

ROSICRUCIAN DIGEST

FEBRUARY, 1950 • 30c per copy



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SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



DEDICATED TO ALLAH

The Jamma Masjid, or Great Mosque, in New Delhi, India, is a structure of exquisite beauty. It conforms to the traditional architecture of all mosques—the great central court open to the sky where the presence of Allah may be experienced. Dedicated October 6, 1650, by the Moslem Emperor, Shah Jehan, it is said to be the finest in India. The large domes are of tinted marble, and the graceful minarets towering about them are of pure, white marble.

(Photo by AMORC Camera Expedition)

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXVIII

FEBRUARY, 1950

No. 1

Dedicated to Allah (Frontispiece)	1
Thought of the Month: A Nation Born	4
Strange Inspirations of Heinrich Nuesslein	8
From the Archives of the Past	11
For Mental Health	12
Cathedral Contacts: Appreciation of the Beautiful	16
Sanctum Musings: Ideas without Age	18
Science and Mysticism: Lesson Two	20
As Science Sees It	21
On 'The Beginning to the End'	25
A Message from Egypt	29
Power of Fear	30
Temple Echoes	35
Symbol of Conquest (Illustration).....	37

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH A NATION BORN

By THE IMPERATOR

This is the eleventh of a series of articles by the Emperor about his observations on a journey which took him and his party around the world and into remote mystical lands.—EDITOR.



IN PAST TIMES, if we may rely on history, political events followed patterns. The patterns rarely, if ever, occurred concurrently with about equal influence on the times. Today, however, we witness diametrically opposed ideologies as patterns exerting nearly equal pressure upon the world. On the one hand, we have communism with its claims of unified people as against states controlled by special interests. The consequence of this system of political thought is to dissolve all allegiance to geographical areas and to traditions. In effect, if successful, it would collect all peoples of the world under the administration of its single system. The special merits or demerits of such a system are not here under consideration.

At the same time that communism is expounding its type of integration of peoples, there is an active form of *disintegration* under way. Empires have dissolved or are tottering, as those of the British, French, and Dutch. It is an outmoded type of unification; or, we may say, the once forceful compression of separate peoples into a whole is being split up. The released entities, as India, the East Indies, French Indo-China, and the like, are now placing emphasis on *separation* and *individuality*. This separation is nothing more

than a recurrence of nationalism and its attribute of isolation.

Still again, the older nations, including the great powers of the world, are all too conscious of the ineffectuality of their own nationalism. They are quite aware that the kind of independence that nationalism once represented, or claimed, is an impossibility today. To abolish it suddenly, however, would be too drastic, economically as well as politically. Consequently, they resort to a substitution, the adhesion of their separate states into a federation known as the United Nations. This bond, however, is at present but tenuous. To work together, the individual powers must sacrifice something of their individualism and most have been reluctant to do so.

We have then the three political patterns under way during our times: first, the attempt to unify all peoples under one political system with a single administration; second, the establishment of many separate states imbued with the old spirit of nationalism; third, the attempt of the older nations to strengthen their weakening positions of separation by a kind of federation.

To a country like India, which has been under the political domination of a great power for several centuries, the contrary or absolute separation makes a strong appeal. To certain minority groups, the complete separation or absolute nationalism seems to represent

The
Rosicrucian
Digest
February
1950

all the advantages they have not enjoyed while compressed into an empire. That such separation may have its disadvantages as well never concerns them until they are faced with its realities. It is like one being confined to a room. To such a person freedom from the room represents the ideal state. That such freedom may incur dangers either does not occur to this person or he thinks of them as inconsequential, compared with the benefits which freedom will provide.

The legislators of the new independent government of India, meeting at New Delhi, were confronted with this problem. At the time they were conscious of their full freedom from the British Empire, but the fruits of that long sought freedom were still to be realized. They were left facing problems with which nations, claiming independence, have long struggled. The first major problem was the adoption of a constitution to fully represent the spirit of their new sovereignty. It was natural that they should resort to a thorough study of the constitutions of other free nations. The constitution of the United States of America was openly analyzed by the legislators at New Delhi as to its principles and their merits.

The reality of their disclosures, I think, would have been as shocking to most Americans as it was to me. We are too accustomed to thinking that the spirit of the original constitution pervades our whole government and its practices today. The Indian legislators, in their frank review, pointed out how greatly the spirit and rights of the original constitution of the United States have been abridged. They cited laws and common practices in America which in effect have thwarted the expressions of the constitution.

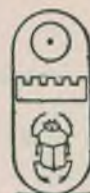
Governmental Viewpoints

The remedial measures which the Indian legislators proposed for their new government very definitely constituted an exposure of the weaknesses which have crept into our own system. One of the important problems of India is its strong religious sects, the Hindus, Moslems, Sikhs, Buddhists, and Jains in particular. Domination of the govern-

ment by a single religion, that is, the formation of a church state would make for intolerance and, in India, continuous religious war. The theory of the separation of state and church, as advocated by all free states, was recognized by the framers of the Indian constitution. This was a courageous and liberal step on their part, especially when one realizes that those in power might have been inclined to retaliate against the religious opposition they were still forcefully experiencing.

The press of New Delhi quoted legislators who pointed out that the principle of the separation of church and state in America is being evaded in effect by the practices of strong religious organizations within the nation. As a result they proposed legislature that, in India, no religious organization or sect be permitted to influence the religious inclinations of the people as a whole under the guise of *general education*. General education is to be conducted by the state in public schools and by private schools having no religious affiliation. This would not prohibit religious organizations from establishing schools for instructions in their own doctrines. It would, however, prohibit solicitation for general education with the intent or practice of indoctrinating the child with sectarian principles. The principle is that general knowledge is not of religious origin and is for the advantage of a free state and people; it should not therefore be circumvented by any particular religious ideas.

What struck the observer from the West most forcefully during this formative period was the sympathetic attitude expressed by many of the Indian legislators toward the accepted enemies of the Western powers. At this particular time, India was giving great consideration to whether she should enter the British Commonwealth, which she has subsequently done with qualifying limitations. In addition to her reluctance to enter into any political allegiance with Britain, there was also expressed the fear that such might offend Soviet Russia. The oratory indicated a great but subtle struggle within as to whether India should side with the East as represented by Russia or with the West.



Political spokesmen, quoted in the Indian press, were often equally as frank in their admiration of Japan. To them Japan had what they hoped to achieve for India. Japan conserved the traditions of the East and yet had incorporated into its sovereignty, its industrial and economic life, the mechanism and science of the West. It grew to rival the Western powers, while championing the East. It was evident that, to these Indian spokesmen, Japan had been the little brother who "made good." There was, too, at this time an undercurrent of hostility toward the United States in the matter of its war with Japan. The attack upon Pearl Harbor was defined as being necessitated by the expansion of Japan's trade. America, it was claimed by certain of these spokesmen, was envious of Japan's commercial expansion, particularly in Asia, the great potential market for United States' products. America imposed restrictions which compelled Japan to attempt to break the fetters put upon her.

We had the pleasure and honor of attending a dinner given us by a prominent Indian merchant, who is, as well, a Rosicrucian. This merchant still adheres to many Eastern customs and is a Hindu, well versed in his religion and its philosophical precepts. He is, however, very tolerant of other religious views. At the dinner, as his guests, were several professional people, an attorney, a teacher, and so forth, and their views were representative of the intellectual classes of India. They felt free to express themselves, knowing their identity would not be revealed. Their experiences and opinion may throw light upon Indian influence in Asia and the balance of world power. These we shall consider.

The intense feeling between the Hindu and Moslem had been germinating for some time. When the break finally came, my informant revealed, whole villages of what is now Pakistan were destroyed and the people slaughtered. With a display of great emotion, our Hindu host informed me that children were killed first and then old women. The young ones were carried off. Obviously, the Pakistani have a somewhat different version, which we shall consider later.

Before the peace pact between India and Pakistan, rich Kashmir, with its great mountains and fertile valleys, was being demanded by both India and Pakistan. Kashmir, of course, as all of what is now Pakistan, was formerly Indian. India claimed that the majority of the populace of Kashmir were Hindu and thus, since the partition was according to religion, should be included in India. Conversely, Pakistan stated that the people of Kashmir were predominantly Moslem. India desired a plebiscite, and to this Pakistan eventually agreed. However, both sides accused each other of coercing the populace and falsifying information as to their wishes. Even now Kashmir is the powder keg of the India-Pakistan relations. If it explodes, another religious massacre can be expected.

Young India

The young university-educated Indian is an extreme nationalist. He has a fanatical pride in his country. Being trained to take an objective view of his country, its economy, industry, transportation, and science, he realizes its inferiority in these things. He is impatient to bring about a transition from the traditional philosophy of his people to the empirical Western point of view. He has little patience with his own elders and often considers them in the light of a hindrance to the "New India." He has a new idealism. It is no longer that of the subjective life, tranquillity of mind or satisfaction from abstraction. His idealism is now the aggrandizement of material achievement. The young Indian is a chemist, a physicist, an engineer. He wants his country to be evaluated in terms of expansion of trade, political and economic power.

These young Indians are the potentiality of the future greatness of their country as measured materially. They are, in their enthusiasm and the fact that they will control their country, a menace as well. Their impatience and their sensitivity to actual or imagined wrongs to their national pride portend danger. These young men have no allegiance to the West. Britain is very much hated. America has been a friend of Britain. On the other hand, America is a world power which the strong

young nation must take into consideration. America cannot very well be offended. Then, again, Russia appears to be making tremendous strides. Indian relations with America or Russia will mainly be those of *opportunity*. Her recent recognition of Communist China is an example. In the first place, regardless of what Indian envoys may have said in Washington and for publication in the American press, India has no reason for devotion to America. These young Indians intend to make their country a power by entering alliances, pacts, or covenants, wherever and with whomever it is to their advantage.

India consists of 400,000,000 people. The intellectual ones and those converted to Western nationalism will remain a very minor portion of that tremendous number. The remaining multitude will have, as in China, but one principal interest, enough food to live. The sovereignty of India, its newly won freedom, cannot affect the lives of these people intimately, insofar as better living conditions are concerned, for a considerable time. In fact, most of them will notice no improvement during this lifetime. The vast multitudes showed considerable interest in the religious war because religious concepts are a part of their daily consciousness. The new political status of India means little to them. The average Indian interprets his country, in its religious traditions, as being a sanctuary for his faith. Its political ramifications are subordinate in his scale of interests.

The young Indian intellectuals know the attitude of the mass mind. They also know that this attitude will make the average Indian quite immune to the spread of communism. Many Hindu contacts just shrugged their shoulders with a gesture of indifference when communism was mentioned to them. The few communist riots in India, which were overemphasized in the Western press, were actually unimportant and in no sense a menace. They were mostly young Westernized Indians who took delight in their new

field of expression. The masses looked on the eruptions of these young people quite dispassionately.

If Russia could suddenly feed these people (quite an impossibility), then an effect might be made upon them. Even then, the philosophical concept of life had by the average Indian would first have to be changed. He would need to be taught that objectivity is most important. He would have to be taught that *things* are a greater possession than the thoughts in which he now indulges. This change would be the one to be the most reluctantly accepted.

India could perhaps be seized by Soviet Russia in a military maneuver, as she spreads through Asia. Except for possible strategic bases that she would acquire, there would be little advantage to her in such a move. Indian industries are as yet few. Most were built by the British and are now deteriorated. By the time the public mind might be trained to accept communism, or the new India be industrially strong enough to be a prize, the world pattern will have changed.

Gandhi was loved and respected by the Indian masses because he made India great in a way that they could understand and was consistent with their traditions. He exerted a *passive power*, an influence born out of their teachings. He did not borrow the strategy and weapons of the West to oppose England. He showed a disdain for objective display and an inner transcendence that made Indians feel aloof, at least within themselves, to the might of England. Educated in the West, Gandhi used such knowledge only to understand the Westerners. He did not show, as do so many of the present young Indians, impatience and a disrespect for the traditions of his ancestors. He confirmed the Hindu belief that, within the realm of their own philosophy, they would eventually find success. Time is nothing to the Hindu. Gandhi knew that *time* would work for India and against the ever-rushing West.

(To be continued)

▽ △ ▽

“We all have some experience of a feeling, that comes over us occasionally, of what we are seeing or doing having been said before in a remote time . . . as if we suddenly remembered it.”—Charles Dickens.





Strange Inspirations of Heinrich Nuesslein

By JORGEN ASMIS



THE ACADEMIC artist copies nature with 'artificial powers,' that is, guided by scholastic education and according to established rules—focus, viewpoint, perspective, adjustment of color contrasts, and so on. He uses the cold tones against the warm ones in creating certain color atmospheres and romantic embellishments. In direct contrast, the painter of pure inspiration manifests through a devotion to powers as yet *unknown*. These powers or magnetic influences reveal themselves in strange, figurative transcriptions.

"The exploration of these inexplicable forces belongs to my sphere of work, and I have evidences of them. My mission is to show the way to creative persons in making them comprehend the difference between the impersonal *IT* and the personal *I* in their spiritual efforts for posterity. The masters of color who created entirely through an impersonal channel seldom if ever signed with their worldly name but with a mark by which they pointed to the *IT*."

The foregoing paragraphs are those of Heinrich Nuesslein, a painter whose unique methods provide an innovation in the field of artistic endeavor. Physically, he was almost blind, but he saw his models with the *inner eyes* and achieved the most amazing color compositions. Most of his paintings are an expression of religious feelings and of architecture such as temples. As to his method, after preparing the palette and mixing the colors, he would concentrate

on some definite occurrence, epoch, or person, and then meditate, until a fiery impulse to act would overcome him. Heinrich then would paint with swift and flawless strokes pictures 13"x20" within twenty to thirty minutes. When such impulse seized him, he often ignored his brush and accomplished what he wished with his fingers, the ball of the thumb, or with a piece of canvas. Yet the results would be delicate and masterful: structures resembling Gothic cathedrals or richly ornamented columnar temples of unknown architecture which Heinrich assigned to the period of Atlantis, and explained them as coming out of the subconscious storage of his memory.

He sometimes worked in the early dawn and then again in complete darkness. He himself had declared: "Often I have been astonished at the forms which grew out of the paint. This method operates like a garden. The soil is prepared, the seed put in, and then with the aid of the sun the plant develops in structure and color."

Heinrich copied not only the models *emerging from his own subconscious depths* but he accomplished as much for his patrons out of their own subconscious realms. For this he needed the contact of the person himself, or a letter in his handwriting which the artist designated as the *odic bridge*. The many manifestations as he studied them led him to believe in the doctrine of reincarnation, and that the images of all former lives still exist in each person even though they ordinarily do not come to conscious expression. His

*The
Rosicrucian
Digest
February
1950*

type of mentality afforded him a telepathic contact; and his artistic ability, a graphic performance.

Antique Collector

Because his eyesight was only one-ninth normal, Heinrich as a young man was discouraged in ever becoming a proficient artist. To compensate for this disappointment he became a dealer in antiques and the works of art of other painters. In this scope he achieved international reputation and financial independence. As a middle-aged man, he again turned to technical training by taking private lessons, but for a period of time he painted only for his friends.

One day his business in antiques brought him into the home of a former Chief of Police in Nuremberg—Oberamtman Zopfy. In the residence of this 'feared' officer, Heinrich, to his astonishment, found a library occupying three rooms and treating exclusively of the profound study of life's mysteries. Among other abilities, Zopfy was a master mystic and from him Heinrich Neusslein learned the power of meditation and the reality of direct communion with the Infinite. Heinrich always referred to himself as a disciple of his friend and master, Zopfy. To him alone he owed that clear judgment and sound discrimination which is so essential in the study of the 'border' sciences.

Heinrich Neusslein, the antique collector, was known as a painter to only a small circle of friends, until one day two Englishmen, who were searching for old violins, came to visit him. Their conversation somehow led him to show his pictures. A few weeks later he received an order for 200 paintings to be used in an exhibition arranged by the Alpine Club Gallery in London. Through this display it is said that Heinrich Neusslein became the talk of the world. Sir Conan Doyle sent him a photograph with a personal dedication: "We are fighters in a common war, God's war!" The English Royal Family honored his work by attending the exhibit. Other shows followed in many of the chief cities of the world, including New York, Sydney, Paris, and Prague. Among the museums hon-

oring this artist was the famous Roerich Museum of New York City.

In his lifetime Heinrich painted 30,000 pictures, many of them personal; all but 1200 were destroyed during the war.

The Université Philotechnique in Brussels bestowed upon him the honorary doctorate; and the Institut Supérieur Technique et Colonial in Paris, the professorial chair. It was his desire to put the work before the artist and not the artist before the work; therefore, he did not use his titles and honors. Also, he never signed his paintings, explaining that credit was not due him but to *IT*.

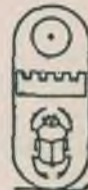
During the war Heinrich lost all his personal belongings, but was able to declare: "Before I started my intuitive work I practiced sobriety and logic, and during my psychic development everything around me was transmuted into ideals and values. When the time came that the earthly properties became harder to keep, I learned to recognize that such seeming losses led to new values. For in times of sorrow, the creative power, a true possession, grew immensely, and the success on the spiritual plane became greater and greater."

Heinrich Neusslein passed through transition on the day that he predicted he would, November 12, 1947, in the Bavarian mountain place of Ruhpolding, Oberbayern, Germany. He left as his last message these words: "Nothing in this world can be enforced by violence without again producing violence. The peace longed for by mankind lies in their hands and in the firm faith in the coming reintegration."

Wilhelm Neusslein, the Son

The work of the father continues in the son. I have had personal contacts and long discussions with him. Wilhelm too is a metaphysical painter. He intrigues and amazes his patrons by putting on canvas, accurately and in detail, the various images or pictures created by habitual thought in the minds of his patrons from their field of endeavor, profession, or occupation—and residing in the subconscious background.

Recently the following strange assignment came: Twenty years ago a certain woman had a sitting in the



studio of Heinrich. The picture she took home was explained to her as one from a former incarnation. During the recent war this treasured possession was destroyed in an air raid. Could Wilhelm, without having seen the original picture, paint a copy for her? Wilhelm, believing nothing impossible if one can but tap the reservoir of the universal mind, prayed that he might "receive." He then graphically reproduced his vision, a painting closely resembling the one which had been done by his father: a Babylonian temple beside a spring, in which temple the woman purportedly had officiated as a priestess ages ago.

Another incident: A man who was spending much time in the study of Indian culture requested a metaphysical painting. The result was an Indian head, with a headband and various emblems. The sitter was profoundly impressed, especially since the tribal insignia was comprehensible to him although meaningless to the artist except for the visual aspect.

A professor in New York made a test. The response was the portrayal of seven faces having Jewish characteristics. The astonished professor explained that although he himself was not a Jew, his scientific work was devoted to Jewish history and related subjects—all of which was unknown to the artist.

In the interest of science, including metaphysics, it must be emphasized that the Nuesslein methods do not employ the "going into" any trance condition or hypnotic state. While at work, the artist is entirely conscious and aware of his activity. The Nuessleins must be described as reasonable, vigorous, practical, and intelligent men, with feet firmly on the ground. A significant observation is that Wilhelm, as his father before him, possesses that personal characteristic of profound reverence for the Divine, supported by a strong desire to maintain a direct contact with the Cosmic current of inspirational power.

NEW YEAR RITUAL

The date of the Rosicrucian New Year will be announced by the Emperor in the March issue of the *Rosicrucian Digest*.

Home Sanctum members who wish to have a copy of the Rosicrucian New Year ritual for use in their own Sanctums may obtain one from the Grand Secretary. Please enclose twenty-five cents to cover the cost of preparing and mailing this special ritual.

TWO NINTH DEGREE INITIATIONS

The *Benjamin Franklin Lodge* of AMORC, 1303 Girard Avenue, Philadelphia, Pennsylvania, will confer the Ninth Degree Initiation on Sunday, February 19, at 3:00 p. m.

The *First Pennsylvania Lodge*, 615 W. Diamond Street, N. S., Pittsburgh, Pennsylvania, will confer the Ninth Degree Initiation on Wednesday, February 15, at 8 p. m.

All AMORC members who find it convenient and are eligible are invited to be present.

*The
Rosicrucian
Digest
February
1950*

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.



THE CARD accompanying this cross in the showcase in the Rosicrucian Research Library reads "Original Master's Jewel, First Rosicrucian Master's Cross to be brought to America—1694."

In the winter of 1693-94, a small band of Rosicrucians numbering forty arrived in America to found a mystic colony in that section of Philadelphia then known as Germantown.

They came there because as early as 1683 a tract of 1,000 acres had been bought by their agent from William Penn in his newly opened territory of Penn's Sylvania, as a spot on which to begin a new cycle of Rosicrucian activity. Their agent had been in the new settlement since 1687 and had chartered the Sarah Maria sailing out of Rotterdam for their passage.

These mystic pilgrims were all possessed of a liberal education, and six of their number were clergymen. They came mainly from Magdeburg and

Halberstadt in Germany. More than mystic Rosicrucians, they were dissenters from the state church at home and had been subjected to ridicule under the name of Pietists.

Ever since the publication of Francis Bacon's *The New Atlantis*, they had identified the new land of America with that place described in the book as a spot where the mystic way of life might be freely developed without religious interference or dissension.

As Rosicrucians, they knew, too, that 1694 was to be a significant year in the history of their Order. One of their number, Johann Jacob Zimmermann, whose reputation as an astrologer was outstanding on the Continent and whose name had been honored by the Royal Society of London as well, had written prophetically of the far-reaching changes that 1694 would bring.

On the eve of departure from Rotterdam, Magister Zimmermann, the leader, passed through transition; so it was Johannes Kelpius, his deputy, who was in charge of the party when it made its way to Germantown.

Under his leadership the plans for the new cycle of Rosicrucian activity were put into operation. The far-reaching nature of those plans is only now beginning to be recognized, but it has long been known that that little group of mystics on the banks of the Wissahickon set the tone for much that has been honored as the American tradition.

It was from this group that the first Master's cross descended to Dr. H. Spencer Lewis when he was delegated to begin another cycle of Rosicrucian activity and continue the work "for the glory of God and the benefit of man's estate."



For Mental Health

By J. O. CROMWELL, M. D., F. R. C.

Superintendent, State Hospital South, Blackfoot, Idaho

IF A PHYSICIAN wishes to cure any illness, mental or physical, he first has to learn the cause of the illness. In the childhood of our grandfathers one group of diseases was known as "fevers." Various types of fevers were recognized: acute fevers which came on suddenly and lasted a short time; chronic fevers which came just as suddenly and lasted a long time; acute and chronic fevers, some running high and others not so high—also some were continuous and others intermittent. It was then discovered that some lower forms of living things called *bacteria* or *germs* had the ability to invade a person and that the type of fever depended largely upon the kind of germ the patient was playing host to, however unwillingly. Thus "germs" came to be considered the chief "cause" of fevers. Doctors then studied the ways of developing agents which could help the body overcome the unwelcome invader. Today, be the ailment mental or physical, the physician must analyze the mental aspect of his patient.

Just as there are various factors which enter into the cause of fevers, such as inherited abilities to resist germs, the unusual circumstances affecting a person at the time of exposure (a very tired and physically exhausted person is more susceptible to infections with some germs), as well as the presence of the germ which can cause an infection, so are there several factors to be considered in portraying the cause of mental illness. Also, evidence indicates that some types of mental illness are possibly inherited.

From the physical aspect, the tendency to live long runs in families, and so



does the tendency to die young of hardening of the arteries. People who have such hardening are generally the ones most likely to have prematurely the symptoms which come from failing circulation through the brain because of the hardening of the arteries of the brain. Some forms of mental deficiency (feeble-mindedness) run in families. And some feeble-minded persons inevitably produce predominantly feeble-minded children. Therefore, various mental defects have a hereditary background but that is by no means the only cause.

Probably of much greater significance than inheritance is the environmental factor. However, just how this operates is a bit obscure. So far as criminal behavior is concerned, which is often due to a sort of mental illness spoken of as a "character defect," our police records show that the incidence of criminal behavior is much higher from the underprivileged areas of population. But the patients in mental hospitals come equally from the poor and the rich, from the low and the high social strata.

Environment is a factor in the moulding of basic attitudes, and in these are found many of the causes of mental illness. In determining these attitudes, the environments which count are the intrafamily relations: relationships between parents, between the parent and the child, and between the children. Moreover, the basic attitudes toward other people seem more important than the attitudes toward material things. When viewed thus minutely, the environment of the first child in a family is distinctly different from that of

The
Rosicrucian
Digest
February
1950

the second; the environment of the youngest in a large family is different from that of the older. In fact, each individual in the family is played upon by different environmental factors. As each individual matures he comes in contact with many people and has various experiences. All of these mould his personality and determine what sort of person he is.

Accidents, fevers, successes, failures, and all the factors of experience from the cradle to the grave are constantly etching their bit into the human personality, and thereafter are responsible to some extent for the responses one makes to future experiences. Thus, the environment influences all of us, but no two are influenced in exactly the same way, nor experience alike the same events.

From a broad point of view, mental illness is caused most directly by one of two types of "direct causes": In some patients the chief organ of the personality—the brain and nervous system—is damaged. This results in mental illnesses known as "organic types." Roughly, one third of all the patients who collect in mental hospitals belong to this group. Among them are the senile whose brains actually degenerate; those who have been injured in car or other accidents and have had parts of the brain destroyed; those who have had severe infections of the brain, such as meningitis, encephalitis, poliomyelitis, syphilis, and so on, and those who imbibe too freely of poisons such as alcohol.

The second group shows no definite and consistent change of the brain, no structural trouble. Our problem then is to understand what causes the brain to function thus improperly. This brings us to a consideration of why the same environmental experiences produce different responses. The answer lies partly in the type of emotion the experience arouses in the person.

Two Emotional Reactions

In general we react emotionally in two ways: things arouse in us a pleasant feeling or they arouse discomfort. The vague feeling of discomfort which we all experience at times we call *anxiety*. Anxiety is an unpleasant emo-

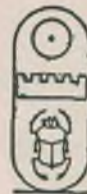
tion, a vague indefinite sense of fear, or guilt, uneasiness, or apprehension.

Now, it appears that we could liken anxiety to germs. A person fights off germs and reacts to them in an attempt to overcome them, and, as the person reacts, we get the various symptoms of fevers. A person also fights anxiety and attempts to avoid it, overcome it, or react against it, and as one handles anxiety, the various symptoms of many types of mental illness manifest. These can be called collectively the functional illnesses, or just *neuroses*.

How anxiety plays a role in each type of functional mental illness, of which there are one hundred forty-five or more recognized different reaction types, we can illustrate with a few examples. First, the type called *anxiety reaction* in which the symptoms are merely an awareness of the unpleasant emotion, anxiety, and the direct physiological responses the body makes when being stimulated or aroused by any emotion—symptoms such as a feeling of trembling, excessive perspiration, increased rate of breathing, a rapid action of the heart, loss of appetite, stomach cramps, distress in the bowel, possibly with constipation, frequent urge to urinate, general restlessness, insomnia, nightmares, general irritability, etc.

Another example is the *obsessive-compulsive-phobic reaction*, in which the distress of the anxiety is shunted out of consciousness through excessive concern with certain trends of thought (obsession), or an irresistible urge to perform certain acts (compulsion), or by certain obsessive fears (phobias). A third example is the *conversion reactions* where awareness of the anxiety is avoided by "converting" the energy of the impulses, which generate the anxiety, into symptoms, such as paralysis of the muscles, or loss of the sensations in an arm or leg, or the conscious awareness of a pain when there is no real inflammation of the organ to cause the pain.

The more dramatic examples are the *dissociative reactions* where the seam of consciousness is "dissociated" in such manner that the person may lose conscious awareness of his true identity and believe himself to be another person, or may lose his memory for a cer-



tain period of his life, or have other strange symptom complexes. A still more devastating reaction to the anxiety is the break with reality which occurs in a large group of mental illnesses called *psychoses*. In one type of this reaction the anxiety is shunted out of consciousness by "projecting" the impulses which would arouse it. This is the basis for such symptoms as hallucinations and delusions. In one type of hallucination the patient thinks he hears voices talking about him. Usually these voices are calling him vulgar names. To him they are real—he hears them, but usually he cannot see the person who he thinks is speaking. Delusions are fixed false beliefs. Usually they are that of being persecuted, pursued, or threatened. A common false belief is that of being watched by a "gang." Often patients get the feeling that some one in this gang has poisoned the food, the air, or the water, and they refuse to eat, or to sleep in a certain room, or to drink under certain circumstances.

Can One be too Content?

Roughly, three fourths to two thirds of all the patients who seek help at our State Hospitals have some form of functional mental illness in which anxiety is an important causative factor, but anxiety is a natural and inevitable response to certain environmentally-determined experiences. We all come into this world with definite basic psychological necessities. Just what they are has not been too well defined, but certain ones are quite clear—for example, the need for air, food, water; the need to eliminate the waste products; to move or exercise our muscles. There are also basic essentials for relating ourselves to other people—the need for affection and love, that is, to get affection and love and to give affection and love. There is the need to feel secure, to feel wanted, and possibly many others. We live driven by these needs, or rather by the desire to comply with the internal urges to satisfy them.

If our environment supplies us too lavishly in satisfying these needs, we are not sufficiently stimulated and may not develop properly. The individual who has life too easy may fail to develop the personality qualities which

would enable him to meet hardship. But even more of a problem is the environment in which one's basic needs are not satisfied. This results in a sense of "frustration"—a tension due to one's internal requirements not being satisfied by the "supplies" of the environment. These frustrations are accumulative and in time amount to a strong built-up feeling of distress or anxiety. Healthy development requires a certain amount of "frustration," but an amount that only stimulates and thus drives us to grow—to develop new ways of meeting the problems. Too little frustration handicaps us by not bringing about growth, and too much leads to chronic emotional tension—the "germ" from which develops mental ill-health.

Reduced to a simple formula, then, mental illness is caused in part by overly difficult experiences to which the person cannot adjust without invoking the symptoms of mental illness. The concrete experiences each person has with his parents, especially during the very early years of life, lay the foundation for his future personality. If the relationships of childhood are such as to develop within the child the habit of feeling trustful toward people, if he learns to expect kind treatment, if he feels secure, if he can give love to others and feels that he is important to them, then the chances for a healthy personality are high. But deny him too often, let him experience too much frustration, and he may not be able to maintain a "normal" adjustment, but will need to utilize ways of dealing with his internal discomfort which appear to the rest of us as the symptoms of mental illness.

Such condition can occur at any period of life. It is more likely to appear during those periods when society and cultural requirements place especially heavy demands on our psychological adjustments—puberty, adolescence, after marriage, during pregnancy, after childbirth, during the change of life, or in our old age.

Model Hospitalization

With the knowledge that mental illness is in part due to "anxiety," which in turn is the result of difficult problems that the patient has to face in his environment, we have some insight into

the sort of program which should be inaugurated within a mental hospital to best enable patients to recover. When we consider that it is because a patient could not find in his environment adequate ways of deriving satisfaction of his basic psychological needs, then, to counteract this, we must set up a situation in the hospital that is so conceived that patients can find satisfaction in life. In short, to get results in helping the patients, a mental hospital must be made a very interesting place. It should be capable of ministering to all the needs of its patients.

We will try to consider what some of the *physical needs* of the patient are. To begin with, the food should be good—scientifically balanced as to total calories, protein, minerals, vitamins, carbohydrates, fats, and so on. Furthermore, it should be served so that all the aesthetic values are not only preserved but enhanced. The hospital dining rooms should be able to reflect the desirable features of a well-cooked meal served in the average American home. This means china, an attractively set table, and so on. Adequate time for eating the meal should be allowed, and every reasonable measure taken to make the experience of eating a pleasant one.

Clothing is also a physical need. Clothes do something for us. If we are dressed in patched overalls, we cannot feel our best. The sort of clothes that patients wear has something to do with their recovery. In our culture we have established certain standards as to what we wear, what clothes should look like, their style, quality, durability. Patients need to feel that they "belong," that they are not different from "normal" people, and one factor in State Hospitals which undermines efforts to rehabilitate people is the patched and cheap clothing many patients must wear. It is not so bad to wear such clothing part of the time, but the feeling that it is the only clothing one has is not conducive to recovery.

Another *physical* need consists of cleanliness, bathing, and washing. Here, too, we have established standards in our culture which give us a feeling of satisfaction if we can maintain them, and which contribute to our anxiety if we cannot. Unfortunately, in State

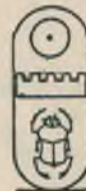
Hospitals we often do not find it possible for patients to maintain the degree of cleanliness a healthy person needs to maintain. A hospital should by all means provide patients with the water, soap, bath tubs, showers, lavatories, and towels needed to maintain a high standard of personal cleanliness. Among other physical needs which we will only mention are: adequate opportunities for dental hygiene, the necessary equipment and space for sleeping, convenient space for personal belongings, an adequate number and proper arrangement of toilets, ward furniture, etc.

A normal, mentally healthy person is a sociable person. A wholesome environment provides adequate outlets for our social needs. In ideal communities many outlets are provided, and such should be provided also in a good mental hospital. What are some of these outlets? In communities we have many "social clubs": for mixed groups, for men only, or for women only. We have lodges, churches, service clubs, vocational clubs such as 4-H, and innumerable groups that meet to play bridge, to sew, to dance, or to sing. Our public schools, especially the coeducational schools, provide well for our social needs. But how can we organize a State Hospital to provide adequate outlets for these social needs?

For scores of years patients have been simply locked up, the sexes rigidly separated, and the various wholesome accustomed outlets for satisfying social needs denied. No wonder State Hospitals have grown larger and larger. Such management is not treatment, but the patients are there. What can be done to provide suitable ways to satisfy their social needs? This is a very big problem. People become ill because the cultural environment of our communities is now so organized that they cannot get enough satisfaction for their internal needs. To cure these patients, we must outdo the communities in making social outlets available and in urging their use.

Social Activities

A normal environment would be to give patients the freedom to come and go about the hospital buildings and
(Continued on page 23)





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.)

APPRECIATION OF THE BEAUTIFUL



THE QUESTION as to whether or not aesthetic appreciation is instinctive or acquired has no satisfactory and final answer. Some psychologists, particularly in the latter part of the nineteenth century and the early part of the present century, base their conclusions on the premise that man is born with a certain degree of appreciation of the beautiful or at least of form and order. Those who have conducted extensive research in the field of child psychology have in some cases taken exception to this belief. They base their conclusions upon the objection that many children are not appreciative of order, form and beauty, but rather, sometimes very obviously, show marked tendencies to enjoy or create confusion and disorder. On the other

hand, few children are stopped in their usual activities by their attention being directed, at least momentarily, toward anything of outstanding beauty.

We must bear in mind, however, that the beauty which can attract the mind of an infant or a child must be something which is possible for the immature mind to perceive within the immediate environment. A small child, for example, is not usually capable of appreciating the beauty of a sunset, but might appreciate the beauty of a picture, or a special arrangement in a window display of a store.

As a whole, adults show various degrees of aesthetic appreciation. Most of us appreciate the things which we ordinarily call *beautiful*; furthermore, the average individual appreciates arrangements of objects or details in proper order and sequence.

This is not a thesis on the philosophy

*The
Rosicrucian
Digest
February
1950*

of the beautiful. We would have to refer to the history of philosophy and the writings of many to come to our own conclusion as to what exactly constitutes the beautiful. Here, we will concede that beauty is expressed in many forms by order, system, and through the expression of colors and arrangement. There are few people who cannot appreciate beauty in nature. The degree of enjoyment varies over a large scope—from the one who will merely take a glance at a scene, landscape, sunset, or some other visual expression of the beautiful, to the individual who will find satisfaction in such a scene for an extended time.

The amount of time and effort expended on something of an artistic or aesthetic nature is truly dependent upon one's associations, training, and ideals. Realizing that this observation may be in contradiction to some modern psychological investigation, we draw the general conclusion that there is an innate quality in all of us to appreciate what is normally constituted and believed to belong to the beautiful, but that this sense of appreciation can be extended and enlarged in our own consciousness.

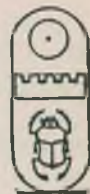
Aesthetic appreciation is a form of man's realization of values which are of an intangible nature; it is the simplest and probably the most often expressed consideration for those things that *do not lie immediately in the field of objective concrete expression*. When most of our lives must be devoted to the concrete, the objective, and to facts, it is little wonder that our appreciation of aesthetic qualities is generally at a minimum except on the part of those whose primary activities are directed toward the field of the fine arts. Nevertheless, if a degree of appreciation of the intangible things does or can exist, as well as increase in the mind of the human being, that constitutes a point of contact for every individual—between the material world to which he is so closely related and the immaterial world of spiritual values which lie outside the immediate demands of the objective environment.

It is difficult to conceive of an individual who devotes even a comparatively small amount of time to the appreciation of the aesthetic qualities of

the universe, as expressed in man's creations, to harbor, at the same time, any ideas that are directly contrary to the aesthetic, moral, and idealistic social practices of humanity. The thief, the murderer, the embezzler, or the individual who has such a degraded point of view that he believes himself eligible to be served at the cost of any sacrifice to anyone else, would hardly be the type of person whom we would normally believe to have any degree of aesthetic appreciation. Therefore, it is concluded that if the ideals helping our comprehension of the fine things of the universe, of the intangible values as expressed in nature and by man, can contribute to man's higher evolution that it is then logical that further development of this sense of appreciation will add to the proper growth, physically, mentally, and spiritually, of all who will give a little time and attention to this phase of living.

We might go so far as to say that children whose aesthetic sense has been made keener through proper training are less likely to become delinquents, and adults who pause in the daily demands that this world makes upon them, would be less inclined to think in terms of harming other individuals, or to work toward war instead of peace, or to ignore the rights and wishes of others. Aesthetic appreciation then has the possibility of being a link between individuals and higher ideals.

There is close association between the highest ideals of which man can conceive and his appreciation of the beautiful, whether it be in art, music, nature, or in any form that he can perceive. It is therefore worth while—even if our ideas here advance our own theories—for man to improve himself, and in turn to improve the society of which he is a part, and through the ideals of that society, to assist toward a closer relationship to the highest moral and spiritual values of the universe. If man would give a little more time and thought to the appreciation and assignment of value to the aesthetic experiences which he can find as a part of his life, and at the same time place his objective experiences in a secondary category, he would be able to raise his consciousness and his concepts of being to a higher and more sublime plane.





SANCTUM MUSINGS

IDEAS WITHOUT AGE



MR ISAAC NEWTON upon seeing an apple fall, in his garden, is said to have conceived the idea of universal gravitation, now almost three centuries ago. This idea he set forth in his *Principia*, first published in 1687.

Perhaps Newton's mental scope can be better appreciated in modern times. His attempt to investigate the laws, according to which the Great Architect conducts His universe, is presented in the following paragraphs from *Principia*. Herein, also, one versed in metaphysics readily recognizes the changeless governing forces underlying Man and Nature:

"Seven primary planets revolve about the sun, in circles concentric with him, with motions directed towards the same parts, and almost in the same plane. Ten moons revolve about the Earth, Jupiter and Saturn, in circles concentric with them, with the same direction of motion, and nearly in the planes of the orbits of those planets. But it is not to be conceived, that mere mechanical causes could give birth to so many regular motions, since the comets range freely over all parts of the heavens in very eccentric orbits: by which kind of motion they pass easily through the

orbs of the planets, and with great rapidity; and in their aphelions, where they move the slowest, and continue the longest, they recede to the greatest distances from each other, and thence suffer the least disturbance from their mutual attractions.

"This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars are the centers of similar systems, these, being formed by the like wise counsels, must be all subject to the dominion of One; especially, since the light of the fixed stars is of the same nature with the light of the sun, and from every system light passes into all the other systems. And lest the systems of the fixed stars should, by their gravity, fall on each other mutually, he has placed them at immense distances from each other.

"This Being governs all things, not as the Soul of the World, but as Lord over all; and, on account of his dominion, he is wont to be called *Lord God*, or Universal Ruler. For God is a relative word, and has respect to servants; and Deity is the dominion of God, not over his own body, as those imagine who fancy him to be the Soul of the World, but over servants. The Supreme God is a Being eternal, infinite and absolutely

*The
Rosicrucian
Digest
February
1950*

perfect; but a Being, however perfect, without dominion, cannot be said to be Lord God; for we say, my God, your God, the God of Israel, the God of Gods; my Eternal, your Eternal, the Eternal of Israel, the Eternal of Gods; but we do not say, my Infinite, or my Perfect; these are titles which have no respect to servants.

“The word God usually signifies Lord; but every Lord is not a God. It is the dominion of a spiritual Being which constitutes a God; a true, supreme or imaginary dominion, makes a true, supreme or imaginary God. And from his true dominion it follows, that the true God is a living, intelligent, and powerful Being; and from his other perfections, that he is supreme or most perfect. He is eternal and infinite, omnipotent and omniscient; that is, his duration reaches from eternity to eternity, his presence from infinity to infinity; he governs all things, and knows all things that are or can be done. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present. He endures for ever, and is everywhere present; and by existing always and everywhere, constitutes duration and space.

“Since every particle of space is always, and every indivisible moment of duration is every where, certainly the Maker and Lord of all things cannot be never and no where. Every soul that has perception is, though in different times, and in different organs of sense and motion, still the same indivisible person. There are given successive parts in duration, and co-existent parts in space, but neither the one nor the other in the person of a man, or his thinking principle; and much less can they be found in the thinking substance of God. Every man, so far as he is a thing that has perception, is one and the same man during his whole life, in all and each of his organs of sense.

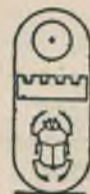
“God is one and the same God, always and everywhere. He is omnipresent, not virtually only, but also substantially; for virtue cannot subsist without substance. In him are all things contained and moved; yet neither affects the other; God suffers nothing from the motion of bodies;

bodies find no resistance from the omnipresence of God. It is allowed by all, that the Supreme God exists necessarily, and by the same necessity he exists always and everywhere. Hence also he is all similar, all eye, all ear, all brain, all arm, all power to perceive, to understand, and to act; but in a manner not at all human, in a manner not at all corporeal, in a manner utterly unknown to us. As a blind man has no idea of colours, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen, nor heard, nor touched; nor ought he to be worshipped under the representation of any corporeal thing. We have ideas of his attributes, but what the real substance of any thing is, we know not.

“In bodies we see only their figures and colours, we hear only the sounds, we touch only their outward surfaces, we smell only the odours, and taste the savours, but their inward substances are not to be known, either by our senses, or by any reflex act of our minds; much less, then, have we any idea of the substance of God. We know him only by his properties and attributes, by his most wise and excellent contrivances of things, and final causes; we admire him for his perfections, but we reverence and adore him on account of his dominion. For we adore him as his servants; and a God without dominion, providence, and final causes, is nothing else but Fate and Nature.

“Blind metaphysical necessity, which is certainly the same always and everywhere, could produce no variety or change. All that diversity of natural things which we find, suited to different times and places, could arise from nothing but the ideas and will of a Being necessarily existing. But, by way of allegory, God is said to see, to love, to rejoice, to fight, etc., for all our notions of God are taken from the ways of mankind, by a certain similitude, which though not perfect, has some likeness however.

“And thus much concerning God; to discourse of whom, from the appearances of things, certainly belongs to Natural philosophy.”



Science and Mysticism

CAN THESE TWO SPHERES BE RECONCILED?

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

LESSON TWO

AFTER the early speculative state, the mind of man advances to what might be called the *formulation of religious ideas*. This is the state of mind which is commonly termed the "religious attitude." Now neither the primitive nor the early speculative minds are without their religious inclinations; in fact, as we have said, *all* the states of mind merge—one into the other. There are no sharp demarcations. However, the religious mind has distinct characteristics which make it known to us. We recognize them, I am sure, in our daily associations with others.

With the religionist, the scale of mind begins to tip from the objective toward the subjective. The religionist becomes more conscious of his immanence, an indwelling sense—those inclinations or strange sensations which we all identify as the Self. The religionist begins, shall we say, the subdivision of his own being. Figuratively, he draws a line through himself. As the Rosicrucians say, there is an awakening of the consciousness of the duality of being. The religionist is one who no longer attributes aspiration, inspiration, the virtues, and the moral sense, to external forces, to physical being. These indwelling, or psychic experiences have a reality, of course, to the religionist. They are just as real as anything that he is able to perceive objectively. But the distinction lies in that, to him, these experiences are now outside of the human will and even beyond nature as well.

To the religionist, the whole cause of



our objective experience may truly be the result of a physical, a material, universe. He is ready to concede such a thing as matter, but the subjective experiences which the religionist has he conceives as coming from a *divine* or *spiritual* source. He thinks that the subjective experiences originate apart from the mortal Self and the physical world.

Philosophical Approach

The next definite stage in the development of the mind of man we may consider as the *philosophical* and *rationalistic*. There are numerous definitions of philosophy. You have read and heard many. Perhaps we can attempt to sum them up in the following few words. Philosophy is the attempt to relegate all knowledge into a comprehensible order. Philosophy takes an aggregate of given facts, things or experiences that are known, and it views them. It finds that many of them reveal no apparent direct connection, that various of the facts seem irrelevant to each other, quite distinct—too widely separated. There are no obvious links tying them fast to anything else. The philosophical mind, then, deduces a sequence, an order for these things, so that they do not hang in a theoretical space. The philosophical mind also attempts to conceive final causes or objectives. In other words, it asks: Why do these things exist? Further, what ends are served by them? Then, the philosophical mind attempts to fit these parts, these facts of experience, to a hypothesis, to a comprehensible theory.

The
Rosicrucian
Digest
February
1950

It must be apparent that the philosophical mind is not content with a state such as *chaos*. It proceeds with a general idea, with an abstract conception, an order or a purpose, and then fits the parts into such a pattern. Philosophy is the grouping of all of our human experience into such an arrangement which helps us to better understand the whole of existence and ourselves. The philosophical mind places nothing wholly outside the realm of thought. To the philosopher there is nothing that is without some comprehension. He takes the position that whatever falls into the category of experience should be capable of orientation, of being placed in some relationship to human understanding and human needs.

What Is the Scientific Attitude?

From this gradual development of the human mind, there came that rationalistic, that empirical or materialistic point of view, if you will, which we know of today as *science*. What is science? Notwithstanding the idolatry which is being shown science today, because of the material benefits it has afforded the average man, it is not a special endowment or faculty from on high. It is not a divine gift or talent given to a certain class of persons. Science is a distinct approach to the age-old problem of knowledge, just as the speculative and the philosophical minds have long sought a solution to the same problem.

Let us say, for a better understanding of the relationship of science to these other levels of mind which we have considered, that I have before me here

an object of knowledge—something that is known. We shall call it an apple. Now, to the *primitive mind* this apple would just be an entity, another of the myriad things of life. The *why* and the *wherefore* of the apple does not trouble the primitive type of mind in the least. To him, the apple is merely something which he cannot escape seeing

if his eyes are open and it is exposed to his view. The apple, to the primitive intelligence, holds no particular interest unless it commands his personal attention by its exceptional coloring and pleasant fragrance. Then he either accepts it by eating it, or he rejects it.

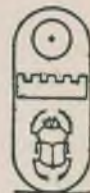


By Lester L. Libby, M. S., F. R. C.
Director, AMOBC Technical Dept.

- Physicists at the University of Rochester recently revealed that they are seeking evidence of a missing atomic particle, the negative proton. Only positive protons are known thus far; but, because there are both positive and negative electrons, it is suggested that nature, in its orderly adherence to the principle of symmetry or duality, should also have a negative proton.
- The new "bevatron" to be constructed at the University of California will have a magnet 110 feet in diameter and a "race-track" accelerating chamber 400 feet in circumference. It will be capable of accelerating proton particles (the nuclei of hydrogen atoms) to a velocity of 184,000 miles per second—nearly that of light—wherein they will have atom-smashing qualities approaching those of cosmic rays, the most powerful known to man.
- Recent researches predict an ionospheric layer of "excited" oxygen molecules, probably located about 60 miles above the earth's surface. This layer may have an important bearing on solar-terrestrial energy relationships.

ing if his eyes are open and it is exposed to his view. The apple, to the primitive intelligence, holds no particular interest unless it commands his personal attention by its exceptional coloring and pleasant fragrance. Then he either accepts it by eating it, or he rejects it.

The *speculative mind*, on the other hand, ponders the values of the apple, its delicious flavor, its fragrant scent and its appealing color. "What advantages have these?" it asks. The *religionist* is one who takes the position that if this object of knowledge, this apple, contributes to his welfare, if it is enjoyable, if it is nutritious, then it is a *good*; and therefore, it must come from the source of all good things—the Divinity. The *philosophical mind* is the type that tries to show the unreliability of the significance which we attach to the apple, that it is not quite as important as we believe it to be. The philosopher says that, after all, the color, the flavor, its sweetness, and its form—each of these qualities are *not* in the apple itself but are, rather, in the mind. Consequently, the philosopher argues, if the qualities which we attribute to an apple do not separately exist in it, then how can they be said to be collectively



the apple? The philosopher further says that all these qualities of the apple are, after all, just ideas. As Berkeley, the English philosopher said, ideas can never be anything more than just ideas; they are not things.

As for the *scientist*, in practice, he is a thorough-going empiricist. His rule of measurement is his sense data, the experiences of the senses themselves. They alone seem to have measurable reality. In connection with our illustration, he says: Here is an apple. It has a specific form, a texture, and a color. He goes along with the philosopher in saying that such sensations arise in the mind and they apparently produce the ideas which we associate with such an object as an apple. But then, the scientist asks, what acts so as to produce these sensations? What are the contributing causes which make us have such impressions as we do of the apple? And again, what makes this object of knowledge appear not only to me but to others as well? He further states that if he can discover what consistently causes this phenomenon to recur, then he will have discovered laws of nature.

Science, then, makes an *analytical observation* of phenomena to acquire a knowledge of the causes of them. The test of science at all times is its ability to prove the nature of any given phenomenon. If it can show how a phenomenon can uniformly recur, it has proved its point. Sir Francis Bacon in explaining the scientific method said: "We must bring men to the particulars and to their regular sequence and order. We must have them begin to form an acquaintanceship with things." In other words, they must examine the parts of everyday experience. He also said: "The scientist seeks to dissect rather than to abstract nature." Thus, nearly four centuries ago, Bacon sounded the keynote for the modern methods of science, the *dissection* of the parts of experience.

Since Bacon's time the strictly orthodox scientist has thought it necessary to assume a hostile attitude toward philosophy because of its abstraction; that is, it did not confine itself to a dissection, to the taking apart of the particular thing. Such orthodox scientists

misunderstand Bacon; they do not catch the real spirit of his writings. They do not realize that he was inveighing against the scholasticism of his period. These orthodox scientists call philosophers *idle dreamers*, men who dwell in a world of intangible realities.

Regardless of this disdain shown by orthodox scientists for philosophy and abstraction, science has gradually been obliged, particularly during the latter half of our present century, to assume a philosophical attitude in its own approach to the problem of knowledge. What is the objective of science? Let us put it this way: what is science trying to accomplish, by dissecting into parts, by the examining of objective realities? Yes, but what shall it do with the knowledge of the phenomena which it discovers? Nature will remain chaotic to us, if we do nothing but create a series of little circles around certain *groups* of laws.

Suppose we have one little circle here and we call it *physics*. Then, we acquire other little circles consisting of the laws of chemistry, biology, astronomy, and eventually all of the appanages, or branches, of science. Are these circles to remain unrelated? Unless there is some unity between these spheres of inquiry, of investigation, what we call the universe must remain chaotic. There has to be some hypothesis, some abstraction, some contemplated end or order, as an incentive for science to show the relationship between these revelations which it has made. With the consciousness of that necessity there began the *philosophy of science*. Even today some illiberal scientists are reluctant to admit a philosophy of science.

Philosophy is now regaining its prestige by slowly unifying the various discoveries of science into a comprehensible order. As the noted and liberal scientist, the great physicist, Dr. Jeans, has said: "It is for science to try and discover the pattern of events. It is for philosophy to try and interpret it when found." The observations of science—events and things—and the definitions and abstractions of philosophy, *all revolve about Self*. Man's interest in the universe, in electricity, in magnetism, in the whole spectrum of en-

ergies, in the stars and planets, in the organisms of his own being, depend on those sensations which we call the *Self*.

It would be possible for man, as for many other animals, to perceive the world, to have an awareness of externality without realizing an *ego*, or *self*. However, without a consciousness of the *ego* there would not arise that intermediate relationship which exists be-

tween *Self* and the world, and which constitutes such notions as order, unity, God, space, time, and the like. It is these notions which challenge and give impetus alike to science and to the concepts of religion and of philosophy. Likewise, it is this importance attached to *Self* which has given rise to those doctrines and to those practices which we know of as *mysticism*.

(To be continued)



FOR MENTAL HEALTH

(Continued from page 15)

grounds as they choose. In a mental hospital, there always will be many patients who cannot, for their own welfare, be given full freedom. Such patients must be constantly supervised, but we should strive to get them away from their wards every day. Although under constant supervision, they should still be given every type of social activity. A program should be planned to make available to every patient at frequent intervals the chance to participate in a card party, a dance, a picnic, a church service, to visit informally with other patients including those of the opposite sex, to participate in organized discussion groups, to consider current news topics. They should have opportunities to read in the library, to work with other patients, to participate in competitive games, especially in athletic games, and to enjoy with other patients various sorts of entertainment.

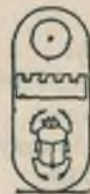
A hospital program making such activities available to all patients, most of whom must be constantly under close supervision, requires a sort of social leadership and an understanding of how to live. Such is difficult to find. We probably can never employ enough people to fully exploit the value which lies in putting such a program into effect. We are making considerable progress through the volunteer services of a large number of Grey Ladies working under the auspices of the Red Cross, but we have barely scratched the surface. Actually, one thousand volunteer workers, giving one-half day a week, would be needed to get every patient

into some kind of daily social activity.

Another aspect of our psychological requirements might be called *creative* needs. Life seems most worth while to all of us only when we feel we are doing something satisfying, "creating" something. Our jobs or vocations are the "supplies" in which we chiefly find gratification. To be contented we must be doing something. We must *work*. For the occasional person, this may mean painting a beautiful picture, but most of us do with our hands what the world calls *practical work*. Every category of vocational pursuit of the community is available. We choose what we think we like to do best and become more or less proficient in doing it.

A State Hospital is also a community. Its patients too need to participate in useful activities. Many of them are mixed up or uncertain about their ability to do a job in the competitive economic world. They need to have an opportunity to improve their skills, to acquire more skills, and to learn new facts. Our social organization in our communities was inadequate to provide our patients with wholesome and satisfying outlets for their psychological needs to create. Our hospitals should be so organized that they can do this job better than the communities did it.

Every patient should have the opportunity to improve himself, to increase his proficiency in whatever skills he has, so that on discharge from the hospital he is better equipped for competition in the economic arena than he ever was before. In short, a hospital



should do for a mentally ill patient what we expect a trade school to do for a skilled craftsman. Hospitals should exploit every field of activity engaged in by normal people and should provide intensive training in "vocational rehabilitation."

In our endeavor to do this rehabilitation at the State Hospital South, every employee is required, in doing his job, to attempt to work with patients. The hospital has an adequate farm, a large vegetable garden, a dairy herd, a flock of chickens, and some hogs. We also have maintenance problems. A hospital is a community with many buildings, machines, shops, boilers, gadgets, etc. The normal maintenance work provides an opportunity to train patients in many skills: some patients work with the painter, others with the plumber or with the carpenter, some with the cement and plaster repairman, and so on.

Opportunities for patients to acquire skills may be found in the laundry, in the manufacturing and repair of clothing, and in the dietary and the stenographic departments. Patients work in all of these under the supervision of the employee responsible for the work. The employee is taught to feel that training patients is as much a part of his job as getting the work done.

Besides the regular help, we have a special group of employees who belong to a department called "Occupational

and Industrial Therapy." Their business is to get a group of from ten to twenty patients out of the locked wards into whatever activity is possible. Some of the patients work with the maintenance departments, others in special occupational therapy shops—we have a large one for women and two smaller shops for men. These persons participate in athletic games two afternoons a week and encourage their patients to join in all the activities of the Recreation Department.

To summarize: The chief cause of mental illness in most of the patients in the hospital is a painful emotional state called *anxiety*. Anxiety, in turn, is experienced because of environmental difficulties which prove too great for the patient to handle. The symptoms of mental illness are really a compromise solution, an adjustment the patient makes to the environmental forces and internal psychological needs he is striving to satisfy. To rehabilitate the maximum number of patients, a mental hospital should provide a more wholesome environment than the communities in which the patients were overcome.

What this means in terms of opportunities to satisfy our physical, social, and creative needs has been briefly considered, and some of the efforts that we are making at the State Hospital South to carry out our program have been herein outlined.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and who understand the purpose and importance of the special Meditation Periods are invited to participate with the Imperators of America and Europe upon the next such occasion:

April 13, 1950, 8:00 p. m., Pacific Standard Time

Kindly mark this date upon your calendar, so that you will be "with us." Please report your results to the Imperator, giving *degree* and key number.

ARE YOU EVER CALLED UPON TO SPEAK?

When the Master of Ceremonies of a club or at a banquet says, "We will now hear from," and mentions your name, are you ready? Can you rise and give a short, forceful address, or is it necessary for you to fumble for adequate thoughts? If this is your problem, or if you would like some additional material, why not order the "24 One-Minute Addresses." Each of them is on a different subject. They are suited for various occasions. Concise and well-expressed, they will be enjoyed whether read to your listeners or delivered from memory. Available for the nominal sum of \$1.00, postpaid. Send your order and remittance to the Rosicrucian Supply Bureau, San Jose, California.

The
Rosicrucian
Digest
February
1950



On 'The Beginning to the End'

By RODMAN R. CLAYSON, Grand Master
(Member, Astronomical Society of the Pacific)



WHEN WILL the world come to an end? There is an ominous ring to this question; its theme seems final and conclusive. This question is of considerable interest to people generally, for astronomers who meet the visiting public in their observatories, and the lecturers who meet millions of people in the eleven planetaria in the United States each year, state that this is one of the questions most often asked. Other questions in the minds of the public concern the possibility of life on other planets and of traveling to the moon in space ships.

Hardly a year passes without one or more individuals expressing great fear about the coming of the end of the world, and actually publicly establishing a date for its transition. The statements of these people reach the front pages of our newspapers; and thousands of men and women all too frequently accept such assertions and fearfully begin to get their personal affairs in readiness for the great catastrophe. Our scientists express no concern whatsoever about the end of the world, although they have advanced several interesting theories as to how the possible conclusion of the earth's activities may come about.

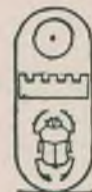
We shall consider some of the theories about the world's end, but first it might be well to look into certain cosmogonies. Our astronomers would

much rather talk to you about the birth of the Solar System than about its transition. In fact, certain phases of some of the cosmogonies may be related to our theme about the end of all things. Astronomers and other deep thinkers throughout the ages have pondered upon how our earth and the planetary system came into existence—the system of nine planets revolving around our sun. That such wonderment did prevail is evidenced in the first chapter of Genesis in the Bible, wherein it is stated: "In the beginning God created the heaven and the earth. And the earth was without form, and void; . . . Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear . . . and God called the dry *land* Earth; . . ."

In early times, myths which had to do with analogies of the earth's creation dealt with eggs and trees, and the creation of life as the people understood it at that time. In early Greek times, it was thought that the sun was a reflection of the earth, and that both revolved around a central fiery body. Ultimately the sun became the central fiery body, with the earth and other planets revolving around it. However, we will not go into the many myths having to do with theories of how the heavenly bodies came into existence.

Origin of Planets

In 1755, Philosopher Kant advanced a cosmogonical theory which seemed reasonable and in line with scientific



beliefs. In his theory, there was a clotting mass of gas and dust which rotated in space. The growing accretion formed planets and satellites. That portion of the nebulous condition which did not form planets contracted to form the sun. Forty years later, Laplace theorized that a rotating nebulous mass of hot gas would cool and shrink. As it shrank, it would spin faster and faster on its axis, leaving rings of gas to condense into planets. That which did not condense formed the sun.

With the beginning of the twentieth century the science of astronomy began to give serious thought to what was felt to be a more logical cosmogony. At the University of Chicago, in 1900, Chamberlin and Moulton advanced the idea that the chance passing of our sun by another star might have precipitated the condition which formed the planets. The near collision may have caused huge eruptions on the passing star, and also on our sun which is a star. At their nearest approach, each star drew great masses of matter from the other as a result of the gravitational forces which were involved. The matter which was pulled out of the two stellar bodies condensed into planets which revolved and moved in orbits because of the motion which resulted from the chance near collision of the two stars. Not only did our own star-sun appropriate a family of planets, but it is supposed that the receding star, which caused the incident, assumed a similar planetary system.

Near the conclusion of the first World War, the astronomers Jeans and Jeffreys propounded the idea that, in reference to the preceding theory, it was more than likely that the two stars had actually collided. The collision forced a tremendous amount of gaseous material from one side of each star, a gaseous condition which has been described as being an elongated cigar-shaped filament. This filament eventually broke up into planets—the larger planets being formed from the middle of the filament, and the smaller ones from the ends.

Henry Norris Russell of Princeton University raised serious objections to the last two theories. His logical objections had to do with dynamical

grounds. If the collision and near-collision theories were to be accepted, the interesting questions would be raised: What became of the other star? Are we able to see it and its planets? Was the earth the only planet which became habitable?

In 1936, Lyttleton invited a third star into the cosmogonical problem, and suggested that originally our sun may have been a double star—both stars revolving around a central point. A passing star may have attracted the sun's companion to it and carried it away, leaving a gaseous filament moving around the sun. Lyttleton suggested that this filament could have condensed into planets.

Six years ago Hoyle explained that a star near our sun may have suddenly disintegrated. The explosion may have thrown more gaseous material in one direction than in another—material which could be caught in the sun's gravitational field. Planets would then have been formed in accordance with the Jeans-Jeffreys theory. An exploding star is called a nova, and is a fairly frequent occurrence.

Other theories advanced in recent years have suggested that the sun may have passed through a gaseous nebula in its travels—the presence of the sun in the nebula creating electrical charges on the nebula's atoms of gas. The charged atoms may have then formed rings of gas around the sun, which were eventually resolved into planets. On the other hand, Berlage theorized that the sun shoots out charged atoms and molecules, and that this action in the distant past formed concentric rings of gas in the solar magnetic field. Each ring formed of atoms or molecules would be in the same ratio of charge to that of the mass.

In our final cosmogonical theory, we refer to Von Weizsaecker. Von Weizsaecker returns to the Kant hypothesis and suggests that originally there may have been a formation of vortices of gaseous material which rotated about the sun. The accretion which would take place in the concentric circles would form planets in direct rotation and in geometric progression from the sun.

We Know Very Little

Actually, we know very little about the evolution of our sun or of other stars, inasmuch as even with the very finest of astronomical instruments we can observe only an infinitesimal fraction of the life span of a star. Stars as a whole are probably going through a condition of evolution; whereas, our star-sun, with its system of planets, is gradually experiencing devolution.

It must be understood that the conclusions regarding cosmogonies amount to speculation. How the world is to end, if it is to experience a transition, can only be theorized. In part, some of these theories must be related to three of the cosmogonies mentioned above. For instance, in the Chamberlin-Moulton theory, a passing star narrowly missed the sun. In the Jeans-Jeffreys theory, there was a collision of our star-sun with another star. And in the Hoyle theory there was the possible occurrence of a nova near the sun. If any one of these three cosmogonies brought about the formation of the Solar System, then it is possible for them to re-occur. One does not have to be an astronomer to reason that if another star should pass fairly close to our sun, or if a star should collide with our sun, or if there were an explosion of a nova in the proximity of the sun and its system of planets, that that would probably be the end of the Earth planet, as well as the other planets. It would mean final and complete destruction.

A less sensational possibility, which would affect a limited area, would be the falling of a large meteorite. If a meteorite of huge proportions were to fall on one of our cities, this would not be the end of the world, but it would bring death to several hundred thousand people. That this is possible is supported by the fact that great meteors have struck the earth from time to time. The most recent occurrence of this kind was in 1908 when a meteor brought destruction to hundreds of square miles of Siberian forests. Fortunately the fall of the meteor was not in a populated area. We all know of Meteor Crater in Arizona. Buried in the sands beneath the crater undoubtedly is a meteor of tremendous

size, which fell perhaps hundreds or even thousands of years ago. In 1949 another large meteor crater was found in Australia.

As far as we know, there has never been a loss of human life as a result of the fall of a meteor. The streaks of light which flash across the night sky at various times throughout the year, and which are commonly spoken of as falling stars, are tiny meteors. Most of these are no larger than a grain of sand, and burn out before reaching the earth.

The existence of the earth and the maintenance of life upon it are dependent on our sun. We receive life-supporting energy from the sun, and the earth is held in its orbit by the sun's invisible force of gravity. The earth's distance from the sun, the earth's degree of tilt on its axis, its speed of rotation and period of revolution around the sun are all factors that influence life and physical conditions on this planet. A degree of change in any of these would cause environmental changes which would subsequently affect conditions of life. If a change were marked in even one of these factors, it might become impossible to sustain life on the earth.

Moon's Dramatic Role

Our satellite, the moon, may have a dramatic part to play in the possible end of the world. Astronomers believe that at one time the moon was much nearer the earth than it is now. Our satellite has been gradually drawing away from the earth. It has been calculated that the earth's speed of rotation is decreasing as a result of the effect that the moon has upon tides of the seas on the earth, an effect which has a braking action. Energy lost by the slight slowing down of the rotation of the earth has, theoretically, been transferred to the moon. As the moon draws farther away, its tidal effect becomes less pronounced, and there is less retarding of the earth's rotational period.

The moon, however, cannot escape from the gravitational pull of the earth; and if an equilibrium of forces is ultimately reached, it is quite possible that the moon may cease its recession



and begin advancing toward the earth. With the passing of millions and perhaps billions of years, it is believed that the moon will approach much closer to the earth than it is now, causing highly increased tidal effects. It is presumed that at that time the earth would still have its oceans. If the moon should reach what is known as Roche's limit, it would be unable to stand the great differences in gravitation of the earth and of the sun on opposite sides; our satellite would then disintegrate. It has been conjectured that its fragments might encircle the earth just as the fragments of matter now encircle the planet *Saturn*. Saturn has three distinct rings of fragmentary material. In such an instance, if the moon were to explode, it would have a terrific effect upon the inhabitants of the earth.

World Destruction

Referring to the sun again, it must be acknowledged that it has been radiating great quantities of energy for millions of years. In line with the present accepted theories, the sun's energy is produced deep within the sun's interior by *subatomic forces*. This radiation is quite likely to continue for millions of years. It is the present belief of astrophysicists that eventually an end must come to the supply of matter which can be converted into energy in the sun, and the sun will then become a cold dead star. Dark stars are known to exist. If this should happen to the sun, the earth would immediately become a dark frozen world. On the other hand, inasmuch as there are exploding stars, which we have referred to as *novae*, it is within the realm of possibility that our sun may ultimately experience a *novalike flare-up*—the effect of which would cause the earth to be scorched.

Thus we have reviewed some of the possibilities which may bring about the destruction of the world. However, we *immediately rise to disperse the fears* which may be in the hearts and minds of those who would contemplate celestial tragedies. In the Cosmic realm the element of time is beyond our comprehension, because it is measured in millions and billions of years. It must be admitted that there may be an end to the world at some time. However, this

is a *long-ranged possibility*, which is not likely to occur next year or a hundred years from now, or even within the next million years.

If the destruction of the world were to come about through one of the cosmogonical theories, astronomers would doubtless be able to predict the event hundreds of years in advance. With time and distance measured in light-years, we would know what to expect and perhaps witness the spectacle which would bring about the end hundreds of years in the future.

Let us use as an example the possibility of the chance passing or head-on collision of a star with our sun. The approach of the visiting star from the remote depths of the Cosmic regions would first be observed by our astronomers. As the star would draw closer to the sun, its brightness would gradually increase. Because of the distance of travel, it might take hundreds of years for it to reach the sun; therefore, generations of astronomers could be observing, with keen interest, the approaching star. As it would near the orbits of the planets of our Solar System, we would begin to notice a difference in the orbital speed of the earth, and a subsequent change in the seasons and the length of the year. The planets, as well as the earth, would develop queer or unusual movements. Such a condition would disrupt the equilibrium of the planets and their relationship to the sun. Temperatures and atmospheric conditions would experience a rapid change. Following this, it would be impossible to predict the next occurrences. One thing is sure, however: the disrupted conditions on this planet would bring about the transition of all humanity on earth and no one would witness the passing of the visiting star or its possible collision with our sun. With such a disaster approaching, no escape to other planets would be possible, for they would be experiencing the same conditions as the earth.

Our statements which have taken us from the cosmogonies to the end of the world are based entirely on theories. None of the celestial catastrophes cited may ever occur, although there still may be other Cosmic conditions which

could bring about the world's demise in the far distant future. Speculative as they are, however, the theories have possibilities which are subject to occur only millions, perhaps billions, of years from now. There is a satisfying thought in realizing that geological surveys have revealed that the earth has existed for millions of years; and there is no reason to feel that it will not continue to do so. Furthermore, contrary to present beliefs, the destruction of the earth will not be brought about as a result of certain nations' precipitating an

atomic war. Great cities, and perhaps nations, would be destroyed in such a war, but, in the over-all picture, the earth and a great number of its inhabitants would continue to enjoy life.

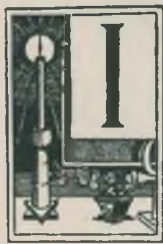
With growth of knowledge and the adventurous advance of scientific minds into the Cosmic realms, fear and superstition are being dispelled. The only end of the world which we will ever know is the natural transition through which each of us must pass, and which is being experienced by thousands of men and women every day.



A Message from Egypt

By S. C. SAAD, F.R.C.

Grand Master, Amenhotep Grand Lodge, Cairo, Egypt



IT IS THE INTENT and understanding of the Initiate which determines the value of the Ceremony of Initiation. For this reason, the custom in Ancient Egypt was for our brethren to prepare very carefully in advance for such a Ceremony. Then at a prefixed day of the month and a predetermined hour of the night, the Initiates would be led to the altar located between the paws of the Sphinx. There they performed the initial rituals required before passing through the secret portal—guarded by the silent guardian—to the initiation Chamber within.

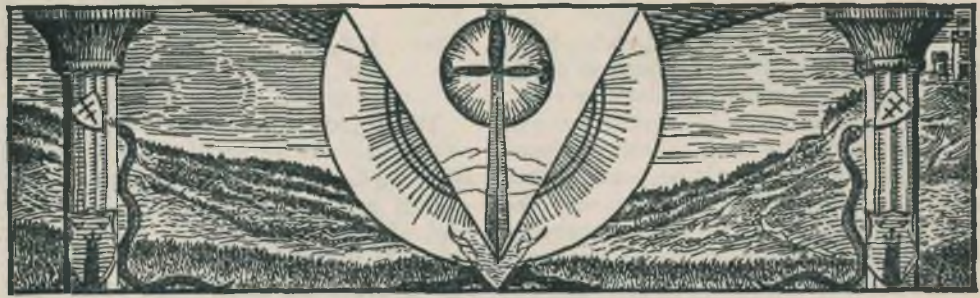
In due course of time, the Initiate or Initiates were led by stages, through secret passages, to the impressive Initiation Chamber in the heart of the Pyramid where the final Ceremony was conducted, resulting in the Initiate's receiving illumination together with the powers and privileges thereto appertaining.

It is very fortunate indeed that our Emperor, during his visit to Egypt in

January, 1949, decided to perform a short Ceremony (symbolic in nature) at the altar between the paws of the Sphinx and having for its purpose the re-establishment of the Amenhotep Grand Lodge in Egypt. All the members of AMORC in Egypt are keenly aware of the responsibility of each which was tacitly implied as a result of this Ceremony. They feel proud of the opportunity to share in this responsibility and all are very appreciative of the many sympathetic acknowledgments and communications which Lodges, Chapters, and Fratres and Sorores of the Rosy Cross throughout the world have sent to Amenhotep Grand Lodge.

It is hoped that Initiation Ceremonies similar to those performed within the Great Pyramid in ancient times will again be conducted under the auspices of Amenhotep Grand Lodge. With this thought in mind, we send our greetings to the membership of the A. M. O. R. C. everywhere, and particularly to those who have been kind to think of us and give of their sympathy and assistance.





Power of Fear

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

(From *Rosicrucian Digest*, February, 1929)

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.



MORE AND MORE am I impressed that fear has a gripping hold on the minds and lives of many millions of persons in the world today.

Fear has a power, that is little suspected and certainly not understood.

Once it entwines its body around the heart of a human being, it holds that heart in its grip, and gradually crushes out all courage, all joy, all peace, and all life. The strangest thing about it is that while many of us are more or less aware that fear or fearfulness can enslave us, we are not aware that it is being created in our minds by the very institutions, movements, schools, and persons who are pledged to do their utmost to free man from the shackles of fear, superstitious beliefs, and enslaving ideas.

In our daily correspondence we find hundreds of letters from persons who plead with us and implore for help in freeing themselves of some dreadful fear. If you have never had the experience of being hourly depressed and held in gloom by an overwhelming fear, or annoyed in every moment of attempted peace and relaxation by an insidious belief that keeps coming to the center of your consciousness, until

you become a nervous wreck and hysterically cry aloud for relief, then you are fortunate, and may not be able to understand what I am talking about. But the time may come when such a belief, such a fearful idea, may be implanted in your consciousness by an unsuspected germ or seed transplanted by the seemingly kind words or preachments of some school or system.

At any rate, sixty or seventy percent of human beings seem to be dominated by some fear, and often it is one which is difficult to describe or interpret, but is easily traced in its origin to the psychological processes used by writers or teachers to frighten students or others into accepting their particular form of philosophy.

I know that this will be taken as a diatribe against other schools or teachers, and that some will misinterpret my motive and look upon this article as a veiled criticism of some particular pieces of metaphysical and occult literature. However that may be, I have found that the comments I am now making have helped thousands of persons through correspondence.

It seems to be a common practice among some persons who are presenting personal philosophies or forms of original teachings, to impress the student or the reader with certain nega-

*The
Rosicrucian
Digest
February
1950*

tive laws and principles, or a categorical list of "don'ts." Most of these teachings seem to indicate that before anything of a constructive nature can be presented, a period of destructive work must be carried on . . .

We know how easy it is to frighten children, and to establish a fearful attitude of mind in their beings through planting the seed of fear in connection with things that we wish to remove from their lives. We have learned, as civilization has advanced, that such a process is not only wrong, but fraught with dire consequences in the later life of each child. But as adults we forget that the mind of the adult is no less susceptible to the implanting of the seeds of fear than is the mind of the child, and we either continue to express the fearful ideas and plant the seeds of fear in the minds of others, or we accept the undesirable ideas and permit them to become dominating factors in our thinking and acting.

Is Incense Harmful

I am reminded, for instance, of an article in an occult magazine dealing with the use of incense. The publisher of this particular magazine warned the reader that the only *safe* incense was that which is manufactured by a mystic who knows the mystic laws of making incense, and the mystic laws of handling it, packing it, and putting it into the mail for distribution . . .

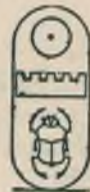
Now I think the real Rosicrucians, with all of their knowledge of the chemical and alchemical laws of Nature, and of vibrations and their effects, have had as much experience in the past centuries in making incense as any of the present-day operators of mystic supply houses and bureaus. And I think that every Rosicrucian knows the real benefit that is to be derived from the use of good incense at proper times and in connection with proper ideas. We recommend incense to our members, and in the past we have made, in our own laboratory, as good a grade of rose incense as can be made. However, we ceased making it because we found that we could not make it much better than many of the large incense and perfume manufacturers, and that therefore there was no particular advantage in turning part of our

laboratories into manufacturing propositions and demanding that our members buy our brand of incense in preference to any other.

We also found, during the process of making incense, that it was necessary to have wholesome and pure supplies for the incense, and that the essential oils used to give the proper perfume or odor could not be of a synthetic nature, in order that the heat would not change the rate of vibrations but merely release those of the correct nature that were contained in the ingredients used. We found, too, that the laboratory workers had to know the principles of chemistry, and the proper manner of propounding the formulas they were using, and that they had to have clean hands, clean utensils, and a clean workroom. We did *not* discover that these laboratory workers had to have any particular *occult development* or any particular spiritual *attitude of mind*, nor any unusual psychic attunement during the moments or hours that they were engaged in mixing the ingredients or operating the mechanical devices for pressing and molding the cubes of incense. . . .

However, in the talk about incense in the mystical magazine we have referred to, the publisher of the magazine was determined to impress the readers with the idea that no other incense should be burned in their homes except that which was made by a mystic. And instead of attempting to bring about this exclusive use of his particular product by properly recommending its good qualities and featuring its merits, as a good advertising man would do, he proceeded to warn the readers about the dire consequences and fearful results that come through the use of general incense.

As we read the *horrifying* details of what would happen and must always happen to those who use incense not made by a mystic, we realize what a frightful field of fear was being planted all over the United States, and what a terrible crop of consequences would be reaped. It was stated that incense not made by a mystic was exceedingly dangerous; and that the burning of such incense would bring such detrimental results to the mind and body of the user as to cause various mental dis-



eases and nervous troubles, as would practically wreck the life of the user. The article further explained that the burning of incense which was not made by a mystic would produce such results as the releasing of various classes of spirits or invisible entities which would affect the person, even to the extent of causing St. Vitus's dance, epilepsy, frothing at the mouth, and similar conditions. The claim in the article was made that only a reputable occultist who had evolved spiritual sight, and was able to see the various entities in the invisible world as he makes his incense, should be permitted to make it for anyone to use; and that ordinary incense compounded by someone ignorant of occultism would simply be a vehicle for spirits, who clothe themselves in the smoke and odor and enter the bodies of those who are present where the incense is being burned, and incite these innocent victims to acts of debauchery and sensualism.

I ask our readers if that is not the worst kind of fear-seed to put in the minds of thousands upon thousands of persons who are today using hundreds of different kinds of commercial incense for various purposes. The average incense made and sold in the commercial marts of America today is free from opiates or from any elements that could possibly have a detrimental effect upon the user, even if used to great extreme; and on the other hand, the average incense that we have examined had certain beneficial results of a germicidal nature connected with its use, and it is well known that most forms of incense help to purify the air of other odors or vibrations which, while not detrimental in any way, are more or less objectionable and unclean.

My attention was called to such articles by a simple incident that is typical of the results that fear can produce. A certain fine woman, who had used incense in a mild form for a number of years to keep her home sweet and clean, and not for any particular mystical purposes, was suddenly overtaken by a mild form of epilepsy, lasting for a few hours. The examining physicians and the histology of the case revealed the real cause of the epilepsy, and it had nothing to do with incense, but with a condition of a definite nature

dating far beyond the time when she had begun to use incense. However, this woman happened to read an article about incense, and it came into her hands just at the time that she was completely recovering from the mild epileptic attack. She was a believer in the honesty and integrity of the magazine that contained the article, and, as she read about the dangers of incense and came to the paragraph that said that even epilepsy could be produced through the use of incense not made by a specially evolved and selected occultist, she believed that she had discovered the hidden cause of her epilepsy.

The shock at once upset her nervous system, and for two days the thought preyed upon her mind while she kept the idea to herself as a secret; and then, with her mind worked up to a high pitch, and her entire being quivering with the effects of the *fear thought* which controlled her, her reason and her good judgment became weakened and the physicians were again called into consultation. They found that they had a form of obsession to deal with, of a more serious nature than epilepsy, and one which called for months of careful study and treatment in order to prevent a very complex psychological condition from becoming permanently established.

Of course, the publisher of the magazine never intended that such a result should come from the article published; and he undoubtedly would rather have refrained from publishing the article than allowing it to affect anyone in such manner. But the fact remains that the article was intended to create *fear*—fear of the use of any incense except that which was being recommended.

The claims made against the use of ordinary incense are absolutely unsound, if not ridiculous, and there is no more danger from entities, invisible spirits, epilepsy, and so forth, in connection with the use of ordinary incense than there is from the use of any perfume, perfumed soap, or perfumed talcum powder.

Other Warnings

We also find in our correspondence that thousands of persons have been led into the belief that "animal mag-

netism, suggestion, hypnotism, and necromancy" are the working tools of most physicians, and definitely of every mystical, occult, or psychological teacher and practitioner. We hear it said on the part of many sane and sensible persons that through certain preachments they have been taught to believe that healing done by any system other than the one issuing the warning is not dependable but spurious, and that instead of doing good there would be an invisible disastrous result because the black magic tools, described, were used in connection with making the cures and doing the healing.

We find from our correspondence that persons have been allowed to pass through transition without any medical or therapeutic attention; that men, women, and children have been permitted to suffer agonizing pains until their bodies weakened, their minds gave way, and transition occurred, without any advice, help, or even sympathy. We find that many thousands are permitted to suffer all kinds of discomforts as well as diseases, without any attention, solely because they believed that since they cannot secure attention and treatment from the specific organization that has issued this warning, they must not accept any help from even the most eminent metaphysician, the most sympathetic mystic, or the most proficient healer, because all of them use animal magnetism, necromancy, and other dire black, unnamed things, as their means for bringing about health and peace in the body.

I have read, in letters, heartrending stories of how persons who were mildly ill and who received beneficial treatment from some healer or mystic were thrown again into a worse state of men-

tal and physical illness, even to the extent of a condition bordering on insanity, because they had been told that the treatments previously given, which seemed to have been beneficial and restored them to health, were given by those who used animal magnetism, necromancy or magic, and had thereby poisoned the system of the sufferer, and had instilled a spirit of evil and destructiveness that could never be removed from their beings.

What a sad situation it is, in these days of enlightenment and modern scientific knowledge, to think that those who shake our hands or who greet us with their printed literature, and come into our homes physically, or through their words as friends and helpers, are insidiously and wilfully doing their utmost to plant seeds of fear in our hearts, so that we may become enslaved to their particular doctrines, and dominated by their forms of reasoning and living!

Remember just this one thing, God did not make man in His own image and then withdraw from him all that power, all of that creative essence, and all of that Will which enables man to maintain health and freedom, and protect himself against the enslaving idea of others, and especially the enslaving powers of little invisible spirits that can float around on the clouds of burning incense, and slip into your bodies and make you less than a beast of the fields. Only your belief that such things are possible will make you a slave to them, and then you become a slave to your own belief, to imaginary spirits and entities, and to imaginary powers and principles, instead of to realities and actualities of this glorious, Divine universe.

NEW ENGLAND RALLY IN BOSTON

On Sunday, February 19, the Johannes Kelpius Lodge of Boston will sponsor a one-day rally to which all members are invited, particularly those in the New England States. Registration for the event will begin at noon, at the Johannes Kelpius Lodge Temple, 284 Marlboro Street, Boston, Massachusetts. An outstanding and extensive program for the remainder of the afternoon and evening has been planned. The Supreme Secretary will be in Boston for this rally and will participate in its program. Make your plans now to attend.



... And What About The Children?



QUAKERS, or the Friends, are the power behind the American Friends Service Committee in their international peace-making projects. From their global experiences comes the conviction that "all men have a Divinely given capacity to respond to goodwill and self-sacrifice." The Committee's support is universal, including all faiths and backgrounds, and its help is extended to all regardless of creed, color, or politics.

In its around-the-world service for this past year, the Committee, among other duties, assumed the responsibility for administration of the United Nations emergency relief program for 215,000 Arab refugees in Southern Palestine.

A survey of the rehabilitation being promoted in the Eastern hemisphere plainly indicates the centering of attention on the welfare of children and youths, not only by the American Friends Service Committee but by various other organizations. In the growing generation rests the future of civilization. To present this wide scope of cultural and educational activity, we quote excerpts from the observations printed in the *American Friends Service Committee Bulletin*:

Austria: Discussion groups on international problems. Little theatre work, folk dancing, language study, and religious discussions.

A truck equipped with projectors, films and slides, phonographs and records, and handicraft tools and crafts equipment visits young apprentice groups in rest homes maintained by Austrian trade unions.

Finland: After the war, Finland's children received large shipments of food and clothing. Fifty girls' vocational trade schools would have had to

abandon sewing instructions had not cloth and thread been provided. Gas lamps were provided for student rooms

Germany: . . . after a defeat so great as to leave most of its social and family life in chaos . . . Their faith in yesterday's concepts destroyed, Germany's disillusioned young people seek help and genuine friendship.

Program emphasis is increasingly on self-assistance projects, and on spiritual as well as material rehabilitation.

A very large proportion of the refugees in Germany are children and young people. A mobile unit equipped with a library and with sewing, laundry, shoe repair and other self-help facilities began in the spring of 1949 to visit camps where such services are needed.

Italy: Probation for juvenile delinquents is being adopted in Italy for the first time The government is also hiring social workers to help delinquents sent home on a parole basis similar to the American pattern.

China: Young China and the Chinese of coming generations will benefit from the efforts of a trained agriculturist now on loan . . . This scientist is teaching methods of practical value to Chinese who would improve the land of underdeveloped and famine areas.

Japan: A neighborhood center in Tokyo will attract not only children but the community as a whole. Facilities of direct or indirect benefit to children, such as laundry and sewing rooms, will be a part of the program. Planned activities and discussion groups will be scheduled as in the European centers—to offer spiritual, educational, and recreational service . . . A day nursery for children of working mothers is another project.—*American Friends Service Committee Bulletin*.

*The
Rosicrucian
Digest
February
1950*

Temple Echoes



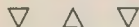
DURING the month of December, an exhibition of modern Chinese art was featured in the Rosicrucian Museum. On the day of its opening, Chang Shu-Chi, Professor of Fine Arts in the National Central University of Nanking and one of China's most outstanding modern artists, demonstrated the two-color brush technique. His work, according to Dr. Lin Yutang, embodies "par excellence that combined grace and strength which has ever been the esthetic aim of all good Chinese artists."

On this occasion, the Museum was crowded with a most enthusiastic gathering to watch Chang and to view the exhibit, which is sponsored by the Chinese Art Research Council and the China Council for International Cultural Cooperation. Writing in the *San Jose Mercury Herald*, Marta Morgan said: "The exhibition is without a doubt the finest we have yet had the pleasure of viewing in San Jose and this department recommends the show to art lovers without reservation."



What many consider to be the best concert yet given by the Rosicrucian Orchestra was that of Sunday, December 11. High points were reported to be the playing of Brahms' *Hungarian Dances V and VI*, and of Franz von Suppé's Overture to *The Beautiful Galathea*.

A featured soloist on this occasion was a member of the Order, Soror Vera Didenko, a dramatic soprano from San Carlos, California. She sang *One Fine Day*, from *Madame Butterfly*, *Estrellita* by Ponce, and *Because* by D'Hardelot.

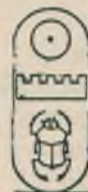


On January 26 and 28, the San Francisco Symphony Orchestra under the direction of Pierre Monteux offered a charming work for flute and string orchestra entitled *Elibris*, by Alan Hovhaness.

Hovhaness, an instructor in harmony and composition at the Boston Conservatory of Music, has been writing "what is probably the most original music in recent years," according to Howard L. Goodkind in *The American Mercury* (February, 1948).

Of Armenian descent, Hovhaness since 1944 has been composing in the Armenian style. Of his compositions, Virgil Thomson wrote as long ago as 1947 in the *New York Herald Tribune*: "It brings delight to the ear and pleasure to the thought. For all its auditory complexity—for ornateness is of the essence—it is utterly simple in feeling, pure in spirit and high-minded. And for Western ears, it is thoroughly refreshing. Among all our American contributions to musical art, which are many, it is one of the most curious and original, without leaning at any point on ignorance, idiosyncrasy, or personalized charm."

In December, recordings of Hovhaness' works, now collectors' items, were played in the final of the Friday afternoon series in the Rosicrucian Museum. At that time, the forthcoming performance of *Elibris* was mentioned, and Peggy Granville-Hicks' note on its performance at a Composers' Forum in New York was read. Miss Hicks wrote: "*Elibris* . . . is one of the composer's most beautiful pieces. Again it seems to grow outward from the fifth, playing all around it, coming to conclusive rest on it, as though all along the whole piece had been a pensive, florid, timeless, and climaxless deviation from the primal and ulti-

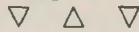


mate note. The pieces end as most Eastern music ends: they simply cease, their end unheralded, leaving the listening mind and heart to sigh their way back to the mundane world."

We are proud to acknowledge Alan Hovhaness as a member of A.M.O.R.C.



Two soundproof meditation chambers have now been made available in the Supreme Temple for the use of individual members. They are beautifully appointed and will afford ideal sanctum conditions for those who momentarily might find such conditions lacking at home. At present, one afternoon and one evening of every week, visiting members may avail themselves of this opportunity for meditation in the Supreme Temple.



The Instruction Department reports that occasionally Neophytes register an interest in the further interpretation of the ritualistic phase of their studies. In essence a ritual is but an orderly and meaningful way of performing an act. Any habitual act by an individual or a group becomes a ritual—a practice that scientific study is now showing to be a contributing factor to happy and stabilized family and community living.

In a study of some four hundred cases recently, a department of the University of Pennsylvania found that various rituals in which the whole family participates have a most beneficial effect. Such rituals may be nothing more than a period of group reading, a periodic gathering to make or listen to music, a weekly outing, or a family conference; yet those families in which they occur are bound together more closely and their members become individually better adjusted. Notice of this study appeared in *Science News Letter* of September 10, 1949, and in *The American Sociological Review*.

This offers practical confirmation of our Instruction Department's contention that rightly understood and cultivated, true ritual is an integrating factor in life which should never be underestimated.

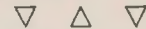


In the East of the AMORC Temple in Vancouver, British Columbia, there

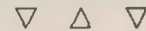
hangs a painting of which the lodge members are very proud. It depicts the desert as seen from a roof top in Cairo. A crescent moon lights the sky and on the far horizon a pyramid is outlined. The window through which this view is seen is suggested by an iron railing at the bottom and at the top, by the extended awning of brightly striped material. The lighting on this scene is most effectively managed, and as one sits in the Temple, it requires little imagination to re-create the whole Egyptian environment.

This painting, beautiful as it is, is valued in Vancouver Lodge more so for its having been painted and put in place by Dr. H. Spencer Lewis himself. Stories are still told of Dr. Lewis' taking Merritt Gordon, then Grand Councilor of the Order, all over the city to procure the necessary material (especially the striped silk for the awning), of his working until early in the morning to finish the picture and arrange it in the East. So interested was Dr. Lewis in having Vancouver's Temple just right, that he prepared stencils for the column decorations.

Today the Vancouver Temple is not only the oldest in the jurisdiction operating continuously in one location but also one of the most active. A glance at its very interesting monthly bulletin shows that every night in the week is given to some worth-while phase of lodge work.

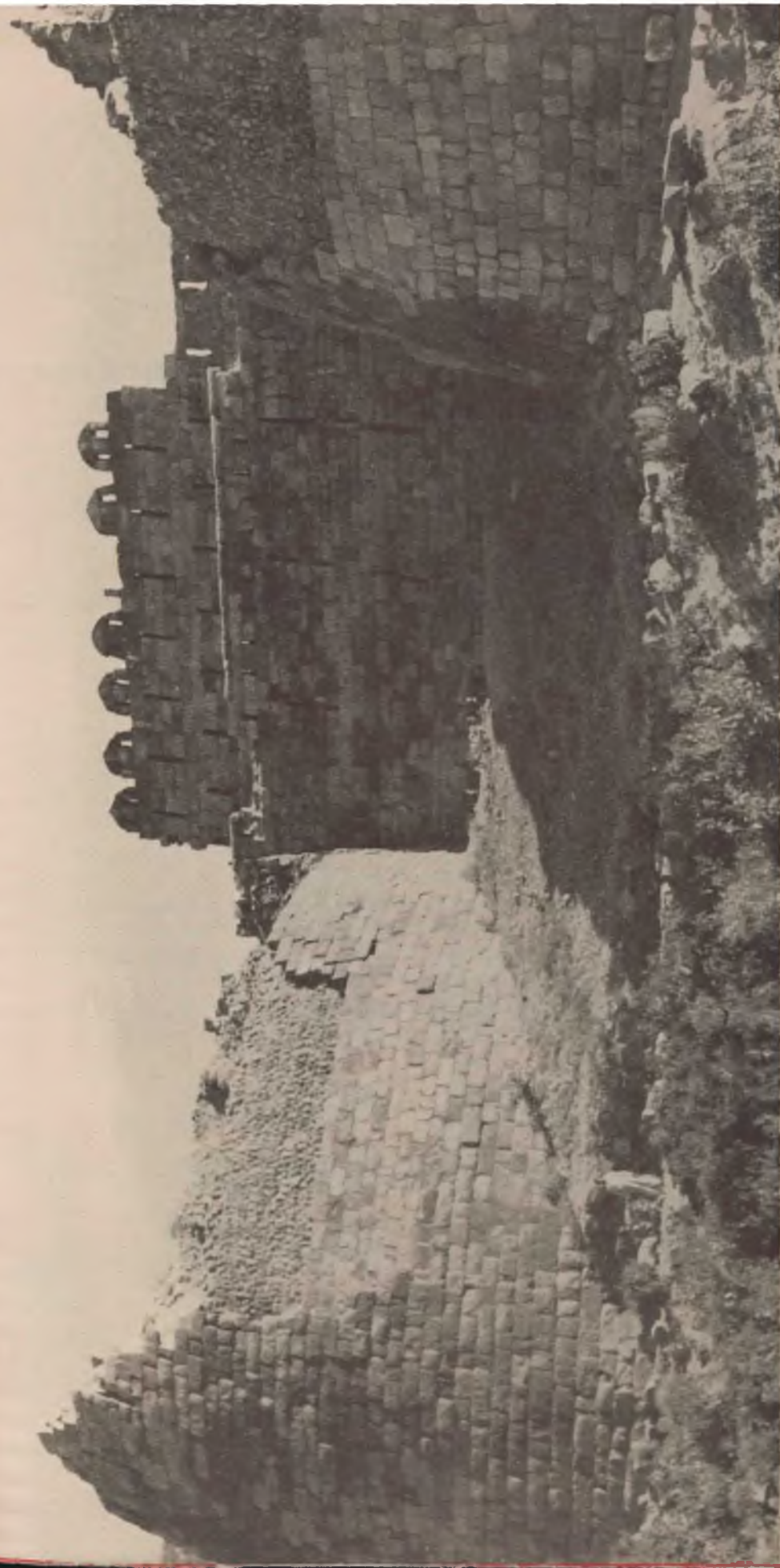


Some sixty members who serve on the three ritualistic groups of the Supreme Temple enjoyed a turkey dinner not long ago in the Recreation Room of the Supreme Temple. The Emperor, the Grand Master, and his ritualistic assistant, Frater Paul Deputy, and Frater J. A. Calcaño, who heads the Spanish ritualistic group, were among those present.



Traditionally, Rosicrucian Temples were designed, constructed, and decorated by members of the A.M.O.R.C. For many years, because of labor regulations and building laws this practice has not been possible; yet every Temple still bears evidence of the devotion and artistic talent of individual Rosicrucians.

*The
Rosicrucian
Digest
February
1950*



SYMBOL OF CONQUEST

A portion of the huge walls of the citadel built by the Mogul conqueror of India, Ghiyas-ud-din Tughlak. It comprises the third city of Delhi, having been built over a part of the ruins of previous invaders. The section shown is but one of the many round towers, or bastions, of the wall, which, in places, reaches a thickness of thirty feet. Behind this fortification were the Emperor's palace, the homes of the nobles and garrisons for the troops. To build this citadel, 100,000 men were required during the two years, 1321-1323, A. D. It is related to be one of the greatest projects undertaken by man in so short a time. The Emperor feared an invasion from other ambitious war lords.

(Photo by AMORC Camera Expedition)



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

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

Supreme Executive for the Jurisdiction of North, Central, and South America, Australasia, and Africa
Ralph M. Lewis, F. R. C.—Imperator

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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

CALIFORNIA

Long Beach:
Abdiel Lodge, 2455 Atlantic Ave., Loren G. Rubeck, Master; Lorena Christopher, Sec. Sessions every Fri., 8 p. m.

Los Angeles:
Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. Robert B. T. Brown, Master; Myrle Newman, Sec. Library open 2-5 p. m.; 7-10 p. m. Review classes Mon. through Fri. Sessions every Sun., 3 p. m.

Oakland:
Oakland Lodge, Office and Library—610 16th St., Tel. Higate 4-5996. G. W. Mapes, Master; Virginia O'Connell, Sec. Library open Mon., Wed., Fri. afternoons; Mon., Tues., Thurs., Fri. evenings. Sessions 1st and 3rd Wed., 8 p. m. at Scots Hall, 5117 E. 14th St.

Pasadena:
Akhnaton Chapter, Altadena Masonic Temple. Aubrey G. Wooderman, Master, 1523 Encino Ave., Monrovia, Tel. DO. 7-2311; Eloise Anderson, Sec. Sessions 2nd and 4th Tues., 8 p. m.

Sacramento:
Clement B. LeBrun Chapter, 2130 "L" St. Jose de la Rosa, Master; F. G. Christian, Sec. Sessions 2nd and 4th Wed., 8 p. m.

San Diego:
San Diego Chapter, House of Hospitality, Balboa Park. Charles M. Lindsey, Master, 4246 Jewell; Florence Christensen, Sec. Sessions 1st, 2nd, and 4th Thurs., 8 p. m.

San Francisco:
Francis Bacon Lodge, 1957 Chestnut St., Tel. WE-1-4778. J. O. Kinzie, Master; Lois F. Hathcock, Sec. Sessions for all members every Mon., 8 p. m.; for review classes phone secretary.

COLORADO

Denver:
Denver Chapter, 1009 17th St. Hays L. Livingston, Master; Roberta Klimas, Sec., 815 Broadway. Sessions every Fri., 8 p. m.

DISTRICT OF COLUMBIA

Washington:
Thomas Jefferson Chapter, 1322 Vermont Ave. Mrs. Minnie P. Stough, Master, 1437 Rhode Island Ave., N. W.; Georgene R. Todd, Sec. Sessions every Fri., 8 p. m.

FLORIDA

Miami:
Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave. Mrs. E. H. Smith, Master; Florence McCullough, Sec., 2015 S. W. 23rd Ave. Sessions every Sun., 8 p. m.

ILLINOIS

Chicago:
Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627. Myrtle Lovell, Master; Mrs. L. E. Mantor, Sec. Library open daily, 1-5 p. m. and 7:30-10 p. m.; Sun., 2-5:30 p. m. only. Sessions every Tues. and Thurs., 8 p. m.

INDIANA

South Bend:
South Bend Chapter, 203 S. Williams St. Mrs. Louisa W. Weaver, Master; Amelia Nyers, Sec., 1031 W. Dubail Ave. Sessions every Sun., 7:45 p. m.

Indianapolis:
Indianapolis Chapter, 311 Ober Bldg., 38 N. Pennsylvania St. Bert Kingan, Master; Ida E. Dora, Sec., 236 Cecil Ave. Sessions every Tues., 8:15 p. m.

MARYLAND

Baltimore:
John O'Donnell Lodge, 100 W. Saratoga St. E. Warren Spencer, Master; Beatrice B. Spencer, Sec., 102 Alleghany Ave. Sessions 1st and 3rd Wed., 8:15 p. m. Library, 220 N. Liberty St., open Tues., Thurs., Fri. p. m.

MASSACHUSETTS

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

MICHIGAN

Detroit:
Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 7561 Abington; Clarissa Dicks, Sec. Sessions every Tues., 8:15 p. m.

Lansing:
Leonardo da Vinci Chapter, 603 S. Washington. Clair C. Willsey, Master; Bertha Harmon, Sec. Sessions 2nd and 4th Mon., 8 p. m.

MINNESOTA

Minneapolis:
Essene Chapter, Spanish Room, Radisson Hotel, 45 S. 7th St. Mrs. Robert W. Steenberg, Master; Delia Coose, Sec., 2016 Emerson Ave., S. Sessions 2nd and 4th Sun., 3 p. m.

MISSOURI

St. Louis:
Thutmose Lodge, George Washington Hotel, 600 N. Kingshighway Blvd. M. Kassell, Master; Earl Tidrow, Jr., Sec., 7918 Kingsbury Blvd., Clayton, Mo. Sessions every Tues., 8 p. m.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter, 443-5 Broad St. John D. McCarthy, Master; Johanna Buhbe, Sec., 30 Montgomery St., Bloomfield, N. J. Sessions every Tues., 8:30 p. m.

NEW YORK

Buffalo:
Rama Chapter, 225 Delaware Ave., Room 9. Dr. C. G. Steinhauer, Master; Carolyn A. Wood, Sec., 23 Terrace, Sessions every Wed., 7:30 p. m.

New York City:
New York City Lodge, 250 W. 57th St. William Stillwagon, Jr., Master; Edith M. da Rocha, Sec. Sessions Wed., 8:15 p. m. and Sun., 3:00 p. m. Library open week days and Sun., 1-8 p. m.

Booker T. Washington Chapter, 69 W. 125th St., Room 63. David Waldron, Master; Clarence M. Callender, Sec. Sessions every Sun., 8 p. m.

Rochester:
Rochester Chapter, Hotel Seneca. Dorothy M. Decker, Master; William Rabjohns, Sec. Sessions 1st Wed., 3rd Sun., 8 p. m.

OHIO

Cincinnati:
Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Gustav F. P. Thumann, Master; Bertha Abbott, Sec. Sessions every Wed. and Fri., 7:30 p. m.

Dayton:
Elbert Hubbard Chapter, 56 East 4th St. Mary C. High, Master; Mary Turner, Sec., 436 Holt St. Sessions 2nd and 4th Thurs., 8 p. m.

Toledo:
Michael Faraday Chapter, Roi Davis Bldg., 3rd Fl., 905 Jefferson Ave. Dorothy Van Doren, Master; Hazel Schramm, Sec., 1514 Freeman St. Sessions every Thurs., 8:30 p. m.

OREGON

Portland:*
Portland Rose Lodge, 2712 S. E. Salmon. Floyd K. Riley, Master; Walter G. Allen, Sec. Sessions every Wed., 8 p. m. and Sun., 7 p. m.

PENNSYLVANIA

Philadelphia:*
Benjamin Franklin Lodge, 1303 Girard Ave. Dr. S. Milton Zimmerman, Master; Fred A. Thomas, Sec., 2706 W. Allegheny Ave. Sessions every Sun., 7:30 p. m. Temple and library open Tues., Thurs., 7-10 p. m.

Pittsburgh:*
The First Pennsylvania Lodge, 615 W. Diamond St., North Side. David Stein, Master; Lydia F. Wilkes, Sec. Sessions Wed. and Sun., 8 p. m.

TEXAS

El Paso:

El Amarna Chapter, 519 N. Santa Fe. Ernest G. Bourjaily, Master, 523 N. Campbell St.; Mrs. Rosa M. Licon, Sec. Sessions 1st and 3rd Sun., 2 p. m.

Fort Worth:

Fort Worth Chapter, 512 4th St. Marjorie P. Doty, Master; Robert L. Proctor, Sec. Sessions every Fri., 8 p. m.

Houston:

Houston Chapter, 1320 Rusk Ave. Robert E. Martin, Master; Alyce M. La Rue, Sec., 3105 Chenevert. Sessions every Fri., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 211 Hopper Bldg., 23 E. 1st South. Clarence R. Parry, Master; Clara J. Parker, Sec., 243 S. 7th East. Sessions every Thurs., 8:15 p. m.

WASHINGTON

Seattle:*

Michael Maier Lodge, Wintonia Hotel, 1431 Minor. Maurice V. Boldrin, Master. Tel. De. 5324; Ethel Jefferson, Sec., Tel. Ra. 5059. Sessions every Fri., 8 p. m. Library open Tues., Thurs., 1-4 p. m.; Mon., Wed., 7-9 p. m.; Sat., 1-3 p. m.

WISCONSIN

Milwaukee:

Karnak Chapter, Republican Hotel, 907 N. 3rd St. George W. Wood, Master, 3934 N. 2nd St.; Bessie F. Smith, Sec. Sessions every Mon., 8:15 p. m.

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

AUSTRALIA

Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Bldg., 100 Clarence St. F. R. Goodman, Master, 2 "Girvan" 129 Kurraba Rd., Neutral Bay; Victor Bell, Sec., 60 Dennison St., Bondi Junction. Sessions 1st, 3rd and 5th Saturday afternoons.

Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Kathleen Dodds, Master; Fred Whiteway, Sec., 37 Black St., Middle Brighton S. 5.

BRAZIL

Sao Paulo:
Sao Paulo Chapter, Rua Tabatinguera 165. Sylvio E. Polati, Master; George Craig Smith, Sec., Caixa Postal 4633. Sessions 2nd and 4th Sat., 8:30 p. m.

CANADA

Montreal, P. Q.:
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Mrs. A. Englehard, Master; Jean Pierre Trickey, Sec., 444 Sherbrooke St., E. Sessions 1st and 3rd Thurs., 8 p. m.

Toronto, Ontario:
Toronto Chapter, 12 Queen St., East. Oron C. Dakin, Master; Edith Hearn, Sec., 300 Keele St. Sessions every Mon., 8:15 p. m.

Vancouver, B. C.:
Vancouver Lodge, 878 Hornby St. Dorothy L. Bolsover, Master, Tatlow 2003; Lettie C. Fleet, Sec., 1142 Harwood St., MA-3208. Sessions every Mon. through Fri. Lodge open 7:30 p. m.

Victoria, B. C.:
Victoria Lodge, 725 Courtney St. Miss E. M. Burrows, Master; Dorothy G. Johnston, Sec., 821 Burdett Ave.

Windsor, Ont.:
Windsor Chapter, 808 Marion Ave. Mrs. Stella Kucy, Master; George H. Brook, Sec., 2089 Argyle Ct. Sessions every Wed., 8:15 p. m.

Winnipeg, Man.:
Charles Dana Dean Chapter, I.O.O.F. Temple, 293 Kennedy St. A. G. Wirdnam, Master; S. Ethelyn Wallace, Sec., 851 Westminster Ave. Sessions 1st and 3rd Thurs., 7:45 p. m.

DENMARK AND NORWAY

Copenhagen:*
The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master, Vester Voldgade 104; Kaj Falck-Rasmussen, Gr. Sec., A. F. Beyersvej 15 A. Copenhagen F., Denmark.

EGYPT

Cairo:
Amenhotep Grand Lodge. Salim C. Saad, Grand Master, 1 Kasr-El-Nil St.

*(Initiations are performed.)

ENGLAND

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

London:

London Chapter, Richard Lake, Master, 38 Cranbrook Rise, Ilford, Essex; Lawrence Ewels, Sec., 86 Datchet Rd., Catford, London, S. E. 6.

FRANCE

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

HOLLAND

Amsterdam:*

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

ITALY

Rome:

Italian Grand Lodge of AMORC. Orlando Timpanaro Perrotta, Sec., Via G. Baglivi, 5-D. 1, Quartiere Italia.

MEXICO

Mexico, D. F.:

Quetzalcoatl Lodge, Calle de Colombia 24. Sr. Ruperto Betancourt, Master; Sr. Benito de Koster, Sec., Eureka No. 15, Col. Industrial.

INDONESIA

Bandoeng, Java:*

Mrs. M. C. Zeydel, Gr. Master-General, I. Multatuli Blvd.

NEW ZEALAND

Auckland:

Auckland Chapter, Victoria Arcade, Room 317. Mrs. E. M. Wood, Master, 2nd Fl., Giffords Bldg., Vulcan Lane, C 1; John O. Andersen, Sec. Sessions every Mon., 8 p. m.

PUERTO RICO

San Juan:

San Juan Chapter, 1655 Progreso St., Stop 23, Santurce. J. L. Casanova, Master; Jesus Rodriguez, Sec. Sessions every Sat., 8 p. m.

SWEDEN

Malmo:*

Grand Lodge "Rosenkorset." Albin Roimer, Gr. Master, Box 30, Skalderviken, Sweden.

SWITZERLAND

Lausanne:*

AMORC Grand Lodge, 21 Ave. Dapples, Dr. Ed. Bertholet, F.R.C., Gr. Master, 11 Ave. General Guisan.

VENEZUELA

Caracas:

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

Latin-American Division

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

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

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