to strive, as never before, to cultivate the qualities of mercy, tolerance, and charity; to overcome the barriers which exist between him and the peoples of other nations; to establish his civilisation on a highly disciplined moral basis. Moreover, he must bring his educational system up to date, so as to make it an instrument capable of producing men and women more adequately prepared to deal with the problems of their times.

Lecomte du Noüy advocates the teaching of a universal history in which the history of one's country is linked with that of other countries with impartiality and truth. This would obviate the practice of exploiting the teaching of history for the purpose of propagating racialism and the sort of nationalism which eventually becomes the breeding ground of war. He also suggests a universal morality consisting of the "fundamental and invariable principles accepted by countries of the world." "Education," he says, "consists in preparing the moral character of the child. Instruction consists in making him absorb the accumulated knowledge of man in every realm."

It is with this object in view that the education of the future will have to be directed if man wishes to save himself. The war for peace will, if it is to succeed, have to be conducted not in the laboratories of the world but in its classrooms and in its homes. It will require patience, vision, and wisdom. It is much easier to conceive economic plans designed to alleviate our material

wants than it is to devise a plan for the moral amelioration of the universe, the results of which, perhaps, will not be obvious for generations.

Man, however, if he could only realize it, is . . . being presented with the choice of a great future; a fuller and happier destiny than he has known in the past. Whether he makes that choice depends on his strength of character.



Who Shapes Your Opinions?

By ELIZABETH C. WALKER



OPINION, whether spoken in a soft voice or accompanied by a banging fist on a table, should signal the mind to be on guard against its intrusion!

The dictionary says, "Opinion is belief stronger than impression, less strong than positive knowledge; a sentiment that the mind forms of persons or things." Yet in private and public life, we are ruled by opinions formed by others; and are all too seldom governed by our own knowledge. "Men get opinions as boys learn to spell by reiteration chiefly," wrote Elizabeth Barrett Browning.

To most people, "opinion" and "thought" are synonymous; however, a vast difference exists between them. Opinion is belief, judgment, or persuasion, all too often cluttered with negative emotions. Opinion is a vampire by sucking self-determination from others. It can never stand alone.

Thought, on the other hand, is the product of reasoning. The poet who said "thoughts are things" meant that thoughts expressed take form in an actuality for the benefit or detriment of mankind. In the last analysis, this is the test as to whether we are "thinking" or just forming "opinions."

If thinking is such a precious and vital thing, you may ask, why is opinion so much more in evidence? There

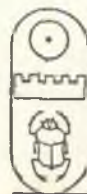
are many reasons but the simplest is that less than two percent of the people think constructively and objectively. "I want" on a materialistic level, is the ruling emotion, the goal and the god of most lives. Emotional immaturity is the curse of today's civilization.

Culture

People filled with the opinions of others are always cocksure; they bludgeon you over the head with their talk. Those who reason seriously and meditate before they speak, withdraw before the bombastic, opinionated person. They are repelled by his manner and by the hatred, jealousy, and prejudice so apparent in his words.

This does not mean that they accede to his viewpoint. The person who thinks and reasons intelligently does not have to force his "opinion" on others; he has none. He either knows, through investigation and reasoning, that his conclusions are right, or he does not know at all. His manner, his tone, and his sincerity in listening to others are the badges of the intelligence he wears; but he arrives at his answers through cold factuality, coupled with intuitive perception.

Knowing, as he does, that not all persons are ready for the depth of his mature conclusions, he does not express them every time an opportunity presents itself; he waits until people of like maturity are his audience. This



does not mean that he is contemptuous of others, but that he knows he must meet them where they are psychologically and bring them, step by step, to his adult reasoning.

Education

A specialist, some wit has said, is a person who knows more and more about less and less. In an age of specialization, this is particularly true. Although opinion may say that "he is highly educated," thinking and evaluation will reveal that he is not educated, but merely specialized in one field, and because of that his thinking is completely undisciplined.

Education merely points the path to the greater fields of knowledge; it does not give one knowledge. That comes only with living on the material, mental, and spiritual planes. An incredible number of people fail to advance mentally beyond the diploma-age. They read reams, taking the expressed views of others as their own and childishly refusing to reason along any other line or to go beyond the point where the author leaves them. The author's thought then becomes their "opinion," the acceptance of another's reasoning, without mental or spiritual contribution of their own.

Tagore, the Indian poet, has said, "Service of man to the Eternal Man, is the only true religion"; and from Plato we learn that "the first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile." Is not true education, then, the growth of the soul-personality to the place where it lives by the vision born of service to the Eternal Man? Education, as we know it, is merely the preparation, the apprenticeship; nonetheless, "opinion" deems it the end result.

Religion

For centuries, religion was taboo for the laymen in all churches; the priesthood has made it a sin of major proportions for a person to use intelligent reasoning so far as his spiritual life is concerned. Heaven is to be gained only by accepting the "opinions" of the spiritual leaders, and following blindly through stylized rituals, whether the meaning is known or not. SIN and its punishments have been whips

to hold masses in subjection. Fear, not love, has too often been the motivating power of the creeds. In some cases, churches are merely institutions dealing with prohibitions and permissions, condemning or rewarding, according to the degree of unthinking obedience vouchsafed by members. Some politicians are more skilled in maneuvering an audience into doing their bidding than is a *divine* with a few years of experience.

The Great teachers have always been crucified by "opinion." Today, as through the ages, mental inertia allows cupidity to rule. People and nations follow the way of least resistance, because they have been so accustomed to having their "opinions" formed for them that they themselves cease to make an effort toward clear thought. It takes strength and courage to stand against entrenched opinion. It may mean a pitched battle against inherited ideas and traditional ways of conduct; it can mean leaving brother and sister, even parents, to follow Self into the lost land where reason rules. And farthest from the lost land is stylized religion. Those who live by opinions, live only by hearsay; those who live by thinking, live by vision.

Politics

Today we are again in warfare, and hatreds burn hotly. Why? Because fear and distrust have been spoon-fed to us by "opinion" of commentators, columnists, editors, politicians, and "big business." Seldom is knowledge claimed; nevertheless, they burn the air with emotional tirades.

As evidence of the inertia of mind that characterizes humanity today, we need only look at ourselves. Russia has been successively our enemy, our friend, our enemy; ask any person you meet why he hates the Russians, and he will be unable to tell you. "They say" is blamed for their ideas, for their opinions. And those opinions are formed by men, for men. What is back of this futile, dreadful mass hatred of another people? "Opinions" deliberately formed to feed the emotion wanted to the unthinking masses of humanity. Civilization has devised a system of morals for mankind, but has achieved no morality—else how could nations

hate and kill, and spend the abundance of earth for mass destruction?

So-called Communism, by truer standards Marxism, is wrong and to be abhorred; but do not other systems operate for selfish motives—for greed and gain? Earth's bounty was never given to an individual for self; yet one who steals a million on the stock market may get a monument, and another who steals bread for his hungry family may land in jail!

Occasionally, people rouse from the stupor of their materialism and self-interest to sense something wrong and bring pressure on a legislative group to "pass a law." Promptly, the majority inhales the opium of indifference, and the evil starts its destructive crawl again.

No one has ever legislated evil out of existence; it must be purged out another way. As long as people accept emotion-whipping opinion without deep, serious evaluation, evils will be. When mankind begins to think deeply and conclusively, and translates that thought into action, peace will prevail. By accepting emotion-drugged opinion, we strengthen the power of forces that enslave. By thinking for ourselves, we strengthen the integrity of man.

As a question, then, "who shapes your opinions?" is a challenge. If you can answer as did Turgenev, "I agree with no man's opinions, I have some of my own," then there is hope; but if you must repeat "other people's opinions," then it is later than you realize.



What Do You Think?

By FRANCES ANDERSEN, F. R. C.



RUHLLESS destruction by runaway cells; the stunning quiet of paralysis; blindness; the shattering discordance of alcoholism: these observations challenged the author to solve the tragic puzzle in her own way. Is it possible for a layman, through *meditation*, to sense causes of diseases that baffle the medical profession? What do you think?

Today, we are able to determine with clarity that the vibrations of certain rays which reach the earth's surface affect sensitive instruments. The human instrument, infinitely more sensitive, and capable of response and adjustment, may at times be so "keyed" as to be irritated chemically by certain "earth rays." Could it not be that infantile paralysis is the result of such irritation under certain conditions? True, a virus may be found to be present in the bodies of such afflicted

persons, but this, seemingly, is a secondary condition and not part of the *initial cause*. Such virus might develop an automatic germination within such bodies, a condition already present but activated by the stimulus of certain rays, "short-circuiting" the nerve—burning it out, either partially or wholly, just as a fuse is "blown" in an electric circuit when a current too strong for its make-up enters it.

It is the PARALYSIS at the terminals that seems to hold the secret and reflect the cause. Therefore, to know polio is to know the *chemical status* of the body at the time it was susceptible. To change the effects of polio will be to know the chemical that can re-establish chemical harmonium.

Blindness and the Endocrine Glands

There seems to be a relationship between the breaking-up of the endocrine-gland circuit and those appearances associated with older age. For when nat-



ural old age comes to man, parts of the endocrine circuit have dried up or ceased to add their effect to the body. Then does not man virtually precipitate old age upon his body if he prematurely dries up certain prime and *united* functions? We know that when we pass well beyond middle years, certain functions slowly dry up and cease to exist actively. We call this particular period older age. Often when old age is upon man his vision, for one thing, is not as good as it was, even though actual cataract may not be present.

Two women in their late thirties had had their female organs removed. Neither one was concerned about this major change, but their attention was uneasily centered upon the fact that their vision was impaired to a major degree. This was a number of years ago and I gave it no particular thought until a little later a third and almost identical case presented itself. Within a few months two of my friends remarked that their female dogs, which had been spayed, were losing their sight. I tried putting two and two together, from observation. Then intuition seemed to fill in the details.

There is a relationship, in the body mechanism, between the fluid that the normally present female organ-circuit pours into the blood stream and tissues and that of vision. They may be inter-related to such a degree that vision perishes prematurely in the absence of the fluids. Possibly the nature of this fluid is such as to act to keep the otherwise "hardening" (or congealing) elements of the body (and more specifically the eye) in more liquid form. As the gonads are one of the glands in the endocrine family of glands, it seemed logical to suppose that the "Endocrine-Laboratory" is a SINGLE-CHEMICAL UNIT, so far as the body is concerned.

Therefore, materially speaking, man is a chemical laboratory and, according to the chemical content of his body, things can attach themselves to his body. It seems logical to suppose that the hormones necessary to the body cannot be manufactured when (and if) the "chain" is broken. Although there are other (and many) contributing factors to blindness, this seems a leading one.

Runaway Cells

What makes a cell run wild? Can it be that the cell has acquired, or taken on through chemical adjustment, some of the properties and possibilities of other cells, while remaining strongly within its own properties. Thus two or more sets of action or growth take place in the initial region while under this split activity.

Why can cells take on this split activity? Because of the existence of duality in matter which, in reality, means multiple form, through the unending alteration of possible patterns inherent in atomic relationship from Cosmic decree. Those cells which respond to such "adjustment" are cells whose sensitive chemical content is such that they can absorb, attract or react to chemicals close to, and other than, their immediate own.

The very key to life and the continuance of life, materially speaking, is adjustment. But the very vastness of adjustment possibly can cause either a related adjustment or an unrelated one.

Subtle Painfulness

The beginning of genuine awakening in man may come as a sensation of inadequacy. From years of close observation of many persons afflicted with alcoholism, it would seem that it is not a disease, as so thought by a large group of people today. Rather it is an INNER feeling, a realization or sense of INADEQUACY, and the inability to understand and cope with this inadequacy. Man's temporal world calls for "unity of being" and CONSCIOUS strength through acquaintance with and understanding of all functions and parts involved, and there may be only a vague subconscious feeling of strength, which is fleet until it has been made part of the conscious strength as well. A person who has, as yet, experienced only broken and disconnected parts of life is housed in a personality that may seek relief in alcohol.

The human instrument responds to the vibrations of life. When there is disharmony there may be diseases; such as cancer, paralysis, blindness; or there may be alcoholism. What do you think?



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In natural harmonious surroundings along the Hooghly River near Calcutta is this splendid temple. It was erected to the memory of Ramakrishna, celebrated mystic and philosopher. From a simple beginning, he rose to be a revered counselor and spiritual leader to thousands in India and elsewhere. Hallowed within this sanctuary is a startling lifelike image of this avatar. Sacred Brahman cows graze peacefully before the temple portal. *(Photo by AMORC Camera Expedition)*

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