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1955
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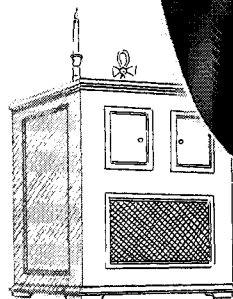
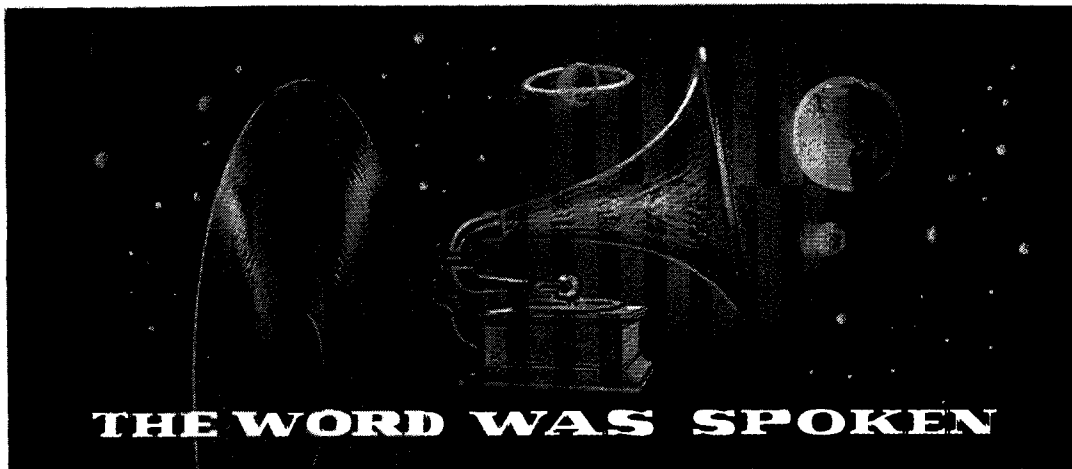
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXXIII

MARCH, 1955

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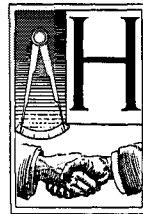
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THE
THOUGHT OF THE MONTH
HAS MAN FREE WILL?
By THE IMPERATOR



AS humanity free will? Is the human truly a free agent in his decisions from which his conscious acts follow? With the notion of freedom there is the implied association of independence. A thing is not necessarily free if it has no external restraints or compulsions; it is but isolated in its relations to all else, separated as it were from all other reality. In the commonly accepted sense, *to be free* denotes considerably more than this separateness. It would have reference to choice of relationships. The free entity would be one that is not static, but rather one that avoids or seeks other attachments. Certainly, we would not refer to a people marooned on a desert island, isolated from all society elsewhere, as being a free people just because they were removed from the influences of the rest of humanity. They would be thought free in the usual sense of the word if it were in their capacity to choose a course of action having its initiative within themselves.

Freedom must be identified with *internal motivation*. The free entity must have a realization, a kind of consciousness of its being and a desire to either retain or alter the states of that consciousness. The free entity is motivated to choose ways and means to have a preferred state of consciousness persevere. It is apparent that the so-called free entity or agent is at all times impelled by preference; it cannot escape making a choice. An inanimate thing cannot be free because it has no consciousness by which to realize a preference. Man

abounds in these preferences, for which a more apt word is "desires." These desires, in turn, are urges and appetites which impel the body and the mind to action. Only those inherent drives which cause sensations are realized as desires. These conscious urges are organically necessary because they bring about, in the main, the coordinated activity of the whole organism—mental and physical. The impelling search for sustenance is a prosaic but nevertheless an effective example of this activity.

Man either submits to the functional desires, as the appetites, or he ceases to live; or, at best, he endures an abnormal existence. No normal human is free of these urges in that he is independent of them. There are, however, other inclinations and impulses which man experiences that do not directly, at least, have their origin in the function of these organs and their appetites. There are those impulses which stem from the mental processes as from reason and imagination. We have *mental desires*, distinguished from physical ones. We choose to walk, to sit, to write, to read, or to pursue an ambition—or to sacrifice to a moral code. We may desire to suppress another desire. We may, for example, desire to stay awake long hours to execute a work and, by so doing, oppose the physical urge to sleep. These impelling desires of the mind, its conclusions and judgments, which move us to action are termed *will*. In most humans they are the most efficacious of all desires because they have been able to successfully oppose and surmount all physical ones. Men will endure excruciating pain and sacrifice all comfort, even to losing

their lives, in order to gratify a mental desire, some ideal, at the dictate of will.

Physical desires and urges are organic and partly psychological. The insufficiency of the body, when its requirements are not met, will create an abnormal or subnormal condition and thereby produce an aggravated state, or one of distress. From these aggravations arise certain sensations that the organic being comes to associate with external factors which will relieve it. Eventually, a pattern of scents, sounds, or tactile sensations is realized as the image of that thing or condition necessary to alleviate the distress—the desire. In our hunger, we have gradually learned to form a mental picture of food which has become associated with the satisfaction derived from the removal of the desire. The lesser animals have this instinct pattern by which they are drawn to seek out those conditions necessary for their satisfaction. As the body develops acute urges and desires, so does the mind. One can conceive an ideal, an end to be attained, which to be accomplished engenders an emotional stress that is most provocative. There is no tranquillity of mind until the ideal, the mental desire, is satisfied. The more intent the thought and the more complete the conception, the imaginative picture, the greater is the arousing of the emotions and the more the individual experiences a mental restlessness and an all-consuming urge which can exceed the compulsion of any passion having its seat in the organs.

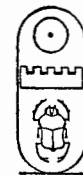
Exalted Functions

Will, then, is not the implanting in the human of a special power or faculty as a direct extension of a divine source. Will is functional; it arises out of the combination of the mental processes—visualization, reasoning, judgment—and the emotional impetus that they beget. It is less direct than the lesser desires because of its complex nature but more dominant. Will is the desire that gives supremacy to man, for he can impose it upon other urges of his being. He can thus cause the body to be subservient to the mental life. Because of this exalted function of the *will-desire* it has often been proclaimed, traditionally and classically, as

a special, divine gift to mankind rather than a naturally evolved function of the human. The function of will is also exhibited by lesser animals than man. Dogs that sacrifice themselves for their masters, that deliberately starve rather than leave when their masters have died, are displaying a desire of the emotional self. It is a *preference*, a choice of desire which constitutes will.

Is the manifestation of will, the selection of desires which are to be gratified, to be taken as evidential of man's free agency? If one has the power to choose either A or B is he by that fact actually free? Not if we conceive such freedom as being independent of any compulsion, internal or external. We are continually creatures of desires—physical or mental. We pass through a gamut of them hourly. One or the other is always commanding the focus of our powers toward its gratification.

Our choice, the exercise of will, is not a *supremacy* over all desire, but rather always a submission to one. We are never victorious wherever will is concerned. Will is but the dominant desire at the moment, the one that has captured our mind and commands our body to do its bidding. If we chose A over B, it is because the former had the greatest efficacy, the all-embracing influence upon our consciousness and upon our thought processes at the time. It means that A will provide us with the greater satisfaction. We are thus more *enslaved* by A than by B. When A and B arise in common as desires, we are obliged to make a choice. We cannot escape their impelling urge. We may choose either of them, or synthesize them and create a C, which, to the mind, may have a greater satisfaction. This C may actually be a denial of both A and B, since it is, in itself, more gratifying than either of the others. A and B may be physical appetites, and I may concede that because of some ascetical idealism the abnegation of both A and B is preferable. In denying these two desires I derive a mental satisfaction, a kind of exaltation of the circumscription of my appetites. I think I am a victor, but am I? I have conquered one kind of desire to give way to the desire of will, the product of my rationalizing and of my moral idealism.



The Choice

Those who have at times been so brash as to expound an absolute free agency of human will, have by their polemics made it seem that man could interpose his will between the forces of nature and himself. It should be obvious that one bound to pursue a path as a general course, no matter what are his side excursions, has no real freedom of choice. Man is thus only permitted selections consistent with the direction he is compelled to follow by the necessity of his being. The revelations of modern science tend to confirm the earlier metaphysical and philosophical conclusions to the effect that man is dependent upon natural, immutable laws. One must conform to what he *is* and of what he consists, or he will not continue to be. The suicide is not exercising free will. The alternatives have already been laid down for him by nature. He causes his ambitions, his intellectual aspirations, to coincide with the harmony of his being, or he may choose not to be—by selecting death. Choose, however, he *must*.

We may think of will as if it were a wagon wheel imbued with self-locomotion. It can revolve by its own power—forward or backward—either slow or fast, but it has no alternative other than to revolve in just one of those directions. It is attached to an axle. If it is separated from such a support, then its balance is no longer possible

nor are its revolutions. In a sense, we are imbued with a hierarchy of wills, a scale of impelling desires. Each cell, in conforming to its functions of irritability, metabolism and reproduction, for example, is adhering to *the will*, the inherent desire or consciousness of its nature. Each organ—as the heart, the lungs, the kidneys and endocrine glands—is expressing will, as Schopenhauer so aptly said. Will as man refers to it, or mental desire, is the synthesis of these lesser desires. It is the ability to cause the integrated instrument, the human organism, to function as a creative unit.

The will compels the whole man to accomplish in reality just as do the parts of his organism achieve ends unto themselves. A cell has the desire, the innate will to create tissue, blood, and bone or to convey nerve impulses, and so, too, the whole human organism is a cell which can objectify its unified function as an expression of itself. It is the function of *intelligence* to impose itself as a directing and impelling force upon other reality with which it comes in contact. Our intelligence and the impulses of environment acting upon us cause the exercise of will, the intentional inclination toward this or that satisfaction. We are thus free to choose, but our will is never independent of our organic being, the desires of our physical and mental selves or of the universe in which we exist.



PHILOSOPHERS AND METAPHYSICS

THE great problem of the immediate future, for American as for other philosophers, should be the problem of the possibility of restoring metaphysics. What are the metaphysical presuppositions of logic, of the theory of value, of the philosophy of religion? Until the need of dealing with these presuppositions is faced, philosophical speculation remains scrappy and mutilated. But the great problem which is already recognized by the age is the problem of what can be said or, if it cannot be said, can at least be shown. Do the metaphysical foundations of philosophy come among the statements of science in the broadest sense, the things that can be said, or do they belong to the region of mystery, the things that cannot be said but can be shown, or are they beyond all human saying and showing? This is the concern of every philosopher, to whichever side of the Atlantic he belongs.

—from *The Times Literary Supplement*, London—
Sept. 17, 1954 (p. xxx "Philosophical Speculation")

*The
Rosicrucian
Digest
March
1955*



Toward Understanding

By PENWOOD ROUNTREE, F. R. C.

Men (says an ancient Greek sentence) are tormented with the opinions they have of things and not by the things themselves. — MONTAIGNE



LOGIC and sentiment guide our conduct—or it may be a combination of the two. Logic is our power of reason—the attempt to make sense out of a situation or a thing. The logical approach takes the facts of a situation and tries to relate them into an understandable system. This approach constitutes the science of logic when developed and followed by the scientist or the philosopher.

A thorough self-analysis shows us that the bulk of our actions and reactions arises from our sentiments (feeling). We may verify this fact even better by observing our associates, since our own sentiments tend to remain in the background keeping us unaware of their true nature in us. How often do we reflect and suffer remorse, wondering (in most cases after the damage is done) why we acted in a certain way or made certain statements? On the other hand, have we not observed people, whom we consider to be as intelligent as we are, acting and talking under emotional stress that an ounce of forethought would have forestalled? We realize this truth because we tend to *reflect* on what others say, unless, as they, we too have given over to our own feelings, either sympathetic or inimical.

Sentiment generally follows two patterns, the nonlogical and the irrational. The public as a body follows the non-

logical pattern. This means that we as individuals take a stand on most issues (thought out by someone else) through our sympathetic or opposing feelings. We are in some degree under a hypnotic spell and rarely examine the facts of the issue to arrive at a *just* conclusion after *reflection*.

Irrational sentiments lead in the actions and reactions of fanatics and reach a climax in the insane. And we see unreasonableness at work in the child who goes into a tantrum. Perhaps many readers can recall a few personal acts which had arisen from irrational thought or feeling. Did you ever in a fit of anger damage an object, or insult someone?

Man's nature is such that it is impossible for him to escape some ill effect of his own sentiments; however, once he recognizes this, he may escape many unpleasant and seemingly unavoidable incidents.

When dealing with our fellow man we should observe a few simple rules if we wish to keep in harmony with him. Listen carefully and patiently, and try sincerely to understand and take an interest in his point of view. Insincerity is quite hard to hide, and once it is detected in the listener the speaker becomes suspicious and distrustful of him. It has been said that there never was an uninteresting subject, but merely an uninterested mind. To cultivate this idea may help our relationship with others. Hastily disagreeing with another generally arouses a feel-



ing of resentment within him; therefore, we should avoid this. Many times it makes little difference one way or another—we need neither to agree nor to disagree. When disagreement is necessary, we may try to lead up to it as tactfully as possible with due consideration for the other fellow's feelings.

Where sentiment is predominant in one's thinking, contrary logical argument is futile. The best way to avoid argument is to make certain that a counter sentiment is not aroused in ourselves. This counter surge of feeling is easily detected and controlled in most instances once we have learned to recognize it. Training one's self not to pay attention exclusively to the content of another's conversation, where feeling is involved, leads to a better understanding of others. Often what one does not wish to say has more significance than what he actually says—as stated before, sentiment tends to remain in the background unrecognized by the subject. There may be some sentiment

tal idea predominant in a person, and practically all of his expression may stem from this basic sentimental obsession. To train ourselves to listen in order to become better acquainted with our fellow man can become an interesting pastime loaded with sudden and often amusing surprises; even his complaints may be the rattling of the skeleton and the clanking of the chains of our own social structure.

The more practical our social structure becomes, the more stable it will be. Stability follows logical or reasonable thinking and planning. But the more man indulges in meaningless sentimental ritual, the more certain he is to follow a chaotic path.

Is it possible that our society may be a complicated phenomenon of human relations bound together by a system of sentiments? May it even be possible to *stampede* society by arousing this nonlogical feeling to the point of action? or, to *lead* by arousing the logical feeling?



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ROSICRUCIAN INITIATION

ILLINOIS, Nefertiti Lodge will confer upon eligible members the *First Temple*
Chicago: *Degree Initiation* on Sunday, March 6, at 3:00 p.m.—at 2539 N.
Kedzie Avenue, Chicago.

*The
Rosicrucian
Digest
March
1955*

Men and Vision

By RAY A. LAJOIE, F. R. C.

It is said that Sir Isaac Newton (1642-1727), the prince of scientists, revealed what makes the universe hang together. No greater scientific intelligence ever existed. It earned for him his inscription in Westminster Abbey, "Let man rejoice that so great a glory of the human race has appeared."

Cosmic energy that can never be destroyed, the laws of gravity, the deepest facts of celestial physics — Newton grasped them all. He invented the mathematical method of the calculus, which he called *fluxions*, because the existing mathematics could not serve his needs.

One of his greatest trail-blazing achievements was the discovery that ordinary sunlight, which we think of as white, is actually composed of many colors, which can be separated and seen when reflected. Interesting, but what of it? Actually, the discovery of the color spectrum opened the way to the whole science of modern optics. For later, investigators began to suspect, and then proved, that on each side of the visible spectrum, beyond the red at one edge and the violet at the other, lies a universe of invisible light, or energy, consisting of waves of different lengths. Thus we stumbled on X rays, radio waves, sunburn rays, gamma rays, "death" rays, the whole assortment of radiant energy on which so much of modern life depends.

We don't know exactly what set Newton to thinking about the spectrum. Perhaps it was a rainbow, perhaps the mystery of why an apple is red. At any rate, his method was simple. He merely held a glass prism in a ray of



sunlight. The broken-up colors of light appeared on the opposite wall of the room. So "simple" is genius! It was like the seemingly silly question he asked when he saw the falling apple: Why doesn't it fall *up*? That question unlocked for him the secret of gravitation.

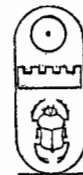
Color, Newton demonstrated, does not exist in the colored object but only in the ability of that object to reflect that particular color from among those of which light is composed. And that, too, was an addition to our knowledge of optics, from which ordinary spectacles have developed to aid human vision.

Robert Bunsen

A telescope scans objects that are too far away to see. A microscope makes small objects visible to the eye. But a spectroscope can tell your eye what an object is made of—the sun, for example.

Robert Bunsen (1811-1899), German scientist of Heidelberg University, was an investigator who became curious about whether things could be identified by means of peculiar kinds of light. Sir Isaac Newton, many years before, had shown that sunlight itself is made up of rays characterized by different colors, all blended together to make "white." But what about other kinds of light, such as that given off by a burning substance like sodium, or a red-hot substance like platinum?

The upshot was that Bunsen discovered that each chemical element, when burned or made red-hot, will register its own characteristic bright line when passed through a prism. If the line is there you may be sure that the substance is there too, at the source of the



light. In order to know the composition of the sun, and what kind of gases are burning in that fiery inferno, all you have to do is to single out the characteristic lines in the spectrum of the sun's light. The feat has been done.

This process of identification had one dramatic result. A certain line appeared in the sun's spectrum, such as had never been produced by any substance found on our planet. Later that substance was discovered on earth. It was helium, used to inflate balloons. In this way, scientific method discovered what it could not directly observe, just as Leverrier, the French astronomer, "discovered" the planet *Neptune* by mathematical calculations which proved it must be there.

Newton's prism was too crude for Bunsen's kind of spectrum analysis, so he constructed the spectroscope, about a hundred years ago, incorporating small telescopes and magnifying lenses. That was only one of the countless advances in the science of optics which have enriched human life with such ordinary seeing aids, as eyeglasses and other helps.

Leeuwenhoek

Anton van Leeuwenhoek, born in Delft, Holland, in 1632, was almost certainly the first man who ever saw bacteria, or "germs"—those invisible little disease breeders that have slain millions of human beings. This wonderful Dutchman thus became one of humanity's great pioneer benefactors, because microbes, once seen, could be studied and dealt with by later geniuses like Pasteur and a host of others.

Leeuwenhoek was an amateur scien-

tist. The death of his father, said to have been a wealthy brewer, compelled him to leave school and keep a store. But his heart was not in storekeeping, it was in grinding lenses—a hobby. He spent his spare hours shaping the stubborn glass by hand, making as perfect lenses as he could. Then he would mount them in tubes and stare at the wonders which they revealed.

Though he did not invent the microscope, he knew how to make and use it. He was the first person to think of looking at a drop of water through a microscope.

What he saw took his breath away. The tiny drop of water swarmed with a host of living, moving things—little animals or "beasties" he called them, without suspecting their power. After that he looked for them everywhere and became a microbe hunter. We learned that our world is teeming with microscopic life.

Not all bacteria are harmful, of course. The human body could not live without the beneficial ones which inhabit some parts of it. Leeuwenhoek's pioneering opened the way to this knowledge, too.

His achievements went far beyond the discovery of bacteria. He demonstrated the power of the microscope to uncover objects invisible to the eye and thus became a founder of microscopy, one of the most fruitful techniques in the whole range of science. Indirectly, the knowledge he accumulated contributed to the scientific development of everyday eyeglasses and numerous other power glasses which enable millions of people to see better the world they live in.

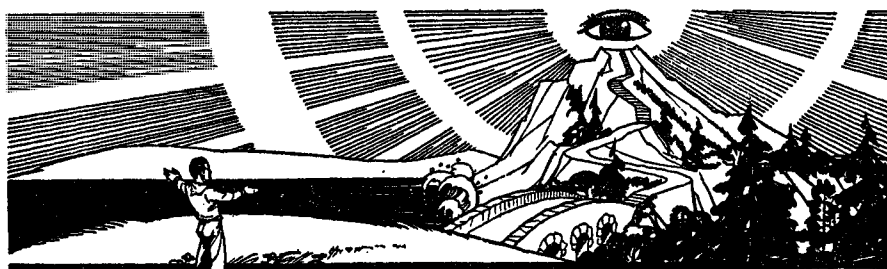
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number, Degree, and the last monograph received. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report. Mark these dates on your calendar:

Thursday, May 19, 1955
8:00 p.m., Pacific Daylight Saving Time

Thursday, August 25, 1955
8:00 p.m., Pacific Daylight Saving Time

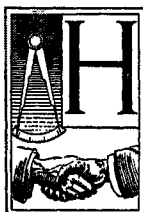


God a Companion in Daily Affairs

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

(From *The Mystic Triangle*, September 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the 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.



HAVE you ever thought how many men and women secretly and quietly worship God and take Him into consideration in their daily affairs?

Many are accustomed to think of God as an essential part of some religion, a fundamental in some creed or dogma. But for every person who seeks God in a definite religion or in some church service, there are hundreds who seek God when alone, unassociated with any creed or any form of churchianity.

An understanding of God, a keener appreciation of God's place in our lives and our place in the consciousness of God, is increasing daily. We may look with alarm at the changes in orthodoxy and the variations in church creeds. We may feel uneasy about the increase of denominations and the changes from one to another. We may even criticize the broadness of viewpoint that science is injecting into the interpretation of sacred literature. But one who intimately contacts the private life and personal ideals of the average man and woman finds that there is an increasing respect for the sacred things of life and a more profound and comprehensible love of God.

Men and women in every walk of

life *have taken God down from the high and impossible throne* in the skies and put Him into their hearts. *They have rejected the childhood ideas of a physical or ethereal being, existing in some distant space surrounded by a Kingdom of Angels, and put a wonderful, indescribable being in their own souls. They have gotten so close to God, so acquainted with God, that He is no longer the unknowable, merciless, severe, distant, austere sovereign, but a real friendly, cheerful, knowable, likable companion.*

This implies no lack of *real reverence*. It means no lessening of respect or true worship. It means the development of God to that place in our lives as God would have it, as the Master Jesus taught his disciples.

The time was when big men of business and men of big business felt that it would be indicative of weakness or of childlike emotion to speak of God as being a part of their daily affairs or as being a daily consideration. Not so many years ago things Divine were left for Sunday discussion and discourse, and God as a subject of thought and reverence was left for *time and occasion*. But it is not so today; and the trend of human thinking indicates that men and women are getting closer to God and more truly acquainted with God and



God's laws than ever in the past. I say this despite the cries of those who say that the church as an institution needs greater support, and in the face of increasing religious restlessness.

A few weeks ago I was invited, with my wife, to spend an evening in what we thought would be purely social pastime. During the evening other friends dropped in. The conversation was on all popular subjects for an hour or more until the large library was well filled with friends and some who were unknown to each other. Only three in the room knew of my connection with any metaphysical or mystical organization, and the topics of conversation very slowly approached the line of higher thought.

Among those present were lawyers, insurance men, students, physicians, scientists, businessmen, their wives, sons, and daughters. Suddenly someone spoke of the Evolution trial being conducted in Tennessee, and that led to a discussion of the creation of man.

Naturally, we discussed our various viewpoints of the laws of Nature and of God's powers. Then, without warning and without expecting such a turn of events, one of the young lawyers suggested that each one of us present take turns in stating our personal opinion of God and what God meant to us.

It was after ten o'clock. A quietness filled the room at once, and as if we were at a trial or a hearing before some sacred council each one of the many present, frankly, reverently, carefully, and beautifully told what God meant to him.

I do not know when I have ever attended so illuminating a session. There were Jews and Gentiles present, and those of various religious denominations. The hours passed. God became more and more revealed. God was in our midst: He was speaking to us through the souls, hearts, minds, and brains of young and old, through every creed, every manifestation.

Some told, frankly, of how they made God a partner in their daily affairs. Others told of how God was a partner in business affairs. One man freely admitted that, though he was not a devout attendant at any church, he knew that when he asked God to help him and made a promise to God to

assist and co-operate, that his prayer was always answered; and that when he forgot his agreement later, or modified it, God reminded him in various ways. God was his partner in many ways, a guide and adviser. Others told how God was inwardly discernible to them; how He made His presence known. Others spoke of God as being the most dependable rock in their lives upon which to build and depend for daily support.

Midnight came as the hours passed. Gathered together in another large room for a midnight banquet, intended to be a surprise and an occasion for gaiety and mirth, the subject continued, the lights were lowered and stories were told of the experiences in life each had passed and which had made God closer and dearer to them.

Think of such an evening in these days when it is believed by some that you cannot drive men and women to give passing thought to anything sacred!

God has brought it about that man shall evolve to a better understanding of Him. We may conceive of God as a Divine Essence, a Divine Mind, a Universal Spirit, a Great Architect, the Cosmic Consciousness, or in any term we please, but more and more God is becoming real to us.

Man can have no more dependable friend and companion in his hours of joy or sorrow than God. To each of us God is, or soon shall be, an essential of daily thought and living. We may ignore the fact, we may be unconscious or unmindful of it, but *the fact is eternal*.

It is only by purposefully making God our companion that we bring ourselves outwardly in attunement with all the constructive, creative forces of the world as we are inwardly attuned.

To talk with God, intimately, confidentially, frankly, in the privacy of our homes or offices, in the open country, in the middle of day as well as the close of day, is a privilege and an ever-sustaining blessing. To take God into consideration in all our plans, all our desires, all our ambitions, is to give thought to the most potent factor in our whole existence, a factor that cannot be denied and overlooked without serious effects before the close of life. To smile

with God, weep with God, play and work, rest and meditate with God, is to have the most sympathetic and appreciative companion in the world.

The man or woman who makes God a companion in this way is sure to live right, succeed and avoid the pitfalls and sins of life. With God as our close companion, we cannot do that which would be displeasing, for would we hurt the heart and soul of a companion who is dear to us? We will not stoop to the unfair, the unjust, the unkind, for we could not look into the face of our Companion and smile with Him thereafter. We will not fail, we cannot meet defeat, if God is our companion, whose word we accept, whose advice we follow, whose co-operation we merit, for God speaks with absolute knowledge, acts with supreme wisdom, directs with complete control and bestows blessings and powers on those who *share their trust with Him*.

"Thou shalt have no other Gods before me!" refers not only to idols or

creeds or dogmas; it refers equally as well to earthly egos. Man has been prone to believe that his mind, his reasoning, his clever deduction and his learning are things to pit against the odds in life. He yields judgment to no man except under pressure or unconquerable conditions. He shares his trust with no being, not even God, in the fullest expression, and for this one reason alone he does not make God the real companion that He may be. This is true today in a lesser degree than it used to be; it is becoming less each day. My plea is to those who have not given it the thought they should give.

Make God your companion today. In meditation reveal God to yourself, reveal yourself to Him as a companion. Place your trust in Him, make Him a partner in your affairs and yield to Him an equal place, at least, in all your doings, all your pleasures, all your sorrows, all your hopes, and aspirations. It will change your course of life, it will bring inspiration, guidance, friendship, success, and Peace Profound.



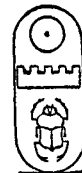
EXTRASENSORY WORLD

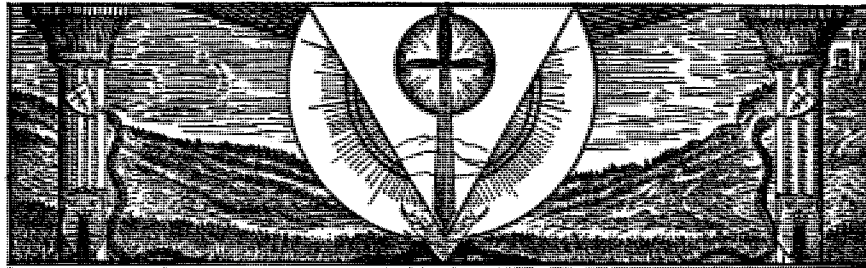
Have you had strange mental experiences about which you hesitate to speak because you realize that others, perhaps, will not understand them? Do you wonder if there is another world beyond and whether it can and does influence our lives here? Are you mystified by the so-called "intuitive" urges and the voice of self? In fact, do you wonder whether there really is, after all, a SUPERNATURAL?

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Rosicrucianism and Psychology

By J. A. SUNDE, M. A., F. R. C.



THERE have always been men who were wiser than their fellows. They did more thinking and were the recipients of intuitive and inspirational knowledge. These men came to be looked upon as teachers, advisers, sages, and Holy men; and other men sought knowledge from these few. In time, systems of education evolved, and, because early man deified the Wise Man in his midst, the foundations of religions were established.

In his continued seeking for ways to advance himself, the human being began to systematize his knowledge. Thus began philosophy and science. Times and places were set for the dissemination of knowledge from teacher to seeker.

Eventually, and this was still several thousand years ago, the most advanced teachers and thinkers began to pool their knowledge and to make plans for its preservation. Thus began the Mystery Schools, which became the centers of the most advanced learning of the times. Pupils were carefully selected from among the many seekers after knowledge and were prepared to carry on the traditions of the schools.

These early Mystery Schools were the forerunners of the present Rosicrucian Order, AMORC. Its goal has been to preserve the accumulating wisdom resulting through the work of the most mystically advanced and Cosmically illuminated scholars of each age. Every discovery and advancement in knowl-

edge from the time of the earliest Wise Men has been tested and tried, and only those principles and facts which were proved or substantiated as truths were incorporated into the teachings. The search for knowledge has been widespread, and the fundamental truths and principles of each religion and of the philosophies of each race have been included. Thus all known laws of nature, of life and being, from the time when man first reflected upon the mysteries which surrounded him, are available to those who would study. This knowledge does not pursue any one subject or science to its logical conclusion; rather, it gives the basic laws for general comprehension. The separate departments are presented in a comprehensive, universal system including the knowledge of all sciences, which must essentially harmonize in a single, coherent unit.

Psychology is one of the many branches of universal knowledge. It deals primarily with the functioning of the mind, and can be traced to the early Greek philosophers, who called it the "science of the soul."

Psychology remained within the realm of philosophy until the latter half of the nineteenth century, when a small group of psychologists, interested in scientific methods, decided to drop all speculative theories concerning mind and make it a true science. This implied that nothing could be accepted as a fact in psychology which could not be mechanically demonstrated and experimentally verified. Thus the new psychology became very limited in scope

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and completely materialistic and mechanistic in outlook.

Experimental Viewpoints

The narrowly orthodox psychologist today has access to a vast body of scientific literature based on innumerable experiments performed as nearly as possible in conformity to objective scientific methodology. A study of this literature reveals very few fundamental principles and leads to no comprehensive, unifying theories of mind and human behavior. Innumerable manifestations of behavior particulars have been noted, but the systems which have been evolved to make them understandable in relation to other particulars have been limited by the necessity of explaining everything about man on a purely materialistic basis.

Orthodox science considers man to be a "mass of protoplasm." This protoplasm has needs. Drives have evolved to motivate the organism to fulfill these needs. The physical senses convey impressions to the brain which are registered. These impressions can be combined into new thoughts and images, and new ways devised to reach goals and satisfy needs; this is thinking and learning. All the attributes of man, such as emotions, consciousness, instinct, and will, are considered to be chemically engendered. The body is a complicated chemical compound which has reached a state of equilibrium. Any interference with this chemical balance sets into motion automatic chemical reactions which will restore the previous equilibrium. This theory, to the orthodox scientist, makes it unnecessary to postulate a form of immanent, intangible Intelligence to account for the innumerable involuntary and seemingly unconscious bodily processes which are continually going on, and which man cannot direct by his own conscious volition. The postulation that "man is a mass of needy protoplasm" is still the keynote to modern psychology.

However, the experimental study of psychology is slowly but surely leading to the necessity of considering many of the "speculative" considerations of philosophy and mysticism. The really great thinkers among scientific psychologists are admitting that they must have new ideas for their approaches to further psychological experimentation, and that

often these come from the tenets of philosophical psychology, or from sudden flashes of insight and inspiration. Similarly, great scientists who have spent months or years trying to explain an observed fact, or a group of facts, have suddenly found the complete solution to the problem. And the truly great men who have such insights do not claim them as a demonstration of the power of their individual brain, but as a demonstration of an Intelligence greater than their own, inspiring them with needed wisdom. Without such subjective inception of knowledge, science would not be as advanced as it is. By relying entirely on objectively perceived facts and induced principles, science would soon run out of new ideas. Therefore, it must rely on philosophy for ideas, and on itself for methodology. Science and philosophy must go hand in hand.

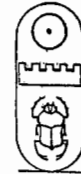
Although I feel that psychology is now definitely moving from extreme materialism to a balance between pure science and philosophy, this trend is vigorously opposed by orthodox scientific psychologists who deplore the work of those who go beyond defined borders to "speculate on the unknown."

Clinical Observations

Scientific, philosophical, and metaphysical principles can be utilized in conjunction with orthodox psychological theory and practice. This analysis presents the viewpoint of a clinical psychologist, who is also a Rosicrucian student, working with adult males in a penal-reform institution.

Clinical Psychology is that branch which applies scientific principles to an intensive study of the assets and liabilities of an individual, the purpose being that of aiding the individual's readjustment, or of furthering his wholesome development. Tests and measures are used as helpful tools in gathering data, but much of the benefit comes from the practical experience of the clinical psychologist.

The last part of this statement is a clear recognition by psychology that the diagnosis of personality, and the changing of unhealthy mental attitudes and negative processes of thinking through psychotherapy, is still an *art*, and not yet a science. Each person must be studied as an individual, and



treatment makes progress according to the therapist's objective and subjective impressions of the patient's thoughts, feelings, and attitudes.

The Rosicrucian and the orthodox psychologist use largely the same vocabulary in their description of man. However, they do not always apply the same meaning to common terms. They also differ in their fundamental concept of man. The psychologist considers man to be a material, chemical being, whereas the Rosicrucian looks upon man as a dual being—body and Soul.

The Rosicrucian outlook is as keen, analytical, and scientific as is the orthodox one. However, because of the depth of perception and the breadth of consciousness which denote the mystic, the Rosicrucian sees beyond the mere physical component of man. He has awareness of the immaterial, divine aspects and forces in the universe as well as of the mortal, material aspects. Through his instructions and meditations, his experiences and intuitions, he comes to know the true relationship and functions of these various forces in man.

When we have firmly established the thought that we are a part of the Cosmic Consciousness and not individualized entities, we gradually act and think accordingly. We have a realization that within each of us is the same divine essence, the same soul and God, but not the same objective thinking. This, ideally, is the attitude the psychologist should have toward his subject, no matter what the social standing, education, moral values, physical appearance, material wealth, or kind of personality or emotional maladjustment.

While the psychologist does use scientific and objective tests and measurements to assess personality development and to seek those personality liabilities which must be overcome, and the assets which can be developed, the Rosicrucian realizes that such measures apply chiefly to the outer self, and do not always reveal the real self. The Rosicrucian seeks to discover WHY a person behaves as he does, and he seeks the reasons not only in the person's physical, emotional, and intellectual development, and in his social and environmental influences but also in his spiritual or soul development. He distinguishes

clearly between personality and character. He looks upon personality as an attribute of the soul and not of the body, although it functions through the body. Personality is an immaterial entity which *unconsciously* influences man in his thinking and doing.

However, man does not always reveal his true identity in his outward appearance, gestures, and speech. He is more likely to follow a conscious code of thought and practice, emotion and act. This code is of the outer self and represents whatever one's character may be. The orthodox psychologist does recognize unconscious influences on behavior, but he does not clearly distinguish between the inner and the outer self, personality and character.

Careful study of a person during the process of clinical interviews, reveals the character (or different characters for different occasions), and also gives an insight into the man's true self, or personality. This is especially important in dealing with criminals, who inevitably present the best possible character during an interview. Since the prescription for treatment in psychotherapy, just as in any form of therapy, depends on the diagnosis, it is important that the real cause of deviant behavior is discovered.

In dealing with social maladjustment and behavior deviation, responsibility should be located. Modern penology and sociology tend to place the blame for crime and delinquency, and for mental illness, on parents and on society. This fails to take into consideration two important factors: the law of Karma or Compensation, and the creative and directive power of man's Mind. Any experience which entails suffering, whether of a physical or a psychological nature, is an indication of inharmony or lack of attunement. If a person violates a natural or spiritual law, he must suffer the consequences, and he will suffer until he has learned a lesson which will place him in attunement with that law. If he is capable of realizing this law, he is then held personally responsible for running counter to it. His parents and society may also be held accountable for not making him aware of the law, but the man himself must learn a lesson and thus grow in experience.

Psychotherapy can be effective only if the patient desires help. The prison inmate who does not consider himself responsible for his crime does not desire self-understanding. The man who does accept responsibility for his actions asks for help in his adjusting to society and to life. He can be helped, within the limits of his present personality development, to understand the needs and impulses which motivate his actions, and to learn to direct these so that he is no longer a slave to them. The negative and destructive quality of some of his attitudes and beliefs are pointed out to him. Also, the positive aspects or assets of his personality and his undeveloped potentials are revealed to him along with helpful suggestions for developing these unknown talents.

The man who has been in and out of jails numerous times over a period of several years has failed to adjust to his society—and usually also to his job, his marriage, and in other areas of his life. The criminal must be shown the purpose in our having life and consciousness. There is a reason for our being a soul and having a body through which the soul manifests. One's duty is to fulfill this purpose to the best of his individual ability and understanding.

Ideals as Examples

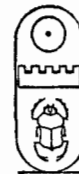
The psychologist, to be effective in psychotherapy with the criminal, (or any type of patient whose problem is predominantly in the emotional or psychic area of personality) must first "put his own house in order." He must have a deep insight into his own ego or personality, an understanding of the world in which he lives, a realization of his obligations to his fellow men and to society, an awareness of his dependence on nature, and an intelligent, healthful interpretation of his moral impulses. Only by reference to his own experiences can the psychologist, or anyone who seeks to be of service to humanity, understand the problems of another and help him with them. The clinical psychologist should be a person who has attained a high level of consciousness so that he will be wise in his counseling, tolerant in his attitude, and deep in his sympathy and under-

standing. He must be able to put himself in his patient's position and think and feel as he does, for the time being. This applies no matter how primitive the personality or level of consciousness of the patient.

The criminal is generally considered to be an evil character, and there are evil characters among them without a doubt. However, this type indicates a lack of understanding or spiritual development. An ignorant mind naturally sinks into evil. The primitive personality is a very distorted reflection of the soul within, and is closer to the nature of the material body than of the divine aspect of mind. It is natural for such a one to adopt an ideal to emulate which is of the negative or worldly side of man, and to fall into the habit of unconsciously thinking and acting according to this ideal. Thus this type of person has an unconscious tendency toward avarice, self-aggrandizement, sensuality, desire for power, and intolerance. He should have pity, attunement and direction, rather than censure and punishment.

We can, and should, help such people when they will allow us—that is, when they desire to change and are ready to accept help and advice. In helping these primitive personalities, another important principle must be applied: they must be assisted to *direct* their natural tendencies and primitive impulses, rather than just control them. Suppressing the bad does not eliminate it; developing the good is the positive way to attack evil—let the good crowd out the evil.

Most crimes are the result of releasing emotions for the satisfaction of appetites and desires in socially unacceptable ways. The appetites and emotions are natural to man, but his interpretation of them can become unnatural. Man can learn and devise a variety of methods for obtaining satisfaction of his needs which may be unnatural. He can also devise derivative needs which are perversions of the natural function. The method of correction, then, is not the control or prevention of natural expression, but the direction of these into natural or socially acceptable channels.



During the process of psychotherapy the man is helped to understand his needs and drives and their impelling urges. His unconscious motivations are brought closer to consciousness so that he can voluntarily direct them, and he is advised as to the manner in which he should direct them. If the criminal has faith in his counselor, and a strong desire to reform his own way of life, he will put into practice the advice and suggestions he has been given. In time, if he keeps on directing his impulses into acceptable channels, this will become a habit.

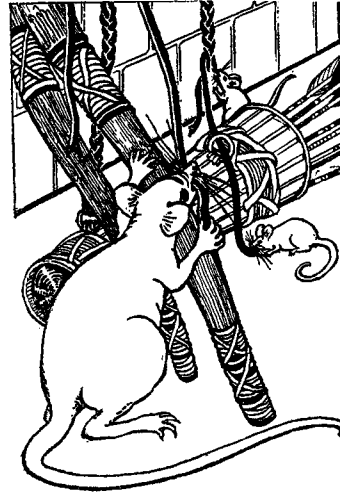
The psychologist hopes that through the condition of "rapport," or attunement, which develops between himself and his patient during psychotherapy, the patient will be inspired to follow his counsel and example. It is hoped that the criminal with the low character ideal will find a higher ideal in his therapist. If the positive identification of the inmate with the psychologist is strong, it will persist even after the inmate is discharged from prison; and he will continue to strive to attain the character ideal he has adopted. In time the thoughts and acts tending toward this ideal, if continued, become habitual, and the personality and level of consciousness will also be evolved and raised. This, however, takes many years of patient effort.

There is no short cut or easy way toward personality development or spiritual evolution. A radical change can occur in the outer self or character in a matter of minutes, but the inner personality evolves slowly and shows little change even over a period of years. The change of heart in the occasional prison inmate is an encouraging sign, but it is only the first step in reform. The old habits must still be replaced by new and more constructive ones. A quick and lasting change can occur only in a person who in the past had attained a relatively high personality development and level of consciousness. In such cases the character or ideal of self is of a much lower nature than the actual personality development. Such persons can be quickly helped to regain their former high level of functioning. This type, however, is rarely encountered in a prison setting.

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Fact... or Fancy



THE MOUSE

By EDLA WAHLIN, M. A., F. R. C.

Librarian, Rosicrucian Research Library

The mouse has been associated with the ancient Mysteries as a symbol of the "external soul." A legend states that during sleep, or at transition, the soul emerges from the body in the form of a mouse.

The Egyptians dedicated the mouse to Horus, the God of Light; it then became a custom at Thebes to place mummified mice in the tombs. Pliny relates that these mice had hair like the hedgehog and walked on two feet. In Greece and Rome mice were kept in the temples sacred to the gods. Apollo, the sun-god, was therefore called *Mouse God*. He was depicted as holding a mouse or with one at his feet.

Helpful deeds performed by mice have become legendary. Herodotus retells a tale he heard in Egypt, that mice had once saved that country from invasion by gnawing the bowstrings of Sennacherib's soldiers. In Etruria, amulets shaped like mice were worn for good luck.

Fairy lore relates that, to protect her finery while at home, Cinderella wore a cloak of mice skins, known as her "cloak of humility." On the fateful night when leaving the King's ball after the midnight hour had struck, she found that her coach had become a pumpkin and her beautiful steeds had changed to mice.

All races have superstitions associated with mice. The most curious one comes from Siberia. It states that mice understand human speech.

The Song of Songs

By JOHAN FRANCO, F. R. C.



AH! Now is my Saviour gone. Whither is thy beloved gone, O thou fairest among women?

Thus start the contralto solo and the chorus, the second part of J. S. Bach's *St. Matthew's Passion*, and few professional musicians even suspect that this is a direct quotation from *The Song of Songs*, which is Solomon's. The realization of this unsuspected and startling fact precipitated the Dutch composer-scholar, Bertus Van Lier, into a two-years' search for the true meaning of the *Song of Songs*, leading not only to a completely new analysis and explanation of the text but also to the composition of an Oratorio, which I unhesitatingly consider among the most valuable and inspired pieces of musical creation in our times. Once to my extreme gratification, my travels led me to attend a lecture on the text, by the untiring composer Van Lier himself, and an integral performance of the Oratorio under his personal able direction, in the "New South Church" at Rotterdam, The Netherlands.

Van Lier in his search and reflection brought forth certain conclusions while distilling the true meaning of the poetic lines which did not seem to hang together consistently. No Book of the Old Testament has been interpreted so frequently or so differently as this very *Song of Songs*. Bertus Van Lier presented the Songs in two intermingled groups of three:

- (1) The King hypothesis which makes it a dialogue between King Solomon and his beloved bride, the Shulamite.
- (2) The Shepherd hypothesis which sees three dramatis personae in it, the Shulamite-shepherdess, the Shepherd, and the King who forces her to marry him.
- (3) The Fragments hypothesis which rejects the dramatic unity altogether and claims it is a collection of love and wedding songs, unrelated and of varying antiquity.

The other three interpretations which intermingle with the above are the

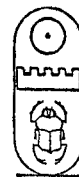
allegorical, the symbolical, and the realistic exegesis.

Most ancient seems to be the allegorical Jewish one of the King hypothesis, the *Song of Songs* being a love song between Jahwe and the people of Israel. This thought, accepted by the early Christians, becomes the love between Christ and the Church, Christ and the Soul, the Divine Logos and the Soul. In this sense we must interpret the use of the fragment of the *Song of Songs* in the opening bars of the second part of Bach's *St. Matthew's Passion*. The Shepherd hypothesis did not appear until 1662 when the *Song of Songs* was made into a regular pastorale where the Shepherd moves in and out of Solomon's palace enclosures as if that were the most natural thing in the world.

In other words, a realistic conception of the Shepherd hypothesis took hold although there was sometimes evidence of leaning toward symbolism also. The general idea then was that true love cannot be conquered by force or luxury. Even Goethe, and especially Herder, were proclaimers of a realistic view of the *Song of Songs*. However, they upheld the Fragments hypothesis which denies all dramatic unity to Solomon's *Song*.

Although Bertus Van Lier personally seems to adhere mainly to the Shepherd hypothesis, he has given it a mystical-religious significance by symbolic means which had not previously been attempted. His version achieves a true "mystical union," the union between God and the human Soul, which seems to be the most acceptable one yet contrived.

The Shepherd stands for the "divine forces" and appears as a vision only perceived and understood by the Shulamite, who represents the Soul of Man, as was already suggested by the ancient scholar Origenes. This "entrée magique" is the essence of Van Lier's conception. The King, who captures the Shulamite-shepherdess and marries her, is powerless against it. The Shulamite



keeps on dreaming of her Divine lover and so the meaning of the *Song of Songs* becomes the longing of the earth-bound Soul, for the Land of her origin, the Land of the Shepherd, the Heavenly Forces.

In this form Solomon's *Song* sings the ability of the Soul to hear the Heavenly Voice, to actually see the Heavenly Beloved, to unite with Him and to be liberated in spite of earthly captivity, by her unrelenting faith and ecstatic dedication.

The King always sings the material; the Shepherd and the Shulamite sing the mystical side of things. The name *Solomon* means literally "to make peace by payment (salaam)" and thus it means Prince of Peace. The word *Shulamite*, which is mentioned in the text only twice and then closely together, means one who makes a worldly pact, is for sale, is in peace, and is not really a name at all—as the bride of Solomon is called "the" Shulamite. The word is closely related to the word *Solomon* itself, and in the way it is used seems almost derogatory.

The thorough study of his subject and all available literature and sources convinced Bertus Van Lier that the Bible text which customarily is printed in eight chapters falls into fourteen divisions or Songs which again divide into two equal parts of seven mathematically-matching Songs. I may point out here that the original Hebrew text

is entirely undivided and does not give a hint as to its construction. The Bible division in eight chapters is arbitrary and totally unwarranted.

All this clearly established, the composer began work on the composition by undertaking the novel task of setting simultaneously the English text and the Dutch equivalent to music, using two rhythmically different texts for which he wrote the vocal parts on separate systems in the score, still fitting the over-all harmonic and instrumental structure.

There are three vocal soloists, the Shulamite, soprano; the Shepherd, tenor; the King, bass; a chamber chorus and a chamber orchestra of fourteen solo instruments.

Although Bertus Van Lier is primarily a composer, it is curious to note that he did not originally plan to compose the *Song of Songs* when his profound study of Bach's *St. Matthew's Passion* led him into the exegesis of the *Song of Songs*. Not until during the latter part of his textual examinations do musical ideas begin to appear. The actual process of the composition of the Oratorio may be measured in months, whereas the preliminary literary research absorbed several years of unabated effort.

The first performance took place on July 12, 1948, in the hallowed "Old Church" in Amsterdam. Queen Juliana and her Consort were present at this occasion. It was soon repeated in the better suited acoustically "Concertgebouw," and in various other places, in both the Dutch and English versions.

Concerning the music itself there is much which draws attention. The melodic flow comes naturally throughout the whole score. The earlier music of Van Lier was very complicated contrapuntally and therefore highly controversial, which seems a long way off when one hears this simple score. It still does not resort to the pure but bare neoclassicism of Erik Satie's *Socrate*, or to the orchestral opulence of Honegger's *King David*.

Here is a truly mystical oratorio wrought with contemporary but almost ascetic means and overflowing with eternal musical verities, tense with lyr-

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ical and dramatic impact without the use of the more obvious and theatrical expression. Even the dance of the Shulamite is not dance music in the worldly sense. It is an ecstatic piece of music which does not require visual means of re-enforcement to sweep the listener off his feet.

Van Lier was born in Utrecht, The Netherlands, September 10, 1906, and had a classical education before he studied composition privately with the late Willem Pijer, under whose tutelage young composers retained their indi-

vidual characteristics and style.

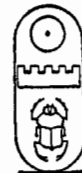
Among Bertus Van Lier's major compositions are three Symphonies, a cello concerto, a bassoon concerto, a dramatic musical setting of the Sophocles drama *Ajax* in a curious metric Dutch translation of his own invention, allowing the music to be fitting to both the Greek and Dutch texts. As far as I know none of his compositions have as yet been introduced on this side of the Atlantic, and thus far unfortunately none are commercially recorded.

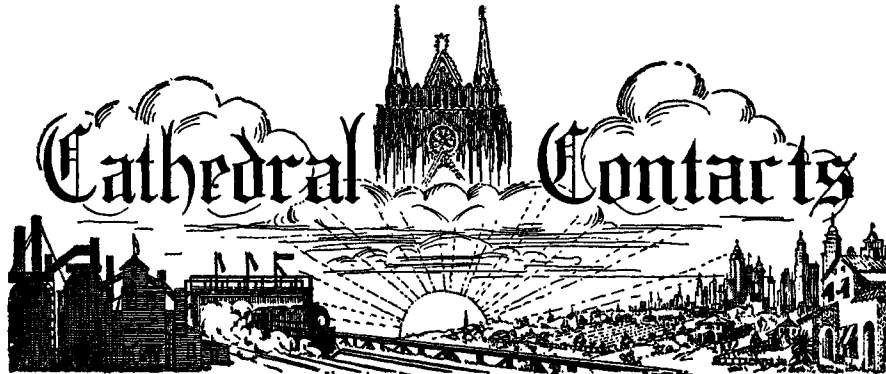


ROSICRUCIAN RALLIES IN MARCH AND APRIL

All Rosicrucian members who live in localities where it is convenient are invited to attend one of the following spring Rosicrucian rallies. In each city where Rosicrucian rallies will be held, a program has been arranged that will include demonstrations, initiations, convocations, and special lectures that will be of interest to every member. All active members are urged and eligible to attend these rallies.

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|------------------------------|---|
| TUCSON,
ARIZONA: | The annual Arizona Rally will be held in Tucson on Saturday, March 5, at "The Lighthouse in the Desert," 3706 East 5th Street. The Grand Secretary, Frater Harvey Miles, will be the featured speaker at this rally. For further information write to Thomas J. Croaff, Jr., 208 W. Jefferson Street, Phoenix, Arizona. |
| DALLAS,
TEXAS: | The Texas Rally will be held in Dallas on Sunday, March 13, at 1921½ Greenville Avenue. The Grand Secretary, Frater Harvey Miles, will be a speaker at the Texas Rally. For further information write to Miss Daphne A. Jannopoulos, 4127 Hyer Street, Dallas, Texas. |
| CHICAGO,
ILLINOIS: | The Fourteenth Annual Midwestern Rally will be held in Chicago for three days, April 1 to 3. This rally will be sponsored by the Nefertiti Lodge, 2539 N. Kedzie Avenue, Chicago. The Grand Master, Frater Rodman R. Clayson, will be a featured speaker. For further information write to Rally Secretary at the above address. |
| PITTSBURGH,
PENNSYLVANIA: | The annual rally sponsored by the First Pennsylvania Lodge will be held in Pittsburgh on April 9 and 10, at 615 W. Diamond Street, North Side, Pittsburgh 12. The Grand Master, Frater Rodman R. Clayson, will be the principal speaker. Further information can be obtained from the Rally Chairman, Miss Lydia F. Wilkes, 7520 Penn Avenue, Pittsburgh 8, Pennsylvania. |
| BALTIMORE,
MARYLAND: | A Spring Conference will be held by the John O'Donnell Lodge at 301 W. Redwood Street, Baltimore 1, Maryland, on April 16 and 17. The Grand Master, Frater Rodman R. Clayson, will be the speaker. For further information write to the Lodge Secretary at the above address. |





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 Scribe 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.*)

THE MARK OF PERFECTION

By CECIL A. POOLE, Supreme Secretary



THE seeking of perfection is an attempt of life to adjust itself to environment. Every living thing directs its effort toward perfection. Even a tree forms its symmetrical design in accordance with the nature of the species of which it is a part. The study of animals reveals that many of them too direct their efforts toward perfection. Many birds build their nests with certain degrees of accuracy in construction. The history of animals gives incidents of their attempts to adequately adjust themselves to situations that confront them.

Perfection is a difficult, if not an im-

possible, end to attain. It is something that is seldom achieved by the living organism, but with the attainment of a degree of perfection, one usually gains a point of view or an insight that causes the ultimate perfection to be further removed than it seemed to be when one began his attempt to attain it.

There is a certain pleasure in the study of exact sciences that appeals to the mind of many people because of the possibility to arrive at absolute perfection. In mathematics, for example, at least in its more simple forms, a problem has only one answer. The problem will come out expressed in numerals or letters in such manner that is complete and adequate. This perfection cannot be found throughout all the functions

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of life because life as a whole does not function on the basis of mathematical accuracy. It is somewhat simple to determine the exact answer to a mathematical problem. There can be but one, and its correctness or perfection can be proved in one way or another.

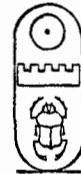
To prove perfection in various matters is difficult because different standards exist, depending upon the individual's outlook. Some people are satisfied with conditions that to others would fall far short of perfection. You have seen individuals who are neat in their appearance and neat in the care of all material things which they have, even to the arrangement of their desks, of their rooms, or of their private belongings. These individuals are attempting to live in an orderly way. They are unconsciously patterning behavior after the apparent orderliness of the manifestation of Cosmic and universal laws.

We know that things happen without apparent explanation, insofar as the human ability to explain a phenomenon is concerned, but fundamentally the pattern of nature is orderly. The movement of the earth, and the resulting seasons, days, and nights that are our observation of that movement follow a sequence of pattern that is systematic and more or less exact. Who is to say, however, whether or not this pattern is perfect? There must be perfection that exists beyond the scope of the manifestations of physical laws within a physical world.

When it comes to a necessity of gauging human perfection, we are even more perplexed at the standards we should use. There have been few people, other than those who are grossly conceited, who would claim to be perfect. In fact, it is doubtful that a human being has ever lived who at some time or other did not make an error and thereby failed to attain perfection. But is this standard of perfection an ideal one? Should perfection be looked upon as a form of behavior that exceeds our own ability to define? By that I mean, how can we set up a standard of perfection we ourselves do not understand? How can we decide whether an individual, in his general behavior, in his character and attitude, is perfect if we do not know or do not have a norm to serve as a basis of human perfection?

It might be, therefore, to our advantage to lower our concept of perfection to a level so that we might understand it in terms of the world and the situation in which we live. In the first place, we will concede, as we already have, that absolute perfection is unattainable, insofar as we uphold it as an ideal. What we can attain is the proper direction toward that perfection. The mark of perfection upon the part of man is, therefore, his ability or his sincere attempt to direct himself toward attaining those ends that will utilize the capacity inherent within him. There are individuals who waste their time and their whole life. They do not direct themselves constructively toward the utilization of the forces that exist about them, or even to the utilization of the potentialities that exist in their mind and body. These individuals go even further in falling short of using those qualities that are not evident in an objective sense but which lie buried within the inner consciousness of the inner self, or, we might say, the qualities which are attributes of the soul. That these forces exist, that individuals as intelligent human beings have certain capacities within their being, no one can deny. To take fair appraisal of our abilities, of those traits with which we are endowed, and to use them to the best of our ability, if not the mark of perfection, is the mark toward perfection of the human being.

The willingness to familiarize ourselves with all we can in the field of knowledge, and to use our own abilities, is the correct attitude of the human being. Man may not gain what he believes is perfection, but he will see beyond him a field of perfection that did not even exist within his previous concept. Consequently, the human race as a group of living entities consists of individuals experiencing a certain school of thought and action that is directing them onward toward an era and toward a time and place where perfection can be understood in terms better than we can today. Perfection lies, therefore, not in the mastery of the physical world, not in the accumulation of many facts that compose the human accumulation of knowledge, but in the ability of the individual to realize that the ideal of perfection



exists in a world beyond the one where we function now.

Such an ideal of perfection is a part of the Infinite and is a part of something that supersedes or transcends the best of which we can conceive at this particular time and place. Toward this attainment, we must always direct ourselves, because the universe, as well as all the laws that operate within it, moves in a systematic form; and, if we will not work with the forces that exist around us, we will be tossed about until we are brought back into that stream—and eventually our only choice will be in that direction. So the faster we utilize our intelligence to become familiar with these forces, the more completely satisfactory will be our ad-

justment to the life of which we are a part. And as we adjust, we gain a new horizon, we look beyond the trends and difficulties of the moment toward a vaster horizon, a vaster scope of experience and knowledge. The new perspective will lead us closer to that state which we seek, that of happiness, and in turn a realization of perfection in knowing that we are a part of an infinite scheme. The extent of the Infinite is like a jigsaw puzzle of which we can now see only a few parts. The Infinite will eventually be revealed to us as being a complete picture that carries a meaning, and that also contains the answer to the questions we have always asked in life.



How to Figure an Eclipse



Most people never try. If they're interested, they can look the matter up in an almanac; if they're not, they can let the whole thing go until the newspapers make it known.

Nevertheless, there are people who have made it their business to gather data on such matters and prepare tables of the times when eclipses occur. An eclipse of the sun is caused by the moon's passing between the sun and the earth, thus blocking off a part of the sun's light. An eclipse of the moon, on the other hand, is caused when the moon enters the earth's shadow as it is cast by the sun.

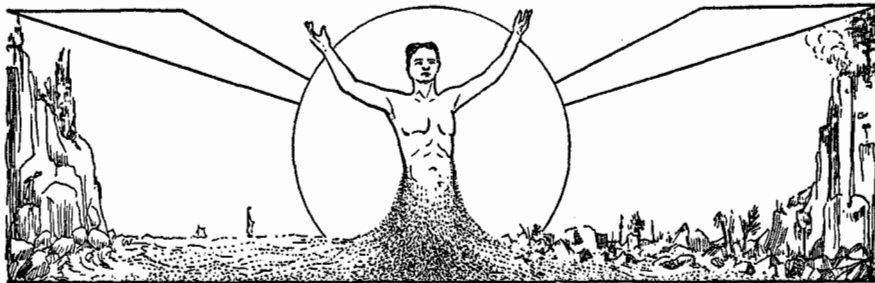
To know only the cause of an eclipse is not enough. To say when it will occur, one must know when and how often the conditions are present that make an eclipse possible. If, for instance, the moon's orbit were in the ecliptic or path of the sun—that is, if the sun, moon, and earth were revolving in the same plane—then twice during each period of twenty-eight days we should have eclipses—one of the sun and one of the moon.

The moon's orbit is inclined at an angle of some $5^{\circ} 9'$ to the ecliptic. This

means that rarely does the center of the moon pass directly through the line of light which the sun casts on the earth. Ordinarily it will pass over or under. There are two points where the moon's orbit cuts through the ecliptic. These are the nodes, and for an eclipse to occur, the moon must be near one of these nodes.

Thus to figure when an eclipse will occur, one must first determine the times of the new and full moon. Then the positions of the moon in its orbit at these times must be charted. If the angular distances from the nodes are within certain limits, eclipses are possible.

It must be accepted as reasonable that if the sun, moon, and earth are in such positions at one time as to make an eclipse possible, another eclipse will be equally possible when the three of them return to the same relative positions. Even in Chaldean times, observation of the movements of heavenly bodies was sufficiently extensive and exact for the Chaldeans to determine that every 18 years and 11 days an eclipse was due to occur. In considering the relative periods of revolution of the sun and moon, they discovered that after 223 lunations relative positions were returned to.



Did Man Exist Before Coal?

By GASTON BURRIDGE



TODAY's man knows a great deal. It appears that some of what he knows, isn't so, and that some of what he knows isn't so, is true. A saying relates, "Truth will out." It doesn't say when. Conclusion frequently seems to be a prejudiced disregard of at least *one* of the facts. Is it easier to say, "yes" than "why"? Truth is like a ruby—only God and the experts know whether it is genuine—and God doesn't say! Let's chip a few rubies and look through the rose-colored glasses.

As a starter, from Charles Fort's *Book of the Damned*, comes this claret-colored splinter.

Near Bredenstone, England, originates an account of the finding of an ancient, supposedly religious, copper seal. This seal was the size of a penny. It was found buried six feet beneath the surface of a *chalk bed*. Face designs were said to represent a monk kneeling before a virgin and child. The legend around the margin was translated to read, "St. Jordanis Monachi Spaldingle."

But chalk beds are indications of uplifted sea bottoms. Such beds generally form at least 600 feet under water. They are remains of tiny shells of *Foraminifera*, a single-celled little sea animal.

The chalk beds of England are supposed to have been uplifted long before mankind is generally accepted as having been present. Of course, chalk is

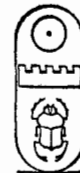
soft. It washes faster than denser limestones. Possibly, a seal *was* dropped in Roman times. If such was the case, it could have become covered by washing. Even so, we must pause for thought.

From W. S. Forest's, *Historical Sketches of Norfolk, Virginia*, comes this ruby chip.

It was September, 1833. Some workmen were digging a water well near Norfolk. They had passed the 30-foot level. Soon, one of the bucket-loads of dirt from the hole brought up something looking much like a copper or bronze coin. This coin was about the size of an English shilling piece. It was oval instead of round. It had a distinct 'man-made' appearance, for the embossed figures were still very clear, even through the evidences of long burial. One of these figures represented a warrior or hunter, or some other man of arms. The other characters carried indications of being Roman in origin.

Antiquarians have missed this object. No explanation of it, or for it, seems extant. We find it easy to say, of course, that one of the workmen dropped this object into the hole, unseen, and was as surprised as the next fellow when it was brought up! But where did he get the coin to drop? Why the evidence of long burial?

Geologically, 30 feet underground is not very deep. Therefore, it is not very old, nor has it been there very long, by those standards. But how did it get where it was in the first place? Did some ancient man have a hole in his



pocket or purse? By some yet unknown phenomenon, did the sea bring the coin to these shores and then bury it? Could it be a remnant of some antediluvian world? If Roman or Greek, by what transportation did it reach this Hemisphere?

At least, we have something more to ponder. Probably, your guess is as good as the next fellow's.

The date was July, 1871. Mr. Jacob W. Moffit, of Chillicothe, Illinois, was having a water-well dug. Its depth was 120 feet. The workman drilling this well brought to the surface another bronze, or copper alloy coin, or figured metal disc. This item bore much evidence of long burial. It also showed indications of having known some sort of 'machine'; that is, it had been *stamped* out—not beaten out!

Some men who examined this disc carefully believed they had found astrological images of Leo and Pisces.

This object caused much debate and argument among paleontologists, geologists, and archaeologists. Some of them felt the object was Hispano-American or French-American in origin. They considered it a fake. Others saw nothing of these beginnings at all. They felt it was somewhere between the Arabic and the Phoenician, without being either. They considered it genuine.

Still others believed the figures upon this disc were neither engraved nor stamped, but were 'etched' with acid. Regardless of how the figures were reproduced on the metal, there seemed definite indications that one of them wore a typical American Indian feather headdress!

When the experts disagree, what may the people choose?

Undeciphered Messages

From the *American Journal of Science* (1-19-136) comes another brain-breaker of rose-colored light.

The date—November, 1892. The place, a marble quarry near Philadelphia, Pennsylvania. At a depth somewhere between 70 and 80 feet, a large block of marble had been quarried in the usual manner. It had been lifted to the surface, and upon being cut one slab was found to contain a geometric indentation. This indentation measured

one and one-half inches in length and about five eighths of an inch in width. In this hollow were two raised-letters, much like the present-day *I* and *U*. Only the *U*'s bottom was square-cornered instead of round-cornered as we make it.

These figures had very definite man-made, or at least, 'intelligence-made' characteristics. 'Chance' having created them is so remote a possibility that we dare not consider it too greatly. The body stone was made—if we accept the premises of Geology—almost eons ago. Yet, here at least is evidence that some form of intelligence of definite mobile quality was present on our earth before the upper body of this material was built.

Was it done by a 'prehistoric' prehistoric man native to our land? Was it carved by a visitor from another world, here on some sort of an 'exploration trip'? Perhaps he desired to leave some token of his esteem—like the initials carved within a heart on a sycamore tree! Does it bring the 'fable' of Plato's Atlantis nearer a legend—nearer a reality? Who can say? Science doesn't.

What can we say about that perfect human footprint found in a Nicaraguan quarry, beneath eleven strata of solid rock? What pristine brother of ours trod those sands of early Central America? Was he alone? What did he look like? Where was he going—or where had he come from? What was he doing there? A hundred questions bubble into mind at this knowledge. Yet, the footprint is of record—and its mystery continues unsolved.

One of the reddest of all the ruby flakes to make us ponder and wonder—put us through all sorts of mental gymnastics—is the one appearing in the *Scientific American*, for September 10, 1910. The by-line is that of Charles F. Holder. Mr. Holder relates an incident of a huge stone, resembling a meteorite, having fallen from the sky into the Valley of the Yaquí River, Old Mexico.

This stone measured eight feet across! It was brown in color, appeared to be of some unknown, but igneous rock. One face was sheared at an angle of about 45 degrees. Upon this face was

a set of deep-cut symbols. Some of these symbols resembled those of early Mayan writing.

One symbol was a circle within a circle. Another, much the same as our 6. There were 'double scrolls,' also arrangements of dots and bars, or dashes. Photographs of this stone, with its markings, are reported to have been submitted to the Field Museum, and to the Smithsonian Institution, for identification—and possible deciphering. Neither institution could—or cared to—make anything out of it.

One can do as he chooses about believing that this stone fell from the sky—or off a mountaintop. All we know is that many of the older natives of this Valley said they saw it fall. In any event, it appears to have remained undeciphered to this day by either of those two large institutions well equipped with scholars familiar with all languages and writings of Old Mexico for many decades.

It seems that the symbols are far too regularly cut to have been made by natural processes. So, again, we are left to mull this matter over and over, to extract from it what we can or what we will.

Buried Civilization

Coal, we have repeatedly been told, is the result of the Carboniferous Epoch. It flowered and sank, and was covered many thousands of years before earliest ancestors of mankind are supposed to have evolved upon this planet. This old globe is reported to have gone through some mighty, and serious, convulsions after coal's beginnings were laid down. Therefore, any attempt now to associate present mankind with times before the coal-making era is generally taboo.

But events seem destined to upset these placid conclusions. For, from Scotland, comes a record of an iron instrument—wedge-shaped—embedded in coal!

This relic was found in the heart of a large lump of coal. The lump itself was taken from a depth of seven feet beneath the surface. The relic was discovered when the lump was accidentally broken open on the surface of the mine. Examination of this mine revealed no

indication that this deposit had been previously worked. Therefore, there was no reason to feel that this instrument or tool had been driven into the coal and forgotten. No, this iron wedge lay completely *surrounded* by the coal. It had been there longer than any known human animal form has been conceded to have occupied that area.

The conformation of this iron wedge carried all the perfection of manufacture which would allow it to be placed in the 'modern' class.

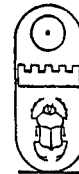
What sort of intelligence forged it? If the race which was so skilled then, has survived until now, how far ahead of us are they at this moment? Are they the pilots of the Flying Saucers? If such a race has died off, why do we find so little other evidence of them? Even if we press Atlantis to our bosom in full acceptance, it will not explain this iron wedge enclosed in the lump of coal. Atlantis is supposed to have sunk from 10,000 to 250,000 years ago, depending upon which authority one accepts. Coal was made millions of years ago. Difficult as it may be, we may have to push back our thinking of manlike creatures upon this earth, and still farther back.

An item like this remains a thorn in our finger, whether we choose to believe that the iron was dropped on the spot by some ancient fellow, or that it had fallen there from the sky. In either case, our perplexity knows no boundary!

The London Times, for June 22, 1844, related an interesting story. Some men were working a rock quarry close to the Tweed, about a quarter of a mile downstream from Rutherford Mills. They came upon a thread of gold embedded in the stone—this, at a depth of eight feet below surface. No other gold, or gold indications have been noted there. Was this a ravelling from an angel's garment?

Here is another item from *The London Times*—the issue of December 24, 1851.

One Hiram De Witt of Springfield, Massachusetts, had been to California. He had brought back with him, an interesting looking piece of auriferous quartz. De Witt delighted in showing this rock to all comers. It was proof



of 'having been there and helping skin 'em!' The quartz piece was the size of a man's fist. It was a pretty rock to contemplate.

One day, in handing the stone to another to examine, Hiram dropped the lump—or the other fellow failed to 'have a good holt of it.' Anyway, it fell to the ground—and split open. What do you suppose was found inside? A cut iron-nail!

This nail was straight. It was perfect in contour and only slightly corroded. Its head was perfect, and it didn't show any evidence of ever having been used.

Quartz rock is the child of fire. It is the direct offspring of this planet's basic crystal stone. It gets on top only by being pushed there by forces which lift mountain chains, or it sluffs from material so pushed. Quartz was an 'old man,' geologically, before coal was born. But this cut iron-nail was *totally enclosed* by the quartz. Except by accident, it might never have been discovered.

If the other items here mentioned remain unsatisfactorily answered, then surely we better not begin our search for them here.

The main part of my Grandfather's house was framed with tongue and mortise. It was well over 100 years old when I was a boy. A wing added later had been nailed together—and cut iron-nails were used. It was probably 35 years old then. Cut iron-nails are not too old as American building methods go. Such nails are still used in certain situations today.

It is rather difficult to surmise whence came the cut iron-nail embedded in that piece of quartz. So, let us forget it and pass on to other nails—also red—but with rust.

In 1845, Sir David Brewster reported that a nail had been found in a block of stone removed from the Kinfoodie Quarry in North Britain. This quarry had been in operation for 20 years. The strata from which the block bearing

the nail was removed, measured nine inches in thickness. There was no way this nail could have come from the surface.

The quarry, in which the nail was found, consisted of alternate layers of the hard stone, and narrow seams of what is known as *till*. The point of the nail projected into this till. It was badly corroded. The rest of the nail lay in the hard stone, and was not too disintegrated by rust.

And so we have the nails in stone, driven there by Time, to hang our wonder on—to tie us to our ancient past.

In the British Museum is a small crystal lens. This little arc of transparent material is said to have come from a 'treasure house' in Nineveh. Nineveh was looted and destroyed in 612 B.C.

Carpenter, in his book, *The Microscope and its Revelations*, shows two drawings of this lens. But he argues that it is quite impossible the Ancients knew how to grind and test lenses. It is known that the Romans—and possibly the Greeks—knew about the 'burning glass' effect, and the magnifying properties of spheres of glass half-filled with water. However, history does not recognize true lenses as having been made until sometime after 1260 A.D.

But it is also known, that to the treasure houses of these old cities, such as Nineveh, were brought all objects which had been seen to fall from the sky. Could it be this lens may have come to earth that way? Or does that tax the imagination too greatly? On the other hand, is it too great a stretch of the mind to concede that he who was able to fashion an iron wedge in the time of our coal-making periods could have learned to grind a lens by the time Nineveh was at its height?

Chips of crimson-colored crystal are these. Whether they are rubies or glass, only God and the experts know—and God doesn't say. The conclusion is frequently a prejudiced disregard of at least *one* of the facts.

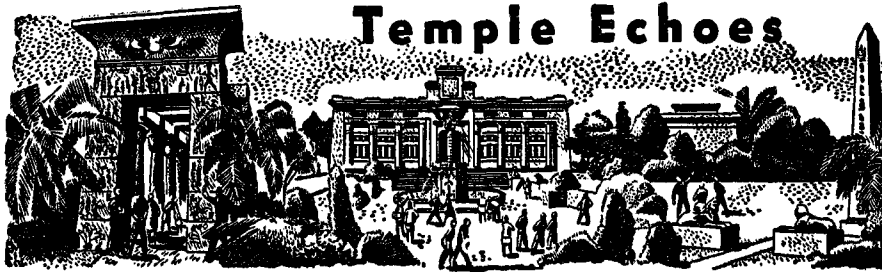
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No man is free whose mind is not like a door, with a double-acting hinge, swinging outward to release his own ideas, and inward to receive the worthy thoughts of others.

—VALIDIVAR

Temple Echoes



MATEO Sandoná has led a busy life, too busy in fact ever to have time for an exhibition of his portraits until in January when a collection of them was on display in the Art Gallery of the Rosicrucian Egyptian, Oriental Museum. A Venetian by birth, Mr. Sandoná came to San Francisco in 1904 and has been everywhere else since—finding ready commissions for his discerning eye and skilled technique in the Orient as well as in Europe and at home.

The exhibit was of genuine historic interest since it brings together for the first time work of many periods. In pastel or oil, his sensitivity to color, form, and texture has resulted in what must have been satisfying likenesses of his sitters; but more than that in each there is an unmistakable and differentiating unity.

The layman found the show full of portraits that one could almost speak to, and the artist discovered it to be self-revelatory in matters of juxtapositions—flesh textures and fabric; light colors and shadow colors, figure balance and object balance.

There was nothing at all in the elements of these portraits different from those used by all portrait painters; yet subtly there was. It was this intriguing something which kept viewers coming back for one more look.



The kookaburras and magpies have been back in the picture for some time *down under* and for the time being “the great brown land” is no more. Each season has its distinction, though, and to the mystic all things are capable of yielding instruction.

Harmony Chapter of Melbourne has

a monthly “Discussion Night” which is proving worth while. On these nights, informal discussions take place relative to the discourse chosen for the occasion. All members express themselves fully, and when they have made themselves hungry they adjourn for supper. The plan pleases everyone, even those who can’t speak. They can always eat.



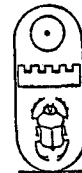
The story of the Rosicrucian Order in Australia—at least the chapters concerning its early trials and triumphs in Sydney—is now available in printed form. According to the *Bulletin* of Sydney Chapter, copies may be obtained from the secretary (I. O. O. F. Hall, 100 Clarence Street) for 15/ each. Better include something for postage. The proceeds go to the Chapter Funds.



Camagüey Chapter, Cuba, is urging its members individually to constitute themselves committees to bring at least one other to the Chapter meetings. Special times have been arranged when nonmember friends who are interested may come and learn something of the Order’s mission and purpose. Grand Lodge members are also being encouraged to cooperate in the building of a strong Chapter of the Order in Camagüey. This seems an excellent way to create an enthusiastic and thriving organization.



Hurricane “Hazel” almost attended Chapter meeting in Aruba—but members had advance notice of her coming and all stayed away. She did dowse the island with wind and rain, disrupt communication lines, flood the island, and do property damage. The Chapter responded immediately by organizing a relief committee and doing its part in rehabilitation.



The Fourth Annual Statewide Rally of Rosicrucians in Arizona is under way in Tucson. The exact date is March 5, and the place, "The Lighthouse in the Desert." As in the three previous successful rallies so in this year's meeting the prime mover is Phoenix Chapter's genial chaplain, Frater Tom Croaff.

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Sorting through the oddments of clippings and comments that have been accumulating in this department during last year, the following were noted: Dartmouth College, Hanover, New Hampshire, has become the recipient of the library of the Polar explorer, Dr. Vilhjalmur Stefansson. This is the largest known collection of material on the Arctic, assembled during 30 years by Dr. Stefansson and comprises some 25,000 volumes and 20,000 pamphlets and manuscripts. *** In Washington, D.C., George Washington's best uniform had its first cleaning in 170 years. *** At Ohio State University a crow named *Maxilian* is enrolled in a speech course. After six months he can distinguish between cards marked *yes* and *no*. When asked whether he would try for a degree, it is said he chose a card marked "maybe so." *** Near Tintagel, in North Cornwall, Wales—the legendary birthplace of King Arthur—a drawing was found incised on a rock face which may solve a 4,000-year-old riddle. It is like the drawing on a coin minted in Crete in 200 B.C. It is said to refer to the famous labyrinth of Knossos where the mythical Minotaur lived. *** A Wisconsin farmer by mixing 1,000 pounds of salt with the soil of his celery beds is believed to have discovered how to grow pre-salted celery. *** In Hartford City, Indiana, a thirsty snake—or at least a curious one—got its head stuck in a beer can. Rescued, it was exhibited as the first blue racer to be canned and live to tell about it. *** No one need worry now about those socks with holes in

them. "Darn-Easy," a little machine capable of being held in the hand, can be useful to busy housewives, long-suffering husbands, or confirmed bachelors.

No sock need now be neglected because it has a hole in it. "Darn-Easy" is the answer—10 times faster than by hand.

▽ △ ▽

In Arizona there is an almost circular crater in the desert of approximately three-quarters of a mile in diameter. It is known as Cañon Diablo Meteor Crater. It marks the spot where something made an impression 5,000 years ago. Numerous fragments of iron have been found around the crater but the meteorite itself is presumably still buried. It is estimated that only a body some 300 or 400 feet in diameter could have carved such a hole.

A man who knows a great deal about such matters is Mr. H. H. Nininger of Cañon Diablo. He spends his time lecturing on, or studying about, meteors. It was he who supplied the Rosicrucian Planetarium with its meteorites some years ago.

In the Bay Region on a lecture tour, Mr. Nininger came to Rosicrucian Park recently and paid his respects to the Imperator.

▽ △ ▽

Being a busy man, Frater Ernest Dugan, Supreme Temple Custodian, was even busier during the holidays trying to deal with the Christmas cards which poured in on him—too many to answer, and almost too many to read. This department has been delegated to express his sincere appreciation for members' thoughtfulness.

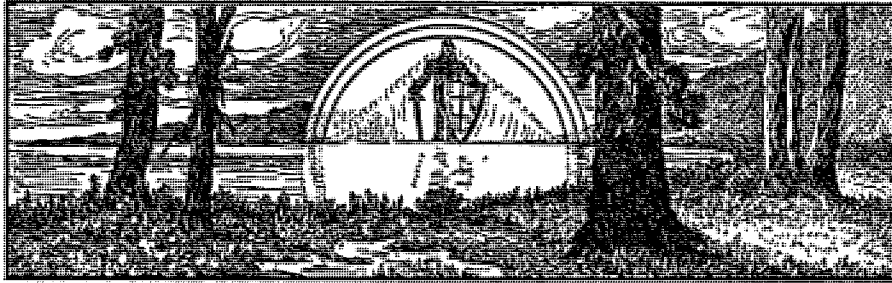
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The question is, given two chinchillas (theoretically, that is), how long will it take to grow a short coat? This department has been queried, for the office bulletin board announces two chinchillas for sale. Former owner, it is understood, is now interested in mink!

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March
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▽ △ ▽

Every man's fate is recorded in the sutures of the skull.—An Old Hindu Saying.



Prophet of Freedom

By H. W. HAUSCHILD, LL.B., F. R. C.



NICHOLAS Berdyaev, an international personality, has been called *philosopher, mystic, Captive of Freedom, revolutionary, and thinker*. All of these he was, but mostly—a Prophet of the twentieth century. He was a prophet in the dual Biblical sense of the word: first, as a learned man discerning principles that operate in past, present, and future—a scholar who sees ahead; and second, as one who speaks out forcefully and fearlessly for truth.

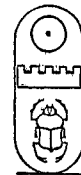
As a seer, Berdyaev examined minutely the thought of his own time, as well as that of all historic periods. In addition to the philosophical and sociological writers, he was familiar with the early Christian writers, such as Origen, St. Augustine, and Clement of Alexandria. The great German mystics, Jacob Boehme, Tauler, and Eckhart, made a deep impression upon him, but perhaps the greatest single influence upon Berdyaev's thought was that of the Russian novelist, Fëodor Dostoevski.

Berdyaev's scholarship, however, did not end with the nineteenth century; he was familiar with modern philosophers as well, and the names of Dewey, Sartre, Kierkegaard, Heidegger, Karl Barth, constantly appear in his writings. Even though a scholar among scholars, Berdyaev had a deep conviction of the reality of revelation. In his *The Meaning of History*, he writes, "History is the result of a deep interaction between eternity and time: it is the incessant eruption of eternity into time." With an amazing seership he

was able to pierce the complexities of modern political thought, and to show the faults and virtues inherent in Capitalism, Socialism, and Marxist-Communism; however, his interest in politics was secondary. Man's relation to his fellow men and to the Cosmos was for Berdyaev the most important question. In *The Destiny of Man* he wrote: "For us the most important question is the question of Man. Everything proceeds from him, and to him everything returns." And again, "Man is called upon to create good—not just to fulfill it." And in an even more prophetic vein, "Man's inner spirituality cannot be suppressed, no matter how cruelly necessity presses upon him; man's thirst for the spiritual will assert itself."

In the second aspect of the word *prophet*, Berdyaev was even more fearless and forceful. He spent the major portion of his lifetime as an exile: first, from his own country, the Czarist Government, and later as an exile from the Soviet Government, because he refused to abandon his ideals. In his short biography and critical study of Berdyaev, Matthew Spinka says, "Berdyaev's entire life and thought are a commentary on the text, 'What shall a man give in exchange for his soul?'"

Nicholas Alexandrovitch Berdyaev was born in Kiev in 1874. His parents belonged to the Czarist aristocracy, although his mother was of French extraction. His early schooling began at home; later, he attended a military school and from there he was sent to the University of Kiev. Although enrolled as a student of Natural Science, it was at Kiev that he first began his study of



philosophy; and here it was that Berdyaev first began his lifelong struggle in behalf of freedom. He proved himself a fearless champion of the oppressed working classes, and for his efforts he was exiled by the Czar to Vologda, in the far North, for over two years. In 1901, his exile finished, Berdyaev was permitted to leave Russia; and he travelled to Germany to continue his studies at the University of Heidelberg.

In 1904 he returned to his homeland and settled in St. Petersburg. During the next decade we can only follow his life and growth in a series of articles on a wide range of subjects appearing in various periodicals under his name. These were climaxed by an article in 1914, entitled "The Quenchers of the Spirit." Therein Berdyaev attacked the laxity and errors of the Orthodox Church, and particularly called them to account for their subservience to the Czarist Government, with its incredible tyranny and oppression. Immediately Berdyaev was accused of treason and threatened with exile for life. Only the ensuing war with Germany prevented this threat from being carried out.

Spiritual Culture

Always a vigorous champion of reform, Berdyaev moved about in the terrible days of the war, and the even more terror-ridden days of the Revolution that followed—always seeking, lecturing, and admonishing the people who would listen, that good cannot come out of violence. A careful student of Marxism he could be a devastating critic, as when he wrote, "They (Marxist-Communists) live in a world of their own creation, fictitious, phantasmagoric, mythical, and as abstract as geometry." For seven years, horror was piled upon horror, revolution was followed by counter-revolution, foreign intervention, civil war, and terror. Berdyaev remained unmoved and unattached. He was an outspoken and fearless critic of both the Czarist Regime, and the Revolutionaries. Again and again he rebuked the Orthodox Church for its passive attitude and its reactionism.

In 1920, although he had been a forceful critic (both in writing and from the lecture platform) of the Marx-

ist theories and practices, Berdyaev was elected to a professorship at the Moscow University. He founded in Moscow a "Free Academy of Spiritual Culture," which proved very successful. In less than a year, however, he was asked in no uncertain terms to leave the country for all time. "I was banished from Soviet Russia simply and solely because of my reaction in defense of freedom of the Spirit," he wrote years later in his unpublished autobiography.

Faced with lifelong exile from his homeland, Berdyaev settled for a time in Berlin. His interests prior to this exile had ranged over a very wide area of human thought, but they had yet found a common factor in his native Russia and her own peculiar problems, religious, social, and philosophical. Now, cut off from his homeland, his thoughts found an even wider scope—the common Cosmic destiny of man. In 1923 he published *The New Middle Ages*, a revaluation of the part played by the Middle Ages in the development of European culture. Berdyaev saw the Middle Ages as a kind of incubation period for the tremendous creative effort and energies of the Renaissance. Also in 1923, Berdyaev finished his work on *The Meaning of History*. These two works which had a most enthusiastic reception, being translated into some fourteen European languages, carried the fame of Berdyaev into the far corners of the civilized world.

In *The Meaning of History*, Berdyaev for the first time developed two of his principal ideas: (1) If history is to have a value for mankind beyond the mere accumulation of facts—that is, if there is to be a philosophy of history—it has to be illuminated from both the past and the future. A philosophy of history without eschatological considerations must inevitably be a one-sided, flat, and distorted philosophy. (2) Relativity, as understood at present, has very definitely changed the viewpoint of time, and this must be given consideration by the honest historian. This statement involves Berdyaev's conception that eternity is not an endless number of time-cycles; eternity is a realm, or condition, where time does not exist. Thus Berdyaev sees history as a record of man's experiments with his free, creative powers, coupled with "historic

crises which are eruptions of eternity into time."

The messianic element is a strong unifying thread in the study of history of mankind; it is perhaps the most important single thread, for so long as time exists he is faced with the fact of his dualism: "The mystery of man is that he is not only a natural being, explicable by nature; but he is also a personality, that is a spiritual being, bearing in himself the divine image. Hence the tragedy of man's situation in the natural world."

In 1924 Berdyaev moved to Paris where he was to live the remainder of his life. Here he founded, and for fourteen years edited, a small religious-philosophical review—*The Way*. From this time until the German occupation of France, Berdyaev wrote and lectured. A man without a country, he developed a world-wide viewpoint and labored diligently for better understanding among all religions, and particularly among the various divisions of faith in Christendom. His lectures took him repeatedly across the face of Europe from the Baltic countries of Esthonia and Latvia, to Italy and Switzerland, and from England to Austria. He was present at almost every conference on sociological conditions, religious questions, or philosophical matters in Europe.

Heartache

While the German occupation was a nuisance to him, in that he was cut off from friends and contacts, yet he was never arrested nor molested. Berdyaev had been, and continued to be an outspoken critic of the enemies of freedom, and he did not exclude the Nazis from his criticism. He wrote and spoke forcefully and fearlessly against anti-Semitism, and race-worship. Many of his compatriot emigres in France were arrested and imprisoned by the Occupation Forces when Germany attacked the Soviet Union. Berdyaev made no secret of his sympathies for his own people, and his admiration of the Russian Army; but the authorities never molested him. In fact his first encounter with a Nazi officer has its own amusing value. The young officer was from Königsberg. Berdyaev spoke to him about the great German philosopher, Kant, whom he admired and who was

born and spent his entire life in Königsberg. "You must be proud to be from the same city," said Berdyaev. The young Nazi replied that he had never met Immanuel Kant.

The war, particularly after the involvement of the Soviet Union, became extremely painful for Berdyaev. He felt keenly the difficulties and the sufferings that he knew his people were undergoing. But his pride in the achievements of the Red Army was soon overturned, for he wrote of this period in his autobiography, "Freedom has not increased; rather it has decreased. In the official church life conservative tendencies prevail—a desire to return to the 16th and 17th centuries. . . . A critical attack by me to much of what is transpiring in Soviet Russia is particularly difficult because I feel the need to defend my native land before the world which is inimical to her."

The quarter of a century in France proved the most productive period of Berdyaev's life. There his major literary works were done. His fame spread with their publication and their translations. In 1946 Oxford University conferred upon Berdyaev the degree of Doctor of Theology, *honoris causa*.

The Pen Speaks

Since Berdyaev's death in 1948, three important books from his pen have been published: in 1949, *Towards a New Epoch*; in 1950, *Truth and Revelation*; and in 1953, *The Realm of Spirit and the Realm of Caesar*. This last volume is believed to complete the publication of all posthumous papers (with the exception of the *Autobiography*); it is a series of essays prepared from notes and fragments left by Berdyaev and found among his effects.

Freedom is unquestionably the keynote of all of Berdyaev's writings. The complete freedom of the individual: not the nameless, faceless, unit of sociology, but freedom for that unique spiritual being, the living, existent personality. Freedom for Berdyaev is almost the equivalent of the Chinese *Tao* and of the Christian mystic's *The Way*. Over and over again he attempts to define it. "Freedom is the inner creative energy of man. . . . By freedom man may create quite new life, new life for society and



the world. . . Freedom breaks into this world. . . Freedom comes from another world: it contradicts and overthrows the laws of this world. . . In a more profound sense freedom is man's coming of age, his recognition of his duty." And again, "Freedom is the spiritual element in man. Materialism is the complete denial of freedom, and a social order based on materialism cannot know freedom."

But it is not only necessary that the personality be free, there must also be freedom in the relationship between man and God, and between man and man. Along with Nietzsche, Berdyaev recognized that only the madman or the genius can live alone. Community life is essential; but it must be communal: a brotherhood with a common purpose and a common end, not just a collective existence. Man is rooted and grows in the community; but he rises out of it to create, only to return to share his creation with the community.

"A new attitude of mind and new forces of Christian activity are going to the make-up of the periods which lie before us. . . . The new spirituality will be first and foremost an experience of creative energy and inspiration," for "the end of the world (time) is man's responsibility as well as God's." Thus Berdyaev agrees with Goethe that Christianity is a political revolution which having been thwarted has turned to moral revolt. But for Berdyaev there is no alternative way for the fulfilling of the God-manhood destiny. It is man who must respond to the Cosmic summons to create, not only through work but through deeper spiritual realization, a new heaven and a new earth. This creation will establish the end of time, and provide a resolution of the disso-

nances of dualism—in short, the advent of the Kingdom of Heaven.

Throughout the writings of Berdyaev, there rings the call for man to "stir up the Spirit"; a great and impassioned summons to his fellow men to come up from the fields of materialism, with their slavery and competitions, into the fullness of man's estate: to rise from the limited conception of man as a solely material creation, to a recognition of the dual function of man in the realm of time and space, and also in the infinite and eternal. Berdyaev was a brilliant and erudite critic of all forms of society and social achievements, and yet he seems untouched by fatalism, or the deep defeatism that characterizes so many modern writers. Rather the mistakes, the errors of man, he sees as a part of his experience and growth in freedom, and free creativity.

Fielding Clarke, in his *Introduction to Berdyaev*, writes: "It is certain that what Berdyaev has to say about the reality of freedom, of God's freedom, of man's freedom, and of man's freedom in relation to God, and the connections between this and suffering is bound in the future to attract more and more attention."

Fortunately most of Berdyaev's writings are available in English translations, and those who as yet have not read them have in store a very exciting and yet satisfying experience. These writings provide a splendid and solid guide through the forests of modern thought, pointing out clearly and fearlessly the errors of our ways; however, Berdyaev did not stop here. He shows by means of knowledge of principles what must be accomplished in the days ahead.

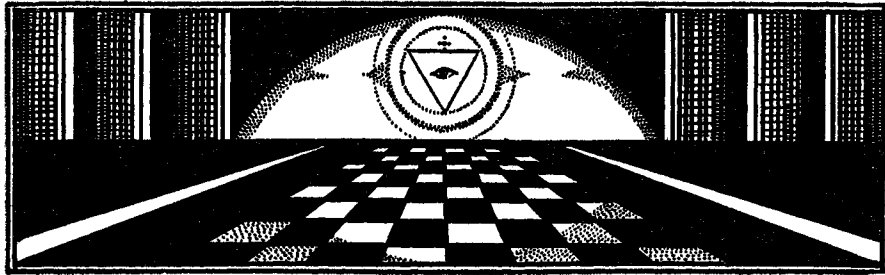


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March
1955*

IN APPRECIATION

To my many fratres and sorores throughout the world who were so kind as to remember the occasion of my birthday, I wish to express my appreciation. I know you will understand my taking this method of thanking each of you, since it would be impossible to otherwise acknowledge all of your very kind greetings.

RALPH M. LEWIS
Imperator of the A. M. O. R. C.



Your Sense of the Possible

By DR. JOHN E. OWEN

(From *Psychology Magazine*, London—April 1951 Issue)



HAVE YOU ever watched the faces of people as they go to work in the morning or as they stand in a queue? Often it is not a happy sight. Many people to-day are living in a state of mental apathy, indifference and cynicism. Life means little to them. They live in the land of dead dreams. They see the future in blank if not bleak terms. For thousands a good motto would be, "What's the use?" They have never got much out of life in the past and so they never hope for much in the future. Life for them has long since become a dull routine of working, eating and sleeping.

You have met people like this; the world is full of them. They are the ones who don't *expect* much from life, and there you have the key to them. They have closed their minds to the possibility of anything interesting ever happening to them, of ever achieving anything unusual, of seeing any new places, of having exciting new experiences.

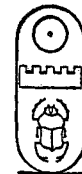
Fortunately the world is not peopled entirely with this type. Others exist who realize the psychological fact that all things are possible if you believe they are, if you keep your mind open to the tremendous possibilities in life—and in yourself. Some individuals have broad horizons, a keen sensitivity to what life can mean, not because they have more money or more education, but because they *believe* in life and its possibilities. You have met this sort,

too—they are not afraid to try the new way, they are receptive to fresh ideas, they go out of their way to meet new people, to make new friends, they see far vistas, they have a great *sense of the possible*.

If they have travelled, it is not necessarily because they are wealthy but because they believed that the benefits of travel were possible for them and they acted on that belief. If one wants to travel, the first thing to do is to know that it is possible. One's horizon can be wonderfully expanded by even a few days spent in new surroundings. And this world is so full of exciting places and strange people that there is something almost tragic in never leaving one's own backyard. You can't help feeling rather sorry for all the people who have never seen the English Lake District, the Scottish Highlands, the view of Paris from the top of Notre Dame, the Alps of Switzerland and the wonders of other foreign lands. But you feel really sorry for those who never *expect* to see these and a thousand other places, those who subconsciously assume that the glamour-spots of the world are not for them because they say they cannot afford it, or they cannot get away, or . . .

How do they know they can't see these places? If we really believe in the possibilities of life and act on that belief, then nothing is impossible. That is a fact which many people demonstrate and prove every day of their lives. Travel is only one instance.

Some people long for education and they *believe* in their power to expand



mentally. Somewhere, somehow, they find what they want and their outlook and world of ideas grow and expand. Often they lacked the chance in youth for the royal road to learning. A woman, not highly-educated, spent an hour a day with great books. To-day she is sought after as a brilliant conversationalist. But thousands of people merely accept themselves mentally as they are and never take advantage of the opportunities for growth and learning that are all around them.

Some people long for friendship but they never seem to believe in their own power to draw friends. And since they don't believe, they never make any creative effort to be friendly.

One man forges ahead towards his ambitions, be they what they may, and others look on, never for a moment daring to believe that similar success can be theirs. Or they try to pretend to themselves that those who have achieved are not really happy, as if the captain of the *Queen Elizabeth* were not as happy as one of his deck-hands! And their own excuse for lack of success is that they are "not cut out for it", or "circumstances are against them"—you know all the excuses!

But why not? How do they know these things are not for them? If there is something one *wants* to do or has an urge to do, that urge in itself is a potential sign of one's ability in that direction. It is a plain fact that we all go after what we really want. If we don't achieve what we thought we wanted, it is usually the case that we did not want it badly enough; what we actually wanted was to take the line of least resistance, which has brought us to exactly where we are now. If we really believed in the possibility of our achieving the thing of which we dreamed, we would do more in a positive way to get it!

We get what we *expect* from life, and no more. The psychological troubles of most people, their pessimism, inferiority feelings, and doubts, stem from the fact that they don't expect much of life and in consequence they don't get much. To keep one's mind *open* to the future, to be awake to the possibilities in oneself, to be willing to pay the price in experience and effort—this is more than most people are will-

ing to do. And then they blame "circumstances" for their failure to achieve what they vaguely wanted and hoped for, instead of seeing that their own lack of faith in themselves and life was largely responsible.

If you believe that the future has nothing for you, then, frankly, it hasn't. If you can't *see* good things—health, wealth, education, knowledge, travel, love, friendship—ahead, then they won't be there. But to believe that these things are actually possible, and then to work for them, is to make them possible. This is not philosophy or theory. It is life as you must have seen it lived. Have you ever known a happy or successful person who did not in large measure embody the faith that was in him—one who believed in the larger potentialities of life and who acted on his belief?

It sounds very simple, but if there is something you want you must first of all believe in its possibility. If you act and go after it, you may reach it, whatever it is. Even if you don't get the precise thing you set your heart on, you may come to see, in the experience of striving after it, that fundamentally you wanted something else all the time. This insight in itself will be valuable. It will make you more clear-sighted about your ultimate aims and purposes. But in any case, if you don't believe, you won't get anything worthwhile.

It is a sad fact that so many people have so very little real belief, in that they have such a very small sense of all that is possible in life. One criticism of our education and organized religion to-day is that they often fail to give a new vision of what life might mean, a broader awareness of all the many possibilities of experience. A religion or education based on practical psychology could open up wonderful new vistas of meaning.

So try to have your mind open to all the new and exciting things that life has to offer. Keep a sense of the possible, knowing that what you want can be yours if you really have the faith to believe in yourself.

Of course, you have to plan and work and act on your belief in the possible. But that is all a part of believing, isn't it?



VISITING PROFESSORS STUDY RELICS

Research in Near East culture by University of California professors resulted in their study of the Rosicrucian Babylonian and Assyrian collection, the largest on the Pacific Coast of the United States. Shown above, examining rare Assyrian and Babylonian objects in the Rosicrucian Museum, left to right, are John W. Snyder, Instructor in Ancient History at the University of California, and Dr. [Name obscured], Assistant Professor of Near Eastern Languages at the University of California.

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How many of your own ideas which you dismissed from your mind as too **different** or **new**—or merely because they were your own—have years later returned, as Emerson said, in the alienated form of someone else's

recent accomplishment? Perhaps you, like many others, have let germs of creative thought die for want of a place in which to mature them.

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

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: Ralph M. Lewis, F. R. C.—Imperator

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The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The International Directory listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

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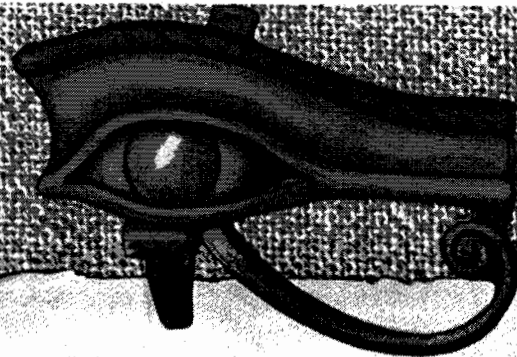
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