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### AN ANCIENT CRAFT

These Iraqi goldsmiths in a bazaar in old Baghdad practice a trade dating far into antiquity. In a primitive setting and with apparently crude implements, they fashion jewelry which, in design and intricate workmanship, is the equal of that found in most modern shops. They anneal and incise hairlike strands of precious metals so ingeniously that they look like fine-lined colored tracings. In their work, they exhibit an excellent example of the ancient craftsman's co-ordination of mind and hand.

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# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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# THE THOUGHT OF THE MONTH BIBLICAL LANDS

By THE IMPERATOR

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



BE NEATH us—some nine thousand feet—was the often-alluded-to Cradle of Civilization. This was the Mesopotamian Desert of Syria and Iraq. As far as the eye could see, except where vision was obscured by haze, was an area generally flat, red in color and devoid of all vegetation. Unlike the Sahara or the Arabian Desert, it has no rolling, shifting sand dunes. It is a vast hard-packed soil, sprinkled with pebbles, and excellent for vehicular transportation in almost any direction. This perhaps accounts in part for the paucity of roads in the region. Here and there were *wadis*, dried beds of streams etched out by periodic rainfall and flash floods in past times. From the air they resemble deep scars, adding to the ominous appearance of this historic land.

The whole of the southern part of what is now Iraq was submerged, in ancient times, by a gigantic tidal wave coming from the Persian Gulf. In the opinion of geologists, the Gulf extended farther north some six or seven thousand years ago. Excavators have found, considerably to the north of the Gulf's present boundaries, fossilized marine life beneath the now hot dry sand. It is conjectured that, in this remote period, a cataclysmic tidal wave engulfed the region and the primitive villages located there. The event must have

been most tragic in its destruction of life and property. It made a very deep impression upon the primitive peoples. This event, it is surmised, engendered the ancient story of *the deluge* of the world. The tale of the flood was passed from the Sumerians to the Assyrians and finally was recorded in the Old Testament.

Within modern times, clay tablets inscribed in cuneiform, the wedge writing of ancient Babylonia and Assyria, have been found, which relate this great deluge. The story does not differ much from that which is found in the Old Testament today. These historical accounts, written on clay, were found in the great library of the Assyrian king, Ashurbanipal. They are now in the archives of the British Museum.

Before 2000 B. C., this region was known as the Plains of Shinar. The twin rivers, Tigris and Euphrates, which flow southward into the Persian Gulf through this plain from the mountains to the north, created a natural cradle for civilization—in other words, a favorable locale. Wave after wave of peoples swept down from the mountains of the north and the fertile fringe along the east end of the Mediterranean into this valley. These Semitic and non-Semitic peoples waged war against one another—Sumerians, Akkadians, Chaldeans, Hittites, Assyrians, and Babylonians. Subsequently, the vanquished would merge with the victors to rebuild a culture, only in turn to be

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defeated by new barbarians from the mysterious mountain land.

Most of the invaders were nomadic peoples. It was their custom to drive their flocks before them from one new fertile area to another, always in search of vegetation and of water. When they entered the region of the twin rivers, they were impressed by the great fortified cities and the culture which they found on the Plains of Shinar. The majority of them were eventually converted to this life of greater security—security in the economic sense at least. The twin rivers provided abundant water. Irrigation converted the rich red soil into a virtual garden land, where there was truly abundance for those who controlled its produce.

The throttling of the plane's motors and the change in their rhythmic sound told us we were losing altitude. We were coming in for a landing. A sudden transformation in the terrain was visible. It was as if some gigantic invisible painter had drawn wide bands of vivid green across the dull red land. This verdure was the result of the magic touch of irrigation. Below could be seen the neat geometrical patterns of cultivated fields. Here and there some small white structures, dwellings, or ancillary buildings of some kind, glistened in the sun. Beyond and, from our altitude, silvery in appearance was the serpentine *Tigris River*. It wended its way from the snow-capped peaks of the north to the broad expanse of the Persian Gulf.

Again I was impressed with the thought which always occurs to me when flying over these lands of ancient culture. I was looking upon a terrain which had changed little during the past fifty or sixty centuries. What I beheld was not much different from the vision that must have greeted the eyes of kings and conquerors, such as Sennacherib, Cyrus, Darius, and Alexander the Great, when they marched through this region. In the desert the transition of time is gradual. Its effects are almost imperceptible. It was simple then to imagine oneself seeing the land through the eyes of men and women who lived many centuries ago. Notwithstanding our advantages of knowledge of history, our responses to such experiences must, in some degree, parallel

those of ancient times. Here, then was a portion of life which I was reliving—if not a reliving of my own life, at least it was the living again of the moments of someone else's. Our individual consciousness on such an occasion is the consciousness, in effect, of any mortal in any time in the history of the world whose experiences are similar. I felt a kinship in emotions, as I looked down upon this ancient land, with those who gazed upon it from the surface in remote eras of the past.

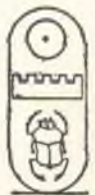
### *Baghdad, Old and New*

The plane's wheels now touched the runway of the Baghdad airport. The very name, Baghdad, is stimulating to the imagination. It engenders romantic and thrilling tales extant in classic literature. Here was the site of the sagas of Oriental intrigue and adventure. In the mind's eye there could be seen the numerous fascinating incidents related in the *Arabian Nights*. On the screen of consciousness there paraded mighty despotic caliphs, glistening palaces, harems, dancing girls, and roving bands of colorfully garbed thieves.

For all of Baghdad's glamorous setting in literature, it is not an ancient city. Its romantic lure is adumbrated by actual historical accounts of great cruelty and the ravishing of life by those with lust for conquest and power.

The city, now principally situated on the west bank of the Tigris River, had its beginning in 762 A. D. Caliph Mansur chose its site in the spring of that year "with Sagittarius rising," as an astrological and prophetic sign. It is related that he had the lines of his capital traced out upon the ground. It was a strategic location, for it intersected the main caravan routes between Persia, the Far East, Damascus, and Basra. We are told that the caliph called the original city *Medinet-as-Salam*, or the City of Peace, which, in the light of future events, was quite ironical.

Not being affected by labor problems, Mansur employed one hundred thousand laborers and one general overseer for the task of constructing his capital. As was customary, the city was well fortified and had four main gates. These gates were named after the desert high-





ways onto which they opened. Thus, one was named *Damascus*, another, *Basra*, and so forth. In Jerusalem today are remnants of the great gates of that city, similarly named. The site of the old Damascus gate, mentioned in the Bible, may still be seen. Damascus is the oldest continuously-occupied city in the world. It was, therefore, a city of important trade for the other Near and Middle Eastern cities.

In walking along Rashid Street, the principal thoroughfare of Baghdad, we found that an amazing and disillusioning transformation had occurred since as recently as 1936, the occasion of our last visit in behalf of the Rosicrucian Egyptian, Oriental Museum. The trade and commerce of the West had deeply infiltrated into Iraq. Many of the former commodities and products of the shops along this thoroughfare had disappeared. In place of objects representative of Islamic culture and vestiges of ancient handicraft, here were now to be seen alarm clocks, radios, nylon stockings, and modern stationery supplies. On the streets, the tall gaunt Bedouin tribesmen, in their picturesque traditional burnoose and kfiyah with its agal, were but few. Western modern attire was now principally in evidence. The traveler from America and modern Europe is always a little disappointed that the customs of foreign countries have moved along as have his own. They expect and want to find them crystallized, to retain their quaint appeal. On the other hand, these same travelers are often the first to seriously criticize, if the activities of these countries they visit are not commensurate with their ideas of "modern methods."

Our Rosicrucian Museum duties took us for an official call on Dr. Naji Al-Asil, Director-General of Antiquities of Iraq. This cultured, charming gentleman not only presides over the extensive field excavations and archaeological researches being done by his government, but over the Baghdad Museum's collection of priceless Babylonian and Assyrian antiquities. It was through his kind offices that our camera expedition was permitted to film archaeological and historical sites in Iraq without restriction. This was indeed an exceptional concession for the time, because Iraq was in a state of war with

the Israeli. For the ordinary traveler cameras were taboo. The fact that we were allowed to bring our extensive photographic equipment into the country was due to activities in behalf of our Rosicrucian museum. Credentials afforded us by Dr. Asil constituted the "open sesame."

We were fortunate to be accompanied on this visit by a splendid member of the Rosicrucian Order in Baghdad, a young man who is an architectural designer. In his personality he blends the visionary qualities of the peoples of the Middle East with the technical training of the West in which he is most proficient. Many arrangements of an official nature had to be made for us in Baghdad. In this connection he was most cooperative, speaking fluently several languages, including Arabic.

One can recapture some of the spirit of old Baghdad by going to the bazaars. These bazaars consist of alleylike streets with canopies extending over them from the structures on each side. In places, the rooflike canopies are a heterogeneous collection of hangings, the original colors of which have merged into one dull monochrome. In some bazaars they have been replaced by more durable material such as corrugated sheet metal. The effect when entering these bazaars, from the brilliant sunlight without, is at first that of a crepuscular lighting as in a tunnel.

When one's eyes become adjusted, he finds that the "shops" on either side of the winding alleys, often littered with the refuse of discarded wrappings, are like booths. The structures consist of long low buildings facing the alley and are of shallow depth. They are partitioned every eight or twelve feet. The fronts of the partitioned sections consist of a board serving as a counter or they are entirely open. The flooring is the earth itself or perhaps some reed mats. The contrast with the modern merchandising displays on Rashid Street was most striking.

One bazaar consisted of dozens of these little canopied niches devoted almost exclusively to the manufacture of metal objects of copper, silver, and gold. In them was to be found an exhibition of the craftsmanship of old. The heavy copper was heated in crude furnaces filled with charcoal. In one



niche an old man with a beard covered with soot, and apparently with cataracts over his eyes, was seated cross-legged before the furnace. He was working a bellows by which he kept the flame alive. There he sits by the hour in this semidarkness, inhaling the acrid fumes. In other niches, small boys of ten or twelve perform the same operation. They are apprentices loaned by their parents to "learn the trade."

As one watches these master craftsmen, he comes to realize that today men are losing the skill and dexterity of their hands, particularly in the more industrialized nations. Men's minds are creating machines to take the place of their hands. Deftly, with a staccato of blows, the hammers of these craftsmen would crenelate the edge of a heavy copper plate, giving it a decorative pielike crimping. The hammers would fall in unison without striking each other and always exactly the same distance apart. This required excellent precision and perception of distance, as well as muscular control. In fact, it has become so habitual that they lifted their eyes and looked at us with curiosity, as we photographed them, and in no way disturbed their rhythm.

Here and there, as well, were master goldsmiths and silversmiths at work. They designed and created exquisite articles, delicately incised and inlaid with fine hairlike strands of the precious metals. Their production was slow, but there was evidence of love of achievement in their work. These men were *artists*; they found satisfaction in creating, and not merely in the money their creations might bring.

Many of these men had learned the secrets and techniques of their craft from their fathers, even as they, in turn, had learned from their ancestors. These craftsmen, in fact, constitute a guild in which their work is a sacred heritage, not just the means of a livelihood.

Today Iraq plays an important role among the Islamic nations. She is conscious that her principal wealth is oil. With that as a wedge, she intends to exact from Britain and other Western powers certain guarantees of sovereignty and recognition. At the same time she realizes her precarious position as a small nation with a source of great power and wealth. The Iraqians, an admixture of Arabs, Kurds, Assyrians, and Semitic peoples, are not necessarily warlike in their temperament. However, they are fanatical in their love of independence and their reaction to what they consider any suppression of their rights and liberties. They would sacrifice their cities, if need be, to enforce the freedom they believe they have now gained. Their forebears made such sacrifices in the past. In 1258 A.D., the Mongols besieged Baghdad. Eventually, the city capitulated to the Mongolian warlord, *Hulagu*. Most of the city was destroyed by fire. *Eight hundred thousand* non-combatants were massacred after the fall! Hulagu then established himself in the caliph's harem after the bodies of seven hundred women and eunuchs were removed. Gold and silver collected as booty was "piled like mountains" around his court.

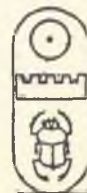
(To be Continued)

## BEING

Am I but a flute for the wind to blow through, having no breath of my own? And even so, I shall make him sing in his passing, and the song shall be of my being; I will live therein. For the *flute* that I am may pass away, but the *song* I am will remain forever.

Am I a single cloud, a thing of mist for the wind to harry and hasten about? And even so, I shall make him mould me to forms innumerable, and I shall be each shape. For I remain myself, whatever form I need to be. And when the sun is bright upon me, I shall raise water from the plenteous seas, and in later time release it to a thirsty earth. I shall be glorious in the sunset, until darkness permeates the upper air. And behold, the sun has not forgotten me; I shall wait his sure rising in a new dawn, more wonderful than ever.

—By R. J. Francis Knutson, from *Meditation on Love*





# A History of Dream Interpretation

By WOLFGANG BORN, Ph. D.,

Department of Fine Arts, Louisiana State University

(The following excerpts are reprinted by special permission, having originally appeared in *Ciba Symposia* (Vol. 10, No. 2, September-October 1949))

WHEN the first written records appear, those of the city civilizations of Egypt and Mesopotamia, they inform us of the part played by the dream in the earliest periods of history (as distinguished from prehistory), and reveal a highly developed dreamlore. The dream was then universally regarded as endowed with prophetic meaning. From this fact it has been concluded that in times previous to the origin of writing, a gradual development led from the conception of the dream as a "ghost soul" to that of the dream as a messenger of the deity. Now it must have impressed itself upon the people of an advanced civilization, such as that of Babylonia or Egypt, that a dream, if it is a message of the gods, does not express this message unambiguously. To the logical thinking of men who built elaborate cities and developed intricate law codes, the dream must have revealed its illogical character. Accordingly, it was necessary to have one's dreams explained.

Who was the one to interpret them, if not the priest? For was he not the minister of the god who sent those very dreams? If a dream was to be interpreted, it must have been agreed by general consent that it could not be

*Nabuchodonosor vidit arborē quādam in sompniis.*



taken literally, and this, in turn, implied that the language of the dream was held to be symbolical—a view that is borne out by the findings of contemporary science. There is, however, a fundamental difference between the ancient and the modern interpreters of dreams: that is, the belief of the former in their prophetic value.

It was in part this attitude that prevented the ancient Near East from developing a scientific dream interpretation. The symbolism of the dream was not

analyzed with the intention of penetrating the mystery of the human soul, but rather, the mystery of the future. A similar error lay at the foundation of astrology. Correct observations of astral movements were compared with events that happened on earth, and from accidental coincidence it was inferred that a certain constellation of stars, or the appearance of a comet, was the originating cause of an economic or a political event. We know from later sources that similar observations were made with regard to dreams and their allegedly prophetic meaning: the actual events of a man's life were associated with the events of his dreams. Thus a relationship between dream visions and actual developments was constructed.



This "empirical" method, however, was not employed with strictness.

### ***Prophecy or Superstition***

Plato (427-360 B.C.) distinguished three faculties of the soul. These we might conveniently call reason, passion, and desire. If, during sleep, reason is dominated by desire, ugly and confused dreams arise. If, however, man keeps reason awake while he sleeps and quiets desire, his dreams will reveal truth. Moreover, since truth is eternal, its revelation implies knowledge of the future.

A consistently rational theory of the dream was not developed until Aristotle (384-322 B.C.) took up the problem. According to his theory, the visual perception of an object leaves its imprint on the eye in the form of a mental image. Since the act of perception implies motion, the image must be charged with dynamic energy. Carried by the blood stream, the dynamic memory images are transformed into the moving scenes of the dream. If the blood rushes wildly, the dream is lacking in clarity. Aristotle observed that small noises and other weak stimuli from the outside world are experienced by the dreamer in an exaggerated form, for instance, as thunderstorms, and so forth. Similarly, pathological processes within the body which elude the observation of the dreamer appear in the magnifying glass of the dream as floods, fires, or other natural disasters.

Aristotle had discovered what is known today as the prodromic dream. This discovery served as the starting point for reflections on the dream, which, in modern times, have been developed into a scientific method of dream interpretation. There is, however, another very different aspect to Aristotle's theory of the dream. He called the dream a demoniac phenomenon insofar as nature is demoniac. The demoniac quality endows the dream with mysterious traits—traits that might be tantamount to prophetic forces. Thus he does not deny the possibility of divination by dreams . . .

During the late Hellenistic stage of Greek civilization, Greek thought developed in two opposing directions: on the one hand, toward scientific progress, and, on the other, toward mysticism.

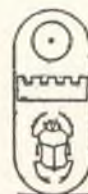
As early a scientific authority as Hippocrates had pointed to the dream as a means of diagnosis. Galen developed this method, its rational nucleus being the prodromic dream. Professional dream interpreters thrived in the market places of Greece and Rome . . .

Artemidorus, who lived in the second century A.D., made an ambitious compilation of dream motifs and their interpretation in five books. Dreams are classified according to accidental characteristics, and the interpretations of dream situations show the same loose-knit associative relationship as the omen tablets of ancient Babylon. Artemidorus takes it for granted that the "significant" dreams are sent by the gods, but that the confused ones are caused by an upset stomach or something equally banal . . .

Dream divination was violently denounced as superstition by enlightened men like Cicero. Prophetic dreams, nonetheless, play an important role in all world religions. The prophetic dreams of the Bible are familiar to everyone. Mohammed received the impulse to found Islam, from a dream sent by Allah. A dream of a white elephant announced to the mother of the Buddha the birth of her divine son.

With the advent of Christianity, the clergy made itself custodian of the classical heritage, working many transformations. Christian priests took pains to warn their communicants not to believe in false dreams, doing their best to draw a line between true religion and what they denounced as a delusion of the heathen. The writings of early theologians were deeply influenced by Neo-Platonist thought. Bishop Synesius of Cyrene, a Christian Neo-Platonist, who lived from 370 to 413 A.D., wrote a famous book on the dream, in which he recommended the interpretation of dreams for their prophetic content. He assumed that the soul merged with God during sleep and learned from Him the secrets of the future.

Such beliefs were easily assimilated by the Church. The Abbess Hildegard of Bingen wrote in the twelfth century that the soul illumines the body as the moon the night. Just as the moon sheds its rays clearly if the night is undisturbed by clouds and storms, the soul, by virtue of its divine origin, sees the





truth—and that oftentimes means the future. Ugly and indecent dreams are the work of the Devil. The ideas of the learned abbeys are poetic, rather than philosophic or scientific, speculation . . .

In the Renaissance there was a strong resurgence of astrology and Neo-Platonist speculation side by side with the development of rational scientific research. A man of the fame of Jerome Cardan (1501-1576), who ranks among the pioneers of natural science and mathematics, wrote a huge volume about the dream, in which he indiscriminately expounded all the popular superstitions inherited from the Middle Ages . . .

### **Renewed Investigation**

It is astonishing to see how little progress was made in the next two centuries. Not until Romanticism directed the interest of intellectual circles to what was called "the nocturnal aspects of nature," did the dream become the subject of renewed investigations . . . Like the Neo-Platonists, the German Nature-Philosophers, who were the philosophical embodiment of Romanticism, interpreted the universe as the body of a world soul. The dream was thought to lead the human soul into the realm of the unconscious, where it forms a continuity with the world soul, from which it draws its creative energy. . .

The second half of the nineteenth century took a stand opposed to Romanticism. It preferred to follow the lead of the exact sciences. Physiological experiments were conducted to determine the effect of external stimuli on a sleeper. Binz and other biologists explained the dream as a meaningless product of the brain caused by the chemical conditions of sleep. Other scientists experimented with drugs that would induce dreamlike states. By combing physiological and psychological modes of investigation, Maury, Weygand, and Vold devised ingenious methods by which they investigated the origin and character of dreams artificially induced.

Freud was led to dream interpretation through the study of neuroses . . . Serious physicians, especially the French psychiatrists Charcot, Bernheim, and Janet, employed hypnosis for the study

of neuroses. Freud, who studied in France, was deeply impressed with their experiments. After his return to Vienna, he worked with Josef Breuer (1842-1925), who had begun to use hypnosis as a means of treating hysteria by unearthing its causes. These he found were adverse experiences that, forcibly suppressed, inspired an involuntary reenactment of the banished scene.

Later, working independently, Freud defined the stratum wherein the unwelcome memories are hidden as the unconscious. From a comparison of neurotic symptoms with the dream as we remember it, Freud concluded that the "dream story" is nothing but an imaginary fulfillment of repressed desires in symbolic form. Thus the dream became the "via regia" to the unconscious. The etiology of the dream is not restricted to bodily stimulation, as Scherner had thought, but goes back to emotional conflicts which, in the last analysis, are linked with bodily organs. Sexual and asocial impulses are condemned by the "super-ego," an authority developed by training and tradition. The super-ego functions as a censor to prevent undesirable impulses from rising to consciousness. During sleep, repressed wishes, finding resistance lessened, pass the censorship in disguised forms.

They undergo a threefold disfigurement: first, the emphasis is shifted from the central theme of the dream content to one of its less conspicuous elements—a process called *displacement*; secondly, a condensation of several dream thoughts into a single hybrid concept takes place, comparable to portmanteau words in linguistics, and, since the dream translates thoughts into images, composite figures or contradictory situations appear . . . the third and most effective means of disfigurement is the use of symbols in place of literal representation. The disfigured material, according to Freud, is finally exposed to a second elaboration in a "foreconscious" stratum of the mind. It is in this "dramatized" form that we remember the dream, or, to be more correct, the "manifest dream."

The task of the analyst demands great technical skill. By means of "free

(Continued on Page 185)

# 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.



JOHANN JACOB ZIMMERMANN, mentioned in connection with the first Rosicrucian Master's Cross in America (See *Rosicrucian Digest*, February, 1950) as the chosen leader of the party of Rosicrucians coming to the New World in 1693-94, was a versatile man. The Royal Society of London had recognized him as an astrologer. He was also a scholar, minister, and writer of books.

Among the scientific apparatus which he intended bringing to Pennsylvania with him, was his horologium—"an instrument," according to the dictionary "for telling the hour." Zimmermann's horologium was an excellent example of the craftsman's art. It was of brass, carefully wrought, chased, engraved with designs and raised figures, and gilded. Designed and made by Christopher Schissler of Augsburg in 1578, it must have been a prized possession.

"Such an instrument," Julius F. Sachse, historian and Rosicrucian, tells us, "was used for calculating nativities, and in the various occult studies wherein the hour of the day or night, and the position of the planetary system of the heavens, took a prominent part."

In spite of Zimmermann's transition on the eve of departure from Rotterdam, his widow, four children, and his effects, including his horologium, proceeded with the party.

The horologium's history cannot be traced exactly, nor can it be said just what use was made of it in the new Rosicrucian colony. It seems finally, however, to have come into the possession of Dr. Christopher Witt.

Dr. Witt was a keen-minded and talented man. His interests were large and somewhat unorthodox, but he was respected. To him belongs the honor of painting what has been claimed to be the first portrait in oil produced in America—a portrait of Magister Johannes Kelpius.

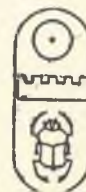
Dr. Witt had also the distinction of being the last surviving member of these early "Hermits on the Ridge" as the Rosicrucians were locally called.

Just prior to his transition in 1765, he presented the American Philosophical Society with some of his scientific apparatus. It is likely that Dr. Benjamin Franklin had something to do with it, for Dr. Franklin was his friend and was, as well, then president of the Society.

Although no conclusive proof exists that the Zimmermann horologium was among the apparatus presented, some parts of such an instrument were discovered among the Society's acquisitions, and evidence points to their having been a part of Dr. Witt's bequest.

Among its items on display, the American Philosophical Society of Philadelphia still includes this historical Zimmermann horologium.

REMEMBER THE CONVENTION—July 9 to 14, 1950





# Mystical Symbolism of the Cross

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

## PART ONE

SYMBOLISM is a universal language. It knows no race nor is it restricted by political boundaries or by nationality. Symbols are pictures of ideas. Unlike words, however, they attempt no specific self-expression. Symbols do not convey inflexible thoughts which must be accepted by all men alike. Each person who looks upon a symbol sees reflected within it the depth or the shallowness of his personal understanding, the result of his experiences and comprehension. To many persons a symbol is just what tradition has assigned to it or what usage represents it to be. To them it is a sign which descends to them with a meaning attached to it as an inheritance. To others, however, a symbol's design, its particular form, gives rise to various concepts within their mind. It is a stimulus to their mental powers and, consequently, it becomes related to or suggests aspects of their various personal experiences.

The more simple a symbol is, the more certain it is to be closely related to the common affairs and experiences of everyday; the more familiar it will seem as well. Therefore, such *simple* symbols are more enduring. The more symbols become associated with realities, the more truth they appear to have, and, as a result, the more they are generally accepted.

Visual images are the most common of our daily experiences. They are the numerous things which we see each hour. All visual perceptions or objects of our sight have dimensional characteristics as length, depth, and breadth.



These visual forms, as well, assume geometrical characteristics. For example, they become cubes, circles, rectangles, and the like. Suppose I were to draw on a blackboard a few simple geometrical forms: circles, cubes, rectangles. Obviously, these common forms would stimulate the imagination and we could combine them

into new forms which would correspond to experiences we have had. We could, for example, unite the rectangle with circles, putting a circle at each end so that it would depict a wagon. Then, again, we could take two vertical lines and cross them with a series of short horizontal lines to form a ladder. And so, we repeat, the more simple and the more related to our daily experiences a symbol is, the more truth and significance it has to us.

Lines radiating from the periphery or outer surface of a circle symbolize to most persons the sun, with its rays or emanations. Then, again, a series of horizontal lines, which are crenelated, or wavy, suggest to us the surface of a body of water that is agitated or has ripples on it. Such simple devices depict natural phenomena more readily than do many words. Further, the aboriginal or primitive mind and the educated mind alike realize the significance of such pictures or designs representing natural phenomena. Each can derive an understanding from such symbols. In fact, our alphabet and language, as well, are an outgrowth of pictographs and hieroglyphs or, in other words, pictorial presentations of ideas, the drawing of pictures of thoughts.

Because the first means used by man for the expression of his ideas were crude, as many of these simple symbols are, is no indication that the ideas behind them or which caused them to be designed were in themselves elementary. Even with the expanse of language which we have at our disposal today, each of us knows how exceedingly difficult it often becomes to communicate the fullness of our thoughts to another, to have someone else have the same consciousness of an idea that we have. Therefore, early man was obliged to frame many beautiful, inspiring, and profound thoughts in these simply devised and often homely symbols.

Perhaps one of the earliest reflections of man, the first of his serious meditations, was the result of his observation of various contraries or opposites which exist in nature. As for example, night and day, male and female, light and darkness. These are but a few of an infinite number of opposites of which even early man must have been conscious. Many of these opposites or contraries obviously seem to be in conflict with each other. Primitive minds often thought that night and day struggled with each other for the supremacy of the world, that day was usually victorious in driving away the clouds of darkness. The early alchemists transferred to metal, or the ores, this belief in conflict. The sun they related to gold because of its similar color; and the moon, because of its frosty appearance, they associated with silver. Each of these, gold and silver, were made to represent certain opposite forces. Man noticed, however, that when these opposites were united or brought together either a state of harmony resulted or out of this unity of opposites came many startling and important manifestations. It was, for example, noted that, when the opposites of water and fire seemed to combine, steam occurred as a manifestation.

Apparently the very early man was not able to devise two separate symbols to generally represent each of all the various sets of opposites or contraries in nature. He could not think of one design that would represent one whole group of opposites and something else that would represent the other. We

know that simple strokes or lines were the first digits or numerals that were invented. It came about that *two similar lines*, two strokes, eventually represented all of the opposites in nature. In fact, these two simple lines depicted the duality of all being of which man was aware. A momentous step was taken when man *combined* these two lines, when he caused them to cross each other. The crossing then meant a unity of the two different sets of contraries. It meant a combination of the separate qualities in nature. The earliest cross, perhaps the oldest symbol of which we have record, is the equilateral cross consisting of two lines of equal length intersected by each other at the middle. If this symbol was turned slightly on its side, it would form the capital letter X.

### Centered Power

From this simplest of all crosses have sprung some three hundred eighty-five varieties of crosses. The ancient mind, however, tried to do more than to symbolize the unity of the dual forces of which it was aware. In addition, it sought to depict the myriad of effects, the various results it either observed or conceived as arising out of the unity of these dual forces. We know that ancient man had many profound cosmological theories; that is, he speculated on the origin of the universe, of the heavens, and of the earth. One of the most profound and abstract of these theories was the belief that the primary substance, the underlying nature or cause of our universe, is a ceaseless motion, a motion that is continuously flowing between the two opposites, between the two contraries which to him existed in nature.

A cross was evolved to depict this conception of eternal Cosmic motion, out of which all things manifest. Lines were placed at right angles to each of the four points of the equilateral cross and, by slightly tilting the cross, these lines became like weather vanes and suggested the cross as being in motion. They implied the eternal Cosmic motion. This kind of cross was the first *swastika* symbol of the primary motion of the universe. This symbol, unfortunately, was later perverted and misused





in many ways for reasons quite foreign to its early philosophical meaning.

To the ancient sages the center of the cross, the point of actual unity where the two qualities combined, was the most important. That point of unity was the center of power. To them it meant the concentration of the dual forces and that point was elaborated upon in design with the passing of time. Even among the early American Indians a circle with rays, like emanations from its outer surface, was placed in the center of this equilateral cross. It came to denote the sun, a nucleus of efficacy, a place of birth, the creation of new manifestations.

With the persistence of the idea or the study of duality down through the ages it is quite understandable that gradually the cross acquired a profounder meaning, both philosophically and mystically. For example, the Orphic mysteries taught that the divine element in the universe was depicted in each man as *soul*, but that this soul was nailed to the body. In other words, the physical body was a cross which kept the soul a prisoner—the soul's personality being obliged to return again and again to a body until such time as it had been entirely purified. Then it would be released from such confinement.

#### **Esoteric Initiations**

In the writings of Hermes Trismegistus, or the *Corpus Hermeticum* which is a body of great esoteric teachings attributed to a mythical character known as Hermes, there is a reference to the ancient city of Alexandria, to the time when she was a center of learning in the ancient world. Alexandria was the see of the great mystery schools to which candidates from all over the civilized world journeyed for their esoteric initiations. It is related in these writings that the candidates or initiates were obliged to descend into a crypt, lighted with one or two tapers, for certain of their rites. There lay before them a symbolic image of a figure. On the forehead of this figure was a seal of a *gold cross* and likewise on the hands and feet of the image were similar seals of a gold cross. These depicted the significance of the cross in

these ancient rites. It was a symbol of profound mystical meaning.

In the Bacchic and Eleusinian mysteries of ancient Greece, it is related that a cross was drawn upon the breast of the initiate after he had performed the last rites. This symbolized his new birth, that he had risen from the cross of darkness and misunderstanding into a world of new vision, new power, and new life. In other words, in those ancient days, long before Christianity, the cross was a symbol of *resurrection*! Aside from the early Egyptian use of the Tau or T cross, as part of the Crux Ansata which was a symbol of immortality, the ancient Kabbalists used the Tau Cross in many interesting ways. They called it the *signature of God*. It also symbolized to them the body of the fraternity, the outer congregation of teachers and students of the Kabbalistic Order as distinguished from its inner teachings. Further, the Kabbalists used the Tau Cross to denote the tetragrammaton, the four consonants of which signify the incommunicable, ineffable name of God. In other words, it was a symbol to represent the unutterable name of God.

The Coptic gnostics were a group of Egyptian philosophers who held that knowledge alone was the means of liberating the self, and was the only true approach to God. They adopted the equilateral cross as a sign of the boundary of pleroma. This meant that the cross was a distinction between objective physical existence on the one hand and pleroma or the fullness of spiritual consciousness on the other. To them the two hands and two feet were symbolic of the equilateral cross. Further, the hands and feet were the gateway to the external world, the intellect being the gateway to the spiritual world.

With Eliphas Levi, nineteenth century occultist, the occult and mystical meaning of the cross was given great publicity. Perhaps for the first time this meaning was introduced, in the writings of the great Levi, to the masses at large who were not initiates. Levi refers to the equilateral cross as the philosophical cross or, in other words, the key to prophecy. He contends that its four points correspond to Christian

prophecy. The four points relate to the two falls of mankind and the two resurrections, the second being the parousia or second coming of Christ.

Eliphas Levi also held that the equilateral cross symbolized birth, life, death, and immortality; and, again, it represented air, earth, fire, and water. He also affirmed that the cross could mean spirituality, material existence, motion and rest. We see from this that he had the four points of the equilateral cross symbolize the various sets or pairs of opposites, two actives and two passives, as, for example, soul and matter, motion and rest.

### **The Mysterious C. R. C.**

Regardless of all this enlightening early symbolism of the cross, as portrayed by the Egyptians and the Kabbalists, the Rosicrucian mystical interpretation of the cross is the most inspiring of all. Further, we can say that by its application it is also the most useful to mankind. The *Rosy Cross* is not merely a symbol of a doctrine, of various philosophical viewpoints, it does not only depict certain teachings of the Order, but it also denotes the entire purpose and the ideals for which the Order stands. All the past great leaders of the Rosicrucian Order were known by the initials, C.R.C. Sometimes they were known by this designation only in their private circles, in the sanctuaries of the Order;

at other times they were known publicly as such.

In the sixteenth century there appeared a pamphlet or brochure, entitled *Chymical Nuptials*. It followed two others, one of which was the *Fama Fraternitatis*. It constituted a veiled announcement of the program of activities of the Order—in fact, of the restoration of the Order's functions in Europe. It consisted of an allegorical tale in which the central character was C.R.C. He received an invitation from a beautiful lady that suddenly materialized before him and gave him the letter which was his invitation to the Chymical Marriage. This marriage referred to the unity of certain elements in man's nature. He was to be present at the marriage of royal personages. These royal beings were purely symbolic of man's moods, temperament, and faculties. The letter of invitation was *sealed with a cross* and it was referred to as the badge of the Rosicrucian Order, indicating the importance of the cross in connection with the allegorical tale.

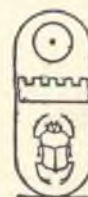
An old Rosicrucian book, entitled *Mysteries of the Cross*, refers to the many uses and misuses of the cross. It relates how it can be properly applied and how it can be wrongly used as during the Christian crusades. The fifteen sections of this book recount how *humility* and *victory* may be attained by way of the cross.

(To be Continued)

## **THE 1950 ROSICRUCIAN CONVENTION**

Time passes quickly . . . while you are reading these words, to the staff at Rosicrucian Park, the Convention is becoming a reality; programs are being printed, lectures are being prepared, special demonstrations are receiving their finishing touches, and an unusual allegorical presentation, the first of its kind in the history of this jurisdiction, is going through its final rehearsals.

All these activities and many more will be in readiness for the week of July 9 to 14. You still have ample time to make your arrangements to be one of the members privileged to participate in the Convention activities, to hear the special lectures and witness the demonstrations, and to enjoy the allegory. There are also some surprises in store for all members who attend this year's Convention. We hope to have the opportunity of seeing you when the first session begins on the evening of Sunday, July 9, 1950.







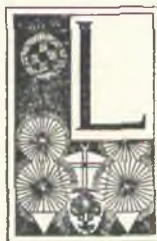
## SANCTUM MUSINGS

### EXHORTATION

By RODMAN R. CLAYSON, Grand Master

#### PART TWO

*The perfecting of one's self is the fundamental base of all progress and all moral development.*—CONFUCIUS



LIFE would be entirely different if jealousy, greed, and suspicion were eliminated. Even the cause of war could be avoided if more thinking people and their leaders would adopt high philosophical truths. It is not meant that we should live haphazardly, and uncertain of tomorrow. Uncertainties cause bitterness, pain, worry, and concern. Perhaps that is why good literature and good lectures are so lightly read and listened to, and why so many trivial stories and programs are sought. Is the price we pay for occasional pleasures and snatches of peace of mind worth while? It easily could be otherwise. It can come about through a new mental attitude, through new perspectives, through visualizing new horizons, through a little conscientious effort on the part of every man and woman.

We must expect change to be a part of our life, for change is definitely important in the evolutionary system of living. The conditions of our environment may force changes upon us; but, on the other hand, we may consciously bring about the changes we desire. The advancement of common ideals depends upon the combined creative abilities of many people; it does

not depend upon individual physical strength and might. Putting such thoughts into action demands mutual cooperation so as to bring about that combined mental perspective which we may express individually and collectively. In this way we can control our environment and external conditions, and become masters of our life.

Philosophically speaking, it can be said that our conceptions of the actuality of conditions in the external world about us are but delusions; nothing is as we conceive it to be. We refer to such things as life, matter, space, and time. But even so, with the application of native intelligence and the will and the desire to attain and achieve, we can avoid the fate of Pyrrho, the skeptic, who, it is said, had so little faith in what he perceived that he refused to leave the roadside and was pushed into the gutter by an oncoming vehicle.

We cannot help realizing that the natural laws of selection and survival tell an endless story of human struggle and suffering with the inequalities of life. However, we have survived these inequalities; we have survived them because of changes which have been individually or collectively precipitated. We can now bring new changes into our lives; in fact, we

should take pleasure in exploring the mysteries of life. We can improve ourselves individually and contribute substantially to human progress.

We are no longer primitive beings. The very earliest of mankind acquired the power to think, to conceive, to create. With these mental attributes the world has evolved to what we today glibly refer to as civilization. Just as did early man, we still have the mental attributes of the power to think, to conceive, and to create. Are these attributes being exercised individually? Are we making full use of them? If not, we have not advanced very far up the scale of human progress and development. Do we make the most of our conditions, and endeavor to bring about an improvement in them? Are we conscious of the needs of others? Are we contributing to the improvement and welfare of our community? None of these things can be accomplished without thought—not just superficial thinking, but deep conscientious contemplation.

#### **New Living**

In accepting our physical existence most of us acknowledge the idea that we are endowed with spirituality. Do we manifest this spirituality? Spirituality need not be a sectarian thing; it can come from righteous thinking and the conscientious manifesting of the virtues of tolerance, patience, consideration, and regard for others. We do not bring such virtues into existence simply by hearing or reading about them. We give them a place in our life by consciously desiring and willing them there. By deliberately directing our thoughts and actions in this way, we draw upon an inner force with which we all are endowed, a positive force which offsets suf-

fering and misery, and institutes in its stead happiness and peace of mind. We can do this by thinking. Such thinking may be a new process of learning for us. It is a truism that he who thinks little learns little.


We have been admonished, and rightly so, that man is what he thinks, and by his thoughts he makes or unmakes himself. Thought, however, must be linked to purpose and objectives; otherwise, little will be accomplished. Thinking should excite our interest. The excitement of interest will move us to action. Thinking will help us to create mentally the desires which can be materially and physically realized. Learning to think in this way helps us to take advantage of our experiences. Our experiences can be used as steppingstones in the building of a bigger, better, and happier life. We have our past experiences to guide us. This gives us the advantage of creating a new life, of giving existence to unrealized ambitions in bringing fulfillment to what may now be life's incompleteness.

We should have no fear of tomorrow.

There can be no future obstacles of proportions greater than those we have surmounted in the past. We must seek for more understanding; we must dispel fear from our minds, for we know that fear is the result of lack of understanding and prevents us from seeing the realities of life. In fact, it is fear that causes much of life's unhappiness. The depth of our thought indicates the depth of our understanding; and the greater our understanding, the greater is our spiritual strength which is so necessary to conquer life's hardships and to institute the conditions that we desire.

If you have read thus far, you now find that the tenor of this article has

**As Science Sees It**



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

- Measurements of fluctuations in the radiation from the sun which occur in the band of wave lengths from one centimeter to four meters confirm the sun's temperature to be about one million degrees Fahrenheit.
- Aureomycin, the golden-yellow drug from a mold, has been found effective in combatting the killing or near-killing action of atomic radiation in rats and dogs, according to the A. E. C.
- Liquid helium, when cooled to about one degree above absolute zero (-273.16 degrees Centigrade), exhibits several interesting properties. In this superfluid state, often referred to as a fourth state of matter or as the quantum fluid, heat is transmitted through the liquid very quickly by means of a peculiar kind of wave motion. Because this motion is similar to that of sound waves, the process of heat transfer is called second sound.





taken on a more positive aspect. The subject under consideration is not new. Thousands of articles and books have been written on it. Speakers have treated it from various points of view from time to time. We cannot hope to provoke thought within you if articles and books which you have read on the subject have not done so. In fact, the importance of this truth will never impress your consciousness until it ceases to be a pastime, until you have had a realization of the higher and finer virtues of life, and have created the desire and the will to achieve these attributes which can be yours.

Perhaps the wording of this article has, to a slight degree, irritated you. It was meant to do so. If you are somewhat aggravated, you have been emotionally disturbed. When our emotions are moved, our consciousness is deeply impressed. We think. What we have been reading or hearing is inscribed on what symbolically may be said to be the recording parchment of the memory. Even though what we have just read will seem to pass from the mind, it will subsequently, through association of ideas, be recalled from the memory. Each time it is recalled we are forced to think. And it is to be hoped that eventually the thought will become action.

Regardless of his cultural or intellectual level, there is not a person who cannot bring about improvement in his thoughts and actions, and his consideration for others. The high ideals which one will establish for himself will be in keeping with the ideals of other right-thinking people. Individually man may stand alone, but collectively he is striving for the same objective. In worth-while endeavors mankind achieves infinite strength.

We have not tried to preach to you; rather, we have endeavored to convey certain truths which you can establish for yourself as ideals—ideals to be attained, not in some far-off remote period of your life, but here and now. In striving toward such achievement your character becomes rounded, your personality blooms, and you begin to radiate an effulgence of the spiritual nature with which you are imbued. With this realization, life brings new

contentment for you personally and a new appreciation of the sorrows and joys of your fellow man.

Hereafter when listening to a good constructive lecture, or when reading an inspiring book, let your attention be entirely on that which is before you. Concentrate upon the words which you are hearing or reading. Do not let your mind wander. In your concentration, be interested in what is being presented; let your interest be as a consuming fire, a fire which purifies and from which is born a new world, a new life, just as the symbolical phoenix arose from the ashes of a smoldering fire, as has been told by Oriental sages. Do not read hurriedly; there is no hurry. Nearly everyone has a long life ahead of him, a life in which he may enjoy the blessings of the new day which he can create. Let what you read impress your consciousness. If you do not get something from what you read, if it does not seem important, if it does not cause you to think, then give no particular attention to that article.

When the things you read and hear stir your mental processes, make you think, deeply impress you, and make you *feel* and want to *live* the suggestions, you are then realizing new ideas. These ideas can become ideals which will provide the force for necessary action. Do not say to yourself, "That idea is certainly interesting. Maybe I'll do something about it tomorrow." Do not procrastinate until tomorrow. Do your thinking now, and then begin to institute your plan of action, that is, if you expect to bring about a desirable change in your life. In so doing, you will bring to yourself strength, stimulation, inspiration, and determination. Once you have set yourself upon the path of right thinking and the achievement of your desires, be tireless in your determination. Defend the objectives which you believe in—the same objectives which have contributed substantially to the growth, the development, and the mental and spiritual progress of every great thinker of the past and today.

You have the untapped power within you to realize your utmost desires. Let those desires be manifested. Place a real value on the important factors of

life. Do not waste your time. Make everything that you do count. Eventually it will add up. It is quite possible that you may not travel this particular path again, so constructively utilize every thinking moment and active endeavor. Do not pass opportunity by. Consciously live life to its fullest; and, above all, *think*; for the faculties that make it possible for us to think lie within the depths of the mind of every man and woman. By such thought and application you create a new and better world for yourself which is shared by others. With more and more men and women thinkingly living tolerance, understanding, patience, and consideration for others, there will be more harmonious relationships and less tur-

moil, suffering, and selfishness in the world.

You have it in your power to live the greater life within. You are endowed with natural requisites for achievement and attainment. Utilize this inner power which is yours, and let right thought precipitate every action.

Do not be like the mythical god, Argus, who had a hundred eyes. It is said that Argus had never completely fallen asleep. His eyes worked in shifts so that he was able to maintain perpetual guard over a precious treasure. There came a day, however, when Argus finally lulled himself to sleep by too much tedious talking; and when he was asleep, his treasure was stolen.



## Famous June Birthdays

### **Printer**

June 19, 1856, Bloomington, Illinois. Elbert Green Hubbard. Writer, lecturer, reviver of the handicraft of fine printing. He was elected to the first council of Rosicrucians for the present cycle just prior to his departure for Europe on the ill-fated *Lusitania*. Warned of the possibility of death, he is quoted as saying, "I am ready for the great experience."

### **Statesman**

June 23, 1894. Richmond Park, England. Edward VIII of Windsor. Born to greatness as the son of the then Duke and Duchess of York, Edward became Prince of Wales and later, King of England. For reasons he believed justifiable, he renounced the throne, but was allowed the title, Duke of Windsor.

### **Humanitarian**

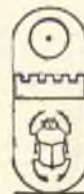
June 27, 1880. Tuscumbia, Alabama. Helen Adams Keller. Deprived of sight and hearing at the age of nineteen months, she learned to read, write and speak not only English, but also several other languages. Millions of her fellows benefited by and received encouragement from her example.

### **Rosicrucian**

June 28, 1752, Bavaria. Karl von Eckhartshausen. Distinguished in law and philosophy, he secured a place on the privy council, and later became censor of book dealers. He was himself a writer, having some 89 works in law, literature, and occultism to his credit. It has been said that his alchemical writings stand as a link between the thought of the Middle Ages and that of modern times.

#### Other June Birthdays

King Gustav V of Sweden  
Malvina Hoffman  
Sir Oliver Lodge  
Blaise Pascal  
Robert Schumann  
Ernestine Schumann-Heink  
Richard Strauss  
Diego Velasquez  
William Butler Yeats





# Our Senior Citizens

By NORMAN S. FLOOK,  
B. C. E., F. R. C.



A short article in the June, 1949, issue, concerning the Senior Citizens, brought so much response that an interested committee made a special survey of the problem. The following report presents various plans which are proving workable, indicating where and how senior citizens have accomplished their ideal for happy living. This survey is of individual interest; and it is to be understood that AMORC has no financial, legal, or otherwise material connection with the project.—EDITOR



OF THE FIFTEEN or more million people in the United States who have reached or passed their sixtieth birthday, perhaps a majority have in mind the question, "Where am I to live, in these later years, in peace, comfort, and security?" This serious question applies quite generally to men and women of all economic levels, from those who possess much property, fine homes and great material wealth with its attendant problems of upkeep, down to those at the opposite end of the economic scale. It applies with special force to that large middle group in average circumstances who as families or as single people have succeeded in making at least some provisions for "these later years," but, due to rapidly changing conditions, such provisions have decreased in value.

Included in this last group are the tremendously increasing number of those who have earned and must now depend upon retirement pay, pensions, annuities, income from property or securities which are more or less fixed in amount. Workers of all ages, whose earnings contribute toward retirement funds, also have good reasons for giving this matter serious consideration, since longevity is on the increase and industrial employment for older people is declining. These conditions make it imperative that workers prepare in ad-

vance so that age awareness may not become a tragedy with resultant worries and fears which tend toward physical and mental ill-health, frequently followed by breakdowns requiring expensive hospitalization—often at the expense of others, or of the community or state. This is uneconomic and wasteful, since our older people are admittedly among our very best citizens. If given recognition of their rightful place in the organization of things, instead of becoming the victims of an unbalanced industrial economy, these people would contribute to the world of their skill and knowledge gained from long experience. Given appropriate surroundings our older people will not only take care of themselves but will continue their cultural progress and the sharing of it in handwork, art, and literature.

## *The Johannesburg Projects*

Our study of movements to help the aging citizens, both in this country and abroad, may be found helpful in aiding those interested to outline the best possible plan for providing suitable places for the spending of later years in dignity, comfort, economy, and amid peaceful surroundings. Very prominent among these are the developments at Johannesburg, South Africa, which city has been mindful of the care of its elder citizens for many years. Its first project was started in 1938 at a farm on the edge of the city where accommodations were provided for twenty

couples and forty-four single women; later single men were included. Requirements for admission were an income not exceeding the Government old-age pension, and a stipulated residency. Financing was by public donations plus a government loan at one per cent interest.

This program provided for small homes and flats for lease at sub-economic rentals where the tenants could cook for themselves and run their own homes, buying their provisions from mobile vans. These homes are in blocks of four to a building, each home having a living room, bed recess, and kitchenette, also toilet and laundry facilities. Separate communal buildings, as well, are provided for the less able (certificates of reasonably good health are required), and for single women who prefer living in groups. There is some variation in the amount of the charges for these accommodations, based upon incomes, but with upper and lower limits. Bus transportation is convenient.

#### ***Roosevelt Park Colony***

This colony, located on a main highway close to Millville, in Southern New Jersey, opened in 1937 with thirteen cottages and a Community House. It now has twenty-seven buildings filled with happy people. We quote from a descriptive circular: "It has been widely publicized on account of its educational value in health, economics, and psychological reaction. . . . Roosevelt Park is not an enterprise for profit; therefore expansion, improvements, and administrative costs must be financed from contributions. No public funds are received for operating the colony. . . . Any citizen of the United States, at least sixty-five years of age, of good character, clean and cooperative, having a modest income, may live at the colony, provided a house is available. . . . References are required. . . . To those who have funds to build, land will be given on which to construct a cottage, exempt from rent and taxation. This house remains the property of the owner during his or her lifetime; at death it becomes the property of the Association, a memorial to the former owner, and a shelter to someone in like circumstances."

#### ***Christian Herald Memorial Home Community***

Located on a beautiful tract of sixty acres approximately sixty miles south of Jacksonville, Florida, this project was started in 1923 by Mr. J. C. Penney who made a very large investment to establish one hundred small independent homes and other facilities (including a magnificent chapel), for ministers, missionaries, Y.M.C.A. secretaries, and other Christian workers retired on small incomes. In 1947 sponsorship was taken over by the *Christian Herald Family Magazine* which has set up a large expansion program to meet current needs. No rental is charged, but the residents pay a small amount for services actually performed for them such as the supplying of fuel and water, the collecting of garbage, etc.; also, they make a small contribution toward the community doctor.

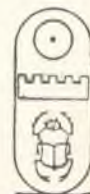
Under the expansion program, open temporarily to laymen and laywomen sixty-five years of age or older, an Occupation Annuity Plan has been set up, whereby donors of \$3,500, enough to build an apartment home, will have the right for themselves, or for someone whom they may designate, to reside in the apartment during their lifetime without even the usual maintenance charge. For people between sixty and sixty-five somewhat larger donations are required. This group of residents then have only to provide their own food, clothing, bed linen, kitchen utensils, dishes, etc. All must comply with the usual health and character requirements.

#### ***Tompkins Square House***

Here is a successful apartment building for older people, located in New York City, facing Tompkins Square Park, and in operation since 1929. The site was carefully selected and the building was specially designed, equipped, and paid for by means of a legacy received by its humanitarian sponsor who even so long ago recognized the pressing need for just such accommodations.

The building is six stories high and has accommodations for sixty people—men, women, and couples of modest

(Continued on Page 184)







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.*)

## DEPTH OF FEELING



GENERAL patterns of behavior indicate that most of our responses to life's situations are either serious or flippant. Not only do we fluctuate between the two extremes, but, on an average, we have a series of reactions that are within these two points of view. On the other hand, there are those who seem always to be burdened by the seriousness with which they regard every incident of daily experience, while others seem to be more or less unconcerned about life as a whole and never give evidence of regarding anything as being more than of only casual consequence.

Regardless of what may be the general pattern of our reactions to external situations, it does not cover up the fact

that all human beings have emotions and feelings. It would be very difficult to draw a line to separate the emotional experiences of an individual from the more profound feelings which constitute a concurrent of one's philosophy of life.

In general, emotions are, to some extent, surface experiences and responses. We become angry, sad, happy in various degrees, and often the emotional response is of a temporary nature even though the reaction may be violent. Some people's emotions are easily set off like the explosion of a gun; in others the emotions smolder underneath the surface for a time and then either erupt violently or in a very self-willed, controlled manner.

The feelings that underline our personality and form the basis of character have more depth than normal

emotional experiences. The way we feel toward things in general is a reflection of our own nature which, in itself, has been built up because of our attitudes, concepts, and experience. Feelings are associated with our convictions; one who has a definite formulated policy of thinking in regard to certain things builds up an underlying feeling that reflects in his behavior.

If a person is greedy, the emotion of greed will be an underlying pattern of all his behavior. The reason for this is that character which is the total summation of our behavior has its roots in the feelings which we have developed or caused to become a part of ourselves.

To distinguish between our various types of reactions to definite situations, it is necessary for us to analyze our own feelings and see just how much depth they have. If our feelings are easily modified by emotional experiences that take place from hour to hour, then we lack an organized personality concept, and our behavior patterns are based upon habits without meaning. If, on the other hand, our emotional responses are variously controlled, and we can easily state our opinion in regard to matters that have to do with adjustment to life, this indicates that our feelings are, to a degree, formulated and their depth from which our allover behavior patterns spring and upon which our character is founded have a meaning. Furthermore, if the depth of feeling within the individual constitutes the basis for most behavior patterns, the assumption is that the individual has thought life and its problems over and has formulated certain goals or ambitions as well as philosophy of life upon which these feelings are founded.

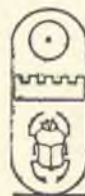
Contentment and happiness are two general types of feeling toward which the average human being aspires. There is however considerable difference between the two. Contentment can be not only a static state, but it can be a transit state. After satisfying his hunger, an individual is contented because he considers his meal as having been satisfactory. After obtaining an article toward which effort has been directed, one usually finds contentment in the possession and use of such article, but such condition does not last—hunger comes again, and other things are

wanted. Although there may be a repeated manifestation of contentment in the ownership of desired articles or objects of the material world, the same contentment is not always produced from either the thought of possession or the utilization of it. Everyone has had the experience of finding that the anticipation of possession, or of the carrying out of certain plans, will produce as much, if not more, contentment than the actual accomplishment itself.

The feeling of happiness is deeper. We may think that eating a meal or obtaining a gadget in which we are interested will bring happiness—and it is perfectly true that these things may contribute to happiness—but the mistake for the average individual is in his presumption that happiness itself is closely related to material possessions and satisfaction. Contentment as we have seen can be associated with the material or objective world; but even though happiness may seem to be the result of certain objective experiences or physical possessions, its true existence is deep within the thinking, mental attitudes, character, and feeling of the individual. There are people who have everything they wish for, all the material possessions that money can buy, who still have not attained happiness; and as a contrast there are evidences of happiness among persons with practically no physical possessions.

To formulate a philosophy of life is to build up convictions of right and wrong, and all the worth-while goals toward which to aim. The feelings that develop, supplementary to the surface emotions of everyday living, in one's attempt to gain an ideal constitute the basis of happiness. The individual whose inner mind is closely connected with the more profound phases of existence, within his conscious and inner self, can repeatedly realize that his directed effort toward a certain goal proves more revealing and worth while than the goal itself.

In the Middle Ages, the alchemists supposedly hid themselves in cellars and attics for their attempts to turn worthless objects of the so-called baser metals into gold. Most of these men were doomed to disappointment, but a few found in the contemplative process of their mind that they had discov-





ered gold—not the yellow metal for which man has strived through history, but the rarefied elements of mental happiness, understanding, and wisdom; and furthermore theirs was the satisfaction of being freed from a purely physical purpose to one of the higher ideals that are closely in accord with the universal scheme.

We all cannot be modern alchemists in the sense that we isolate ourselves

from the rest of humanity. We can nevertheless follow, to a degree, the example set by these students and fore-runners of modern scientific research, to transmute in our own consciousness the useless, wasted efforts—directed toward physical satisfaction and material possession—into more enduring values not based upon any physical thing but upon ideals that continue forever.



## OUR SENIOR CITIZENS

(Continued from Page 181)

income. Kitchens and baths are shared. In the basement is modern laundry equipment, also limited storage space. The building has a restaurant operated on a cooperative cafeteria basis where each resident is required to spend \$15 a month whether he eats there or not. This plan keeps the cafeteria in operation for those who need it at all times.

The management by now has learned that the sharing of kitchens and bath rooms is far from satisfactory, although this was unavoidable at the time of construction. The conclusion has been reached that any housing plan for older people should, if possible, include complete privacy, since lack of that is the greatest single factor for creating the undesirable atmosphere of institutional care. The minimum essentials for each individual or couple are sufficient space for living and sleeping, equipment for cooking, refrigeration, washing, closet space for storage of dishes and personal linen, a toilet, and bath or shower. Rentals at Tompkins House are \$30 per month for single rooms and \$50 for the two-room apartments which accommodate couples.

### **The Kalamazoo Plan**

A group of progressive citizens in Kalamazoo, Michigan, has formed an organization named the Senior Citizens Fund, which plans to provide low-rent housing for older people by the construction of small apartments in one large structure, similar to the project just described. The need for this was brought forcibly before the community by the shocking conditions which were discovered in 1944 concerning the care

of some of its older people. After careful study it was decided that the most pressing need could best be met by a specially-designed apartment building located close to stores, parks, churches, and entertainment, and which would contain various helpful services within its own walls. It is expected that the experience of the first structure will serve as a guide in the expansion of the program.

In order to finance this project without resort to a campaign or other solicitation of public funds, a unique scheme has been adopted by the nonprofit corporation formed to advance the matter. People are encouraged to contribute, as Memorial Gifts to the Fund, money which would otherwise be spent on lavish floral offerings and other extravagant funeral expenses.

This plan is patterned after one that was adopted in Stockholm, Sweden, in 1921, which proved so successful that within a few years after its adoption it made possible the construction of eight large apartment buildings, for low rentals, accommodating more than a thousand older people. Each of these buildings has a restaurant; however, residents can prepare food in their own apartments, or can have meals brought to their rooms. There is no regimentation; occupants are free to come and go as they please; they receive a certain amount of care when ill.

### **Summary**

If conclusions are to be drawn from this brief survey it would seem that the apartment-house type of development is most suitable for some localities

and conditions, especially cities in northern parts of the country where artificial heating is required most of the years. Also, elderly persons used to living in congested areas would doubtless be happier to remain in their customary surroundings than to try to adjust themselves to a new kind of living. On the other hand, people used to residing in smaller communities and having homes of their own, especially in parts of the country where the climate is milder and outdoor living and activities, such as gardening, can continue most of the year, would find the cottage type more to their liking. The cottages could be built singly, each consisting of a living room, bedroom, kitchenette, and bath, or they might be combined into groups of several cottages coupled together under one roof, as proposed by Mr. Aaron G. Cohen in the former *Digest* article.

When it is remembered that each building must have its own water, sewer, gas and electric services, also sidewalk, driveway, lawn, and landscaping, it is readily seen that there is considerable saving in cost by combining the units into groups. On the other hand, small separate cottages would lend themselves readily to assembly line construction at one central location where they could be completely built, then hauled to the site of the colony, and placed upon previously prepared foundations. The construction of small houses in this manner has been carried on successfully for several years, in various places. With careful planning, the appearance of monotony can be avoided by variations in the exterior design, choice of color combinations, and arrangement of landscaping.

The greater the need, the sooner will its fulfillment materialize.



## *A History of Dream Interpretation*

(Continued from Page 170)

associations" the patient, stimulated by the physician, involuntarily directs the investigations of the analyst toward his goal. By questioning the patient, the physician isolates the "day remnants" around which the dream story clusters and eventually discloses the repressed wish. Since the repressed wish is primitive and unbridled, it necessarily seems embarrassing and incongruous, as if a Bushman were suddenly placed in the midst of a "polite" tea party. If the assault of the repressed wish on the "censor" is too violent, the mechanism of the dream work breaks down. Instead of fostering sleep by offering the vision of a wish fulfillment to the frustrated mind, the dream turns into a nightmare and wakes the sleeper . . . .

Alfred Adler (1870-1937), who separated from Freud, complemented the etiology of neuroses by emphasizing the role of self-assertion. The struggle for life surely deserves a place among the primary impulses that control behavior and, therefore, must play a part in our dreams. Eventually Jung, like Adler,

broke away from Freud. His development took two divergent directions. On the one hand, he insisted on a more effective integration of normal psychology into psychiatry; on the other, he followed the Romantics in their evaluation of the irrational in man.

Freud had once compared the dream with the customs and myths of early stages of civilization. Silberer, in a fascinating study, *Problems of Mysticism and Its Symbolism*, pointed to the parallels between depth-psychology (the application of psychoanalysis to normal unconscious processes) and the philosophical teachings of the alchemists. Jung went further, virtually identifying himself with the mystic ideas of the Romantic and the Hermetic philosophers. For him, the dreamer is thought to participate in a collective unconscious which harbors "archetypal images" inherited from the early history of the race. Thus the cycle of evolution comes to a close: dream interpretation had arrived at a stage corresponding to its origin in magic.







## The Tendency of Life

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

(From *Rosicrucian Digest*, May, 1935)

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.



PERHAPS the most difficult task that lies before any of us in attempting to guide and direct the unfoldment and evolution of the human personality is to change the viewpoint of life in each individual.

As human beings busy each hour of the day with the purely incidental things of life, we are prone to become too greatly interested in the episodes of life and to overlook the perspective of the tendency of life. From the moment we arise in the morning until we close our eyes at night, each minute and each hour is filled with mental or physical episodes that require some attention but to which we give an exaggerated importance. We do not look upon the great events of life as epics, but rather analyze our progress and course by the individual episodes as they occur. It is as though we were looking at each hour of our lives through a microscope in which the entire picture of the thing being studied is not seen while one small element, one very small portion, is highly magnified and so elaborated that it appears to be the whole of the picture.

The passing episodes of our daily lives are, after all, mere incidents in life itself. It is as though we were

walking through the course of life upon a long road paved with small bricks and stopping as we step upon each brick to study it as though it, and not its companions, were the sole support of our progress along the way.

In so elaborating upon the nature and importance of the episodes of our daily lives, we build a very false and artificial value around each incident and attribute to it an importance which it does not have. There are incidents and episodes in our daily lives which, at the time of their occurrence seem significant, or sometimes dramatic or tragic, humorous or inconsequential. Very often the ones that we think are inconsequential are, after all, more important in their contribution to the scheme of life than we realize; and very often the things we think most important are, in the light of afterthought, unworthy of having registered themselves in our consciousness.

We even anticipate and worry about events that cast their shadows before us as though they were episodes of extreme importance. It has been said by a wise philosopher of modern times that most of the things we worry about never happen. It is because the unexpected has a fascination for us that we magnify out of all proportion the importance of a thing that is likely to happen, or which threatens to do so,

instead of looking upon it as one of the episodes of life, one of the stepping-stones, one of the trials in a long paved highway over which all must tread.

It is not the group of episodes in each day of life, nor even the outstanding episodes of the past year, that measure our progress and the value of life to us. It is our tendency and the trend of our unfoldment and progress that is important. Each episode can in a moment be turned into an urge or an inspiration to carry on and to follow out the convictions we have adopted and the code of life we have accepted. Even the most disturbing episodes, if looked upon as momentary and passing, or as a mere tribulation of the hour, can be transmuted into a steppingstone to lift us higher in our accomplishment and attainment of life's desires.

What does it matter that today was fraught with bitter disappointments over the little things that constitute the grains of sand in one stone upon which we stand for a brief period? Tomorrow those episodes will be relegated to insignificance in the light of other episodes that are occupying our attention, or those which are about to manifest themselves. Measuring life by its episodes is causing us to move through a panorama of constantly changing scenes each of which ensnares and inhibits our broader vision and keeps us from seeing our true relationship with the wider, higher, and more important things of life.

When we who are attempting to guide and direct others come to analyze the progress, the development, the situation or condition of any one of our members, we do not allow ourselves to be influenced by the reported episodes that are given to us in letters and paragraphs of comments. We pay little or no attention to the fortunate or unfortunate, happy or unhappy incidents of the day, of the week or the month, which seem to hold the attention of the members in their daily struggle to improve themselves. We try to see beyond these episodes the trend and tendency of the life of the individual.

#### **Strength or Weakness**

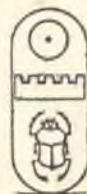
One question we always ask ourselves in analyzing the career of any

individual: "What will these episodes do in strengthening or weakening the tendency of this individual's course of life?" We then look to see if through the daily episodes, the real incidents of life, the weekly or monthly trials and tribulations which seem to be so important, the individual is learning how to overcome obstacles, how to lay aside fear of the future, how to develop strength of character, how to add mental and spiritual fortitude to his assets, how to broaden his vision of life, how to look to the future for the fulfillment of his ambitions. If we see that the individual is learning through these episodes, we know that they will become not deterrent factors, not obstacles, not unpleasant things for which a dear price must be paid reluctantly, but grains of sand in the buffing wheel of life that polish and smooth the coarseness and give beauty and elegance to the character.

In all of our teachings and in all of the Rosicrucian activities, the directors of this great work are concerned with the tendencies in the lives of the members. We try to cultivate tendencies that will not be affected by the episodes of life. We are trying to establish in the consciousness and mentality of each individual certain principles that will be dominating trends of thought, dominating trends of action, and dominating factors in the conscious and unconscious efforts of the individual to achieve his goal.

We human beings little suspect how the things that we hold most dear as the elements in a code of life, or the principles which we adopt as our standards of living, tend to guide and direct our course of action. We may think that these beliefs and these convictions, these ideals and these principles, are secondary and subjective, affecting us only in our moments of peace and tranquillity and when we are not disturbed by the unpleasant or all-absorbing episodes of the hour and the day. But we are wrong in taking this viewpoint.

What we accept as wisdom and knowledge, and take unto ourselves as truths and transmute into principles of proper living, may have a very great power to affect the tendency of our course of life. Higher principles based





upon universal truths and the development of a broader vision and a more humanitarian and godly concept of life itself will create a tendency to live a life in harmony with such thoughts. Then the episodes of life that mark our path and enable us to measure life by the lesser things will become less enslaving and we will find peace and happiness even in the midst of momentary sorrow, grief, and tribulation.

I am happy to be able to say that in the past twenty-five years [1935] while occupying the position of chief executive of the Order in North America, I have seen the tendencies in the lives of thousands of individuals gradually modified, gradually improved, and so elevated that despite the economic con-

ditions, the political disturbances, the material depressions and disappointments of life, and all of the interwoven episodes that make for a continually fantastic chain of inharmonious links, there has been a very definite advancement upwardly and masterfully on the part of these members.

Just as an efficient business organization or institution measures its success, growth, or development by the general trend of its affairs and not by the incidents or episodes of any one day, so each individual should measure the progress and development of his life by the trend and tendencies of his worldly existence and not by the events that distinguish one hour or one day from the other.

▽    △    ▽

## *A Teacher Looks To Parents*

By PAULINE P. DONNAN, F. R. C.

In response to a request for comments on the above subject, many members of AMORC, whose profession is teaching, sent articles and generously gave their experiences and opinions. The selection here presented contains, in the main, all of the more important suggestions of the others. We wish particularly to express our appreciation to: Sorores Hohn, Martin, Moyer, Price, and Stephenson, as well as to Frater Venske.—EDITOR



ONCE when asked to write on the subject "A Teacher Looks At Parents," I took the liberty of changing the preposition "at" to "to." Even such a slight alteration in the attitude expressed is all that is needed to bring about a momentous turnover in our public school systems the country over. Too long have teachers looked *at* parents. They have looked now critically, now approvingly, but always with that same feeling of separateness with which parents have looked *at* teachers. Both teachers and parents have somehow overlooked the fact that together they are the educators of the youth of the world.

Teachers must look to parents, for it is only through an understanding, a cooperation, a union of school and home that we can hope to produce the healthy,

well-adjusted, well-integrated young men and women that the world so needs. Today, indeed, teachers are looking to parents for support on three fronts, which in reality constitute only one front. Teachers are looking to parents: first, for help in understanding their children; second, for help in planning and providing the kind of education that will be most useful and effective in their particular community; and third, for economic backing and prestige so that teachers themselves may remain stable, intellectually alert people, capable of teaching youth and worthy of the profession.

Certainly no one knows the child as well as his parents. They know that for five years before he ever entered a schoolroom, he has been learning. They know, too, what they themselves have contributed to the learning process, the habits formed, the fears, prejudices, and ambitions encouraged. Therefore,

when the teacher has her first contact with the youngster, he is well on the way to becoming the man he is to be. From his first day at school, the teacher would like to know him as an individualized personality: Not just Johnny Jones from Brush Street, whose father is an electrician; but Johnny Jones, who likes to draw, loves animals, has already learned to read. What a help for the teacher to know all about Johnny—even such unhappy things as that he suffers from asthma, is afraid of the dark, cries easily. There are literally hundreds of things about Johnny that will assist the teacher in helping him develop normally. Her one desire is to build up his strong points and help him recognize and overcome his shortcomings.

This looking to parents does not stop with the first grade. All through Johnny's school years the teacher continues to look to parents for information and help. Particularly during adolescence must the tie between parents and teacher be strong, for then it is that Johnny clears a very high hurdle in his development. He becomes self-conscious and introspective. He is suddenly aware of the fact he is not like other boys. He is smaller, larger, fatter, slimmer. He has feelings of superiority or inferiority, becomes girl-conscious and parent-conscious—all perfectly normal, but upsetting. Maybe he is shy or overbearingly aggressive, which causes him to become a problem in the classroom and at home. Whatever the peculiar quirks of these difficult years, he needs all the understanding and affection he can get. Parents and teachers can best supply what is needed if they are working cooperatively and sympathetically.

Soon Johnny reaches the place in his education where he considers a vocation. The teacher may know one side of the picture. She has a record of Johnny's school achievement and the results of the various mental tests administered to him. However, she can counsel wisely only if she knows the home side of the picture also. Can he afford to go to college, or do his parents expect him to become self-supporting and help the family financially immediately upon graduation from high

school? Again, the teacher looks to parents. Together, they must decide what is best for Johnny.

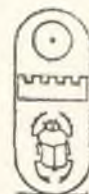
Really there is never a point in Johnny's schooling when the teacher does not look to parents to assist her in her sincere attempt to make his school life a worth-while and happy venture.

### **Second Front**

On the second front, teachers look to parents for greater interest in the community's school system. They want parents better informed about school facilities, the curriculum, the teaching staff and the administrators. Too often the town folks know little about the health program their school does or does not provide, about the physical plant—its water fountains, toilet facilities, cafeteria, playgrounds, lighting, or heating. Teachers believe that if parents would inform themselves, classrooms would cease to be overcrowded and poorly heated and lighted. Sincerely, they want parents to visit schools and see for themselves, for they know that education is the responsibility of the entire community.

Further, they are eager for parents to know the curriculum of the school—what courses are offered and why so few electives and art classes and machine shops. Repeatedly educators hear, "My son had to take a course in history when he wanted a course in electricity." Perhaps the teacher, too, wanted him to have a course in electricity, but the equipment, the specialized instructor, the necessary shop were not allowed for in the school budget. So the teacher looks to the parents who can say, "We're going to put more taxes into better schools or see that the state legislators do."

In this complex world, our schools need to be much more flexible than is possible under present economic pressures. Technology has made it imperative that we educate children in accordance with their own aptitudes and needs if they are to find vocations commensurate with their interests and abilities. Teachers look to parents, to see to it that schools have leaders who see the need for changes, and for funds to make those changes possible.





On the last front, and this is closely aligned with the second, teachers look to parents for better salaries and more recognition in their own communities as professional people. Frequently, the woman teacher finds herself dubbed "a narrow-minded bookworm" when she really is a good bridge player, a qualified golfer, and a very sociable individual. She wants to be able to get out of one room in somebody else's house and take her place among other professional people in her community. To do so, she needs a salary comparable to theirs. The young men in the profession need the same financial security and acceptance also. In many places, people still have the idea that a man

is a teacher because he has not the ability or the push to do anything else.

Indeed, teachers look to parents for all of this because they know parents want the best for their youngsters. They expect parents to take some social action—to prod the city fathers and the school boards as well as the legislators for more funds, better equipment, better health service, more trained guidance workers, and a broader curriculum. Only then can teachers fulfill their task acceptably and help children develop physically, intellectually, and emotionally into worth-while citizens capable of taking their proper places in the communities in which they live.



## Poetic Fantasy

By LLOYD L. KENDALL, F.R.C.



THE PEN—the needle-sharp stylus of esoteric science—moves . . . inspired by the royal robes of philosophy, crowned with the Light of mysticism. With this are traced the golden threads of Truth through the infinite pattern of the Tapestry of Being.

We pierce the fleeting thought and pin it to a star. And with the point fixed there at the finite Now, philosophy, the Divine instrument, trails eternity, while its Light gathers rays

from the Source of Space that it may focus them on this point of Time.

There, on a score lit by ten thousand Suns, it traces the motif of the Logos on the music of the spheres.

Atomic fission staggers the earth on its axis—planets, in their strife, sever the affinity of constellations. Man, in the center, climbs from his terrible and bloody route to cry from his Cross upon the mountain: "O God, why?" He lifts a tear-stained face for the answer, but the Word speaks from within.

We lay down our pen—and the thought, loosened from the star, falls to rest in the Hand of God.



### YOUR RIGHTS AND PRIVILEGES

Each member should be familiar with the contents of the Constitution and Statutes of the Grand Lodge of AMORC, and be able to answer intelligently questions as to membership rights. A convenient booklet form has been prepared for you. Secure your copy from the Rosicrucian Supply Bureau for the small sum of 15 cents.

*The  
Rosicrucian  
Digest  
June  
1950*



## Origen—The Christian Mystic

By E. R. COPELAND, F.R.C.



S LIGHTLY more than two centuries after the birth of Jesus of Nazareth, men and women are assembling in an open court between low stone buildings in Alexandria, Egypt. The headmaster will begin the early morning session by discussing items of interest gleaned from the previous day's classes. This local Christian school is called *The Academy*.

Alexandria is a city of schools. Indeed, these ancient buildings had once housed one of the many colleges of the greatest school of all, the University of Alexandria, where in the fourth century B.C. the immortal Euclid, the mathematician, and in the second century A.D., Ptolemy, the astronomer and geographer, presided over classes of students from all over the world. While some of its glory has faded since the passing of the era of Alexander the Macedonian, this is still, in the third century after Christ, a great seat of culture.

The great Neo-Platonic school is being born here. The mystical religions of Valentinus and Marcion are in full swing. Followers of Philo, philosophers, gnostics—all have their schools. The Christian school, by appointment of Demetrius, bishop, is presided over by Origen, son of a martyr, a learned young man whose living beautifully emulates the life of the Master Jesus—Origen, the greatest interpreter of Christianity of all ages.

In this period of Christian history, the school holds a place of great importance. Indeed, the very survival of Christianity depends upon it in these days when it is customary for all current religions and philosophies to maintain schools. Great minds are beginning to look into the new religion. Where else than to a school should a learned Greek turn to study the truths of Christ?

In the crowd on the left that grandiose gentleman is the town clerk; he frankly admits that he first visited the Academy in the hopes of finding grounds to close it, in order to curry favor with the colonial Roman governor. He has since been baptized. Beside him is another recent convert, a well-known Roman officer, carefully disguised in civilian attire; his ancestors witnessed the martyrdom of Paul and Peter in Rome. To the right is a white-haired venerable whose cloak and long beard mark him as a Stoic. He has come here at the behest of an official of Athens, who wants a full report on the new religion, which his oldest son has recently embraced.

Wait . . . all talking and whispering has stopped. All eyes are intent on the east of the court where a young man has stepped to the dais, and is lifting his arms in invocation: "O God, open the door of our hearts to the lessons of the holy Scriptures. Amen."

As the speaker drops his arms, the students seat themselves on the stone pavement. The youthfulness of the man on the dais is striking; he must





still be in his early twenties! Standing above middle height, his lithe movements show that his white robe conceals an athletic body worthy of his Grecian blood. His classic, clean-shaven features wear an intentness softened only by his large deep-set brown eyes, and the suggestion of a smile at his mouth corners. His curly black hair shows exposure to the out of doors; his skin is bronzed by the sun. His feet are bare. There is a tireless urgency in young Origen's attitude that marks him as unique among men.

### Approach to God

"We have many visitors this morning," Origen began pleasantly. "Some who meet with us, perhaps, will hear for the first time the religion of Christ. First, let us invite the visitors to spend the day. After this lecture there will be the usual classes in logic, physics, geometry, astronomy, ethical science, and philosophy, held in the various classrooms. We consider these studies of all the known wonders of God as very important in making our approach to Him, for the Christian way is the path of expansion and growth of the consciousness. It is a beautiful path, not an easy one."

He paused. "And that brings us to the first question of the morning. It was raised yesterday during geometry by a student who, I suspect, has no love for Euclid." He smiled. "The question: Why do we, as Christian students, concern ourselves with scientific studies? Is it not enough, just to know that our sins are forgiven and we have eternal life?"

Now Origen's manner grew intent. "Less than two centuries ago, the Son of God personally trod the roads of this planet, trying to impress our minds and hearts with truths too wonderful, almost, for us to grasp. The little we did understand has altered the course of the world for all time. He told us things which brought God much closer to us. He told us that the Absolute, the Ineffable, the Nameless, the Unknowable, the Great Jehovah, God the Father Almighty, has attributes through which we may come to know Him very intimately, namely, by the Son and the Holy Spirit . . ."

Origen leaned forward slightly, to emphasize his words. "*This is the greatest revelation that has come to earth since man first looked above and sensed the existence of a power greater than himself!* The wonders of this revelation are so magnificent, so beyond our feeble expression, it will take the rest of time to tell its glories. It will fill libraries, colleges, and churches with words of wonder for countless centuries!

"The majestic Son, having given Himself to be known by man, did not stop there. No—He dedicated His life to revealing to us another great and joyous mystery; namely, how man may partake of His own majestic nature—*just think, brethren*—how it is possible for all men, and certainly *the inspired objective* of every true Christian, to rise to the lofty and glorious condition wherein one can be fully conscious of Heaven . . . *while still treading the earth!* This glorified condition was called by Jesus 'the kingdom of Heaven' or 'the kingdom of God.' He referred to it as an immanent condition: 'Verily, I say unto you, there be some here who stand by, who shall in no wise taste of death until they see the kingdom of God come with power.' And we need but read the Acts of the Apostles to see this taking place—to see the Holy Spirit entering into one after another of the Apostles, ushering them into the Kingdom of Heaven, into their Christhood." Origen paused.

"Now, these Apostles are like unto those who as related in Matthew (Chap. 25) had received five talents, and made other five talents. Having prepared themselves by study and service they received the Kingdom of God. To help you, too—each of you—to prepare for this blessed gift, your own Christian birthright, is the hallowed objective of this sacred Academy, and the message of the Church.

"He that received one talent and buried it in the ground is like the Christian who accepts Christianity in name, but does not press on to claim his full spiritual heritage. He is the man who says, 'Yes, I embrace Christianity. I've been baptized. I believe the sins committed in my former ignorance are now forgiven. I believe in a life after death, wherein I shall fare

very handsomely, indeed, being a member of this Church. Why study? I am content.' Go to now, thou wicked and slothful servant!"

Origen now lowered his voice and spoke with positive tenderness. "Do not be discouraged. If the process of our salvation seems long and painful it is because God in His wisdom willed it so. If we consider the phenomenon of light we can understand why: God is Light. The only-begotten Son is the glory of this light, illuminating the whole of creation—"the brightness of the glory of God." It is by the splendor of light that a man understands and feels what light is. The splendor of the great light which is Christ, my dear students, must be introduced gently and softly to our frail and weak eyes, until we are gradually trained and accustomed to bear the brightness of that light. Finally, when every preparation is complete, we shall be capable of enduring the splendor of the great light."

#### **Eternal Substance**

Origen hesitated a moment, shifted his weight. "Our next question is: How does the body keep pace with the evolving consciousness? Well, we who believe in the resurrection of the body understand that only a change has been produced by death, but that its substance remains. By the will of the Creator, at the time appointed—and in a manner which I shall next try to explain—the body will be restored to life on earth again. And a second time these changes shall take place, and a third time, and so on. But in making each successive change, according to the promptings of the indwelling soul, the body shall gradually change in quality to the glory of a spiritual body. However, this result must be understood as being brought about, not suddenly, but slowly and gradually, seeing that the process of amendment and correction will take place almost unnoticeably in some, and more rapidly in others, over a long period.

"And now to our next question. It was raised, quite surprisingly, by one of our best students of the phenomena of nature. He asks for a scientific explanation of how the body, which obviously decomposes at death, can be re-

stored to newness when the soul returns to earth."

Origen took a deep breath. "Some time ago, we undertook in one of our classes, the unusual study of what existed before the world and what will exist after it. At that time, it became evident to us from the Scriptures that the original elements which compose matter *are*, despite the opposing views of some, capable of *change*. For example, Moses says in Genesis: 'In the beginning God made heaven and earth; and the earth was invisible, and not arranged.' Now, when this shapeless—nay, this *invisible* 'thing' that was to manifest as the earth took on its visible form, a change had obviously taken place, that is, from its original nebulous condition. Thus, those scientists who have told us that atoms are the ultimate units—particles incapable of subdivision and so forth, and as such are the principle of material things—will find some difficulty in this statement of Moses.

"For if the earth is matter, and matter is composed of atoms, then, it is clear that another more subtle property must have preceded the atom when the earth was yet shapeless and invisible. We believe and teach that this subtle property which underlies the atom is not matter, but a sort of *vigor* by which God operates in creation—a *force*. It has the quality of forming itself into the necessary atoms needed to bring into materialization any and all objects held in the mind of God—for example the earth. This wonderful force returns to its primal simplicity when the object is dematerialized.

"Thus, from water and earth and air and heat, different kinds of fruits are produced by different kinds of trees. Fire and air and water and earth are alternately converted into each other, and one element is resolved into another by that subtle 'quality' which it possesses in carrying out the will of God. From food, either of men or animals, the substance of the flesh is derived. From natural seed is born natural flesh and bones. All of which goes to prove that the substance of the body is changeable and may pass from one quality into all others."





### **Fires of Self**

Origen paused and smiled as he sought out the eyes of the student who propounded this difficult question. "But does the Scripture plainly teach that we live many lives? This is our next question . . . All Scriptures allude to this doctrine. According to Romans (9:11-13), Jacob while still unborn was preferred to Esau who was also unborn. Jacob was worthily beloved by God, according to the deserts of his previous life, so as to deserve to be preferred before his brother. So also it is with heavenly creatures. Everyone, on earth and in heaven, having been created by God as an 'understanding,' or rational spirit, has by the movements of his mind and the feelings of his soul gained himself a greater or lesser amount of merit. Accordingly, a different office is created by the Creator for each one in proportion to the degree of his merit. Thus, teach the Scriptures.

"Another student asks: If a person is continually born and reborn, when and where are the 'fires of hell' to be experienced? Here the holy writings are quite plain, if we read them with the eyes of the spirit. For example, we find in the prophet *Isaiah* that the fire with which each one is punished is his own; for he says, 'Walk in the light of your own fire, and in the flame that ye have kindled' (*Isaiah* 50:11). Now, by these words it seems indicated that every sinner kindles for himself the flame of his own fire, and is not plunged into some fire which has already been kindled by another, or was in existence before himself. Of this fire, the fuel and food are our sins, which are called by the Apostle Paul 'wood, hay, and stubble.' As an abundance of food may breed fevers in the body, so fares the soul-personality which has gathered a multitude of evil works and sins against itself, for at a suitable time all this assembly of evils boils up to very ill effects."

Origen looked toward the rising sun. "Again the noble sun strives to the

meridian. We will take time for just one more question—"

"Hail, Master. A question please."

It is the stranger, the noble old philosopher seated at the right, who lifts his hand and speaks. Origen nods, and the old man resumes:

"I hear much of late the words of young Plotinus, who says the inner self must be prepared by degrees—through the contemplation of beautiful objects, beautiful sentiments, beautiful actions, and beautiful souls—for the sudden burst of light which marks the final vision. Master, does this burst of light not have a kinship to your Kingdom of Heaven?"

"Precisely," agreed Origen. "I may add that he says further that all that tends to purify and elevate the mind will assist in this attainment. There are three different roads by which the end may be reached: the love of beauty which exalts the poet, devotion to the One and that ascent of science which makes the ambition of the philosopher, and the love and prayers by which devout and ardent personalities tend in moral purity towards perfection."

"And you believe this?"

"We believe it and teach it, O Venerable One," answered Origen with mounting enthusiasm. "The Christian is not confined. He embraces all faiths and all truth. Truth is simply a statement of Law, which Jesus came to fulfill, not to destroy. The pure soul-personalities have attained their Christhood, the 'sudden burst of light,' absolute *Nirvana*, absorption into the *Atman*, or *Ahura Mazda*—the Kingdom of Heaven, down through the ages. The great Hebrew prophets and poets, Moses, Solomon, Elijah, and the wise ones of the East, Plato, Socrates, and a host of others entered the 'kingdom' but did not understand it. In these last times, Jesus has rent the veil that concealed these tremendous secrets, and he has given them freely to all mankind. Whosoever will, let him drink the waters of life freely!"

The  
Rosicrucian  
Digest  
June  
1950



We are rich when we don't want **more** than we have.—Validivar.



## Temple Echoes



READING of Lodge and Chapter bulletins throughout the jurisdiction indicates that new officers everywhere are beginning their terms with enthusiasm and that members are cooperating wholeheartedly in what-

ever will best further Rosicrucianism.

Activities continue to be varied and individual; yet the same spirit of genuine fraternalism is evident at all times. It is encouraging, too, to see the number of "New Members" being welcomed each month. This means that more and more home-sanctum students are finding greater opportunity for growth and service in affiliating with a Lodge or a Chapter.

In passing we note: The increasing number of successful Rallies held during the year. . . . The continuing use of bazaars and bridge parties to supplement lodge funds. . . . The beautiful new cover on the Nefertiti Bulletin. . . . The music appreciation class conducted at Hermes by Frater Hillger. . . . The lecture on Nicholas Roerich given by Frater Weed to the H. Spencer Lewis Chapter. . . . The spirit of friendliness and hospitality radiating from Miami Chapter. . . . The unique "Buy a Key" campaign which is to give Michael Maier Lodge a new piano. . . . The 16mm. projector (sound or silent) which Vancouver Lodge visualizes. . . . The enthusiasm of all who have heard Frater Nichols lecture on "Color" and demonstrate the new Electronic Organ. . . . The splendid address of John O'Donnell's new Master, Soror Clara Mayer.

\* \* \*

Suppose you lived where there was no possibility of attending a lodge or chapter, or of meeting other Rosicru-

cians, and then you visited a city which had a thriving chapter, what would you do? This was the situation of Soror Olds of Wyoming, when for a day she was in Denver. She writes of her meeting with the Chapter Master and her first experience in a Rosicrucian temple:

"After we had made the proper entrance, we seated ourselves and admired the beauty of the room, so simply yet tastefully and exquisitely arranged. The Master made a selection of music and this place of holy sweetness was filled with soothing vibrations. I listened with held breath for the first strains of the Colombe's march—beautiful, with all the dignity of the Temple Priests, swaying rhythm and haunting minor—the holiness of the sanctum and the spell of ancient Egypt. . . .

"After a moment's pause, the rich magnetic voice [recorded] of Dr. H. Spencer Lewis conducted the meditation for the Cathedral of the Soul contact. We rose and left the Temple feeling cleansed and regenerated, ready for further testing in the outside world."

▽ △ ▽

Frater Albert Webb adds a footnote to his comments on horses in the April *Digest*: "I worked in a livery stable for nine months and I learned this: With inexperienced riders in the saddle, many horses refused to go into Stanley Park (Vancouver) and brought their riders back to the stable. The riders were either afraid or had no clear-cut idea of what they were going to do. The horses became confused, not knowing what was required of them; moreover, they were afraid of their riders. They reasoned that they were safer in the stable and so returned, sometimes on the gallop, with-





out the rider's being able to do anything about it. When one is afraid, he is not the master; the horse is."



On a Western college campus recently, a visitor spoke on the subject "The Atom Bomb, Right or Wrong?" In the student discussion which followed, some derogatory things were said, mostly about the Japanese and the Russians. Then, according to a soror who was present, "A boy about 23 rose and faced the large semihostile crowd. What he had to say seemed to me both fearless and worth-while. 'I remember,' he said, 'a story I once heard about a little boy who went into a forest and called out "Hello there!" A voice answered "Hello there!" Then he shouted "I hate you!" and in a few seconds the answer came back "I hate you!" Becoming frightened, he ran home to tell his mother that someone whom he couldn't see was in the forest and had shouted to him, "I hate you!"

"His mother advised him to go back and make friends with the voice; so he returned to the forest and this time called out, "Hello there! I love you." The voice at once responded, "Hello there! I love you." If this story means anything, it means that we should be careful what we call out to the world, especially if we want a friendly reply."

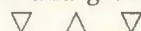


From Frater Eshai de Kelaita in Iraq comes the following interesting comment on ancient Assyria: "The Assyrians are all the more interesting because they have shown all their deeds in prominent relief. Because they revealed themselves fully, we sometimes judge them unfairly. We forget that we show only our best sides to the world. They recorded everything; not alone their virtues but also their vices, crimes, cruelties, and humiliations. Perhaps we should judge them more kindly if we set forth our vices along with our virtues as honestly as they did."



Another comment of historical nature is that of Frater H. M. Hobson of New Zealand. It has to do with the ancient beliefs of the Maoris:

"To understand the ancient Maori religion, it is necessary to know that there was both an inner and an outer circle. The inner circle, or Cult of Io, was comprised of genuine initiates and their viewpoint was spiritually advanced. They believed that man had within him a spark of the Divine, that he went through many incarnations and that the more advanced he was at the time of his transition, the higher the plane to which he would ascend. It is a great pity that with the coming of the white man, the Maoris began to devote themselves more and more to fighting and less and less to their spiritual education and growth."



Timely in connection with the articles on Paracelsus in the *Digest* is the information sent by Frater R. Niemann of Ohio concerning a Paracelsus stamp. It is one of a Charity issue of the New German Republic. It bears the portrait of Paracelsus, is of 10 plus 5 pfennig value, and is light green in color.



Fortunately the day of the craftsman is not over. Frater John Curd of Texas writes that he has the urge to print fine editions of rare and unusual books. Already he is hard at it on his first venture—*Translations of some Persian Poets*, by Sir Richard Burton.



Spring cleaning is a world-wide experience. Rosicrucian Park has come in for its share during the past few months. Everything has had to be spruced up a bit to keep pace with the beauty of the new Supreme Temple. The warm coloring of its exterior is gradually spreading to other buildings in the Park, and Convention visitors will note a subtle unity and harmony of tone pervading all building exteriors.

One day a patient presented himself to Abernethy, a famous English surgeon; after a careful examination the celebrated physician said, "You need amusement; go and hear Grimaldi; he will make you laugh, and that will be better for you than any drugs."

"My God," exclaimed the invalid, "but I AM Grimaldi!"

—LOMBROSO



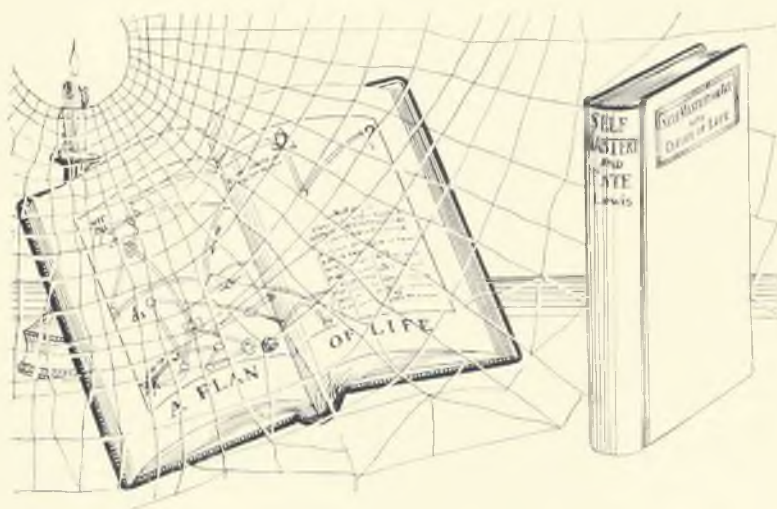


### CELEBRATED CHINESE ARTIST

Professor Chang Shu-Chi of the National Central University of Chungking, China, demonstrates the traditional technique of Chinese art in the art gallery of the Rosicrucian Museum. The versatility and mastery of Professor Chang's work fascinated hundreds of persons who attended his special demonstration and later viewed his exhibit in the Rosicrucian gallery. Such functions as these are part of the cultural activities which attract thousands of persons annually to Rosicrucian Park.

*(AMORC Photo)*





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\*(Initiations are performed.)

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