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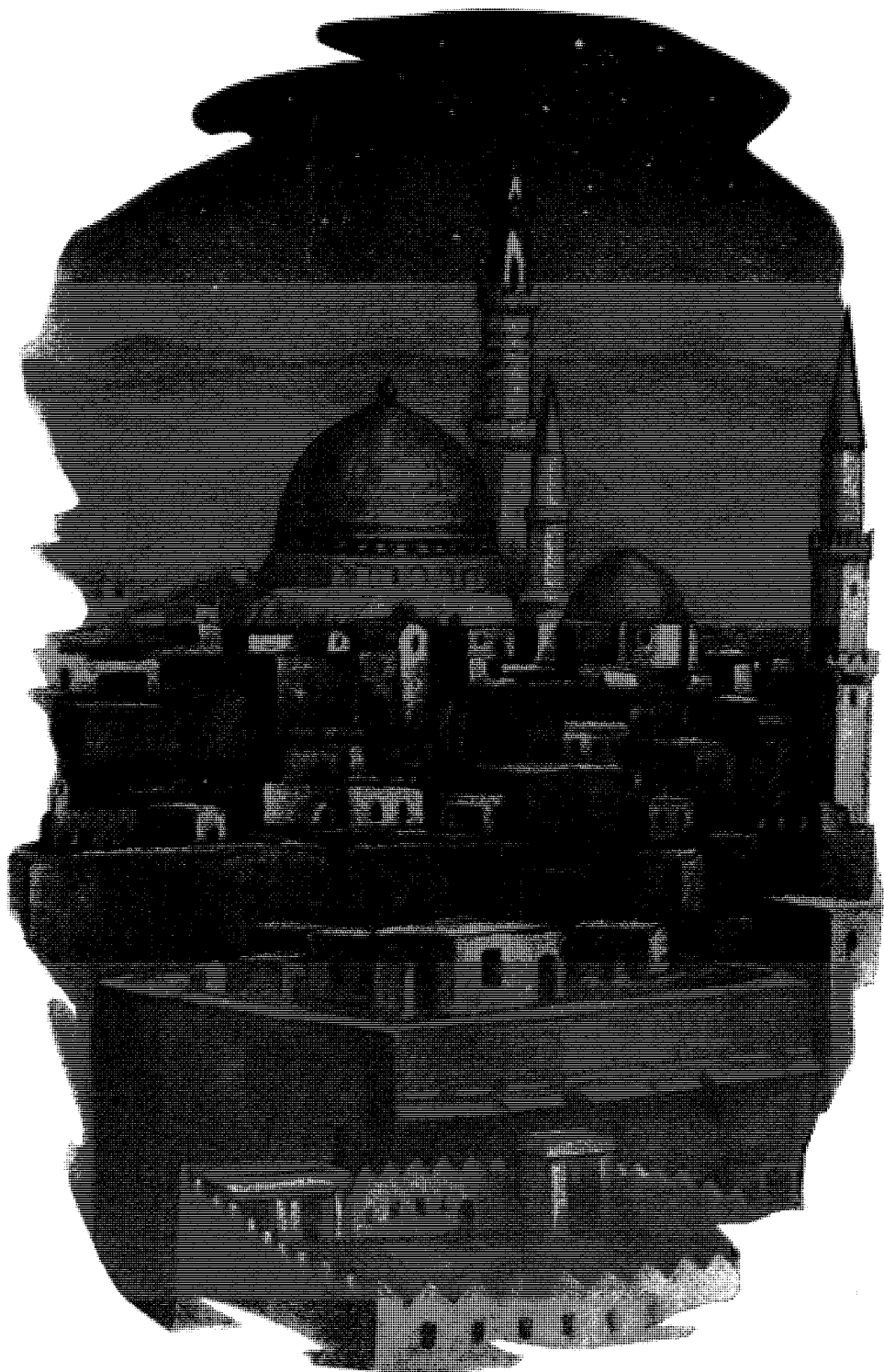


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Cover:

Islamic World





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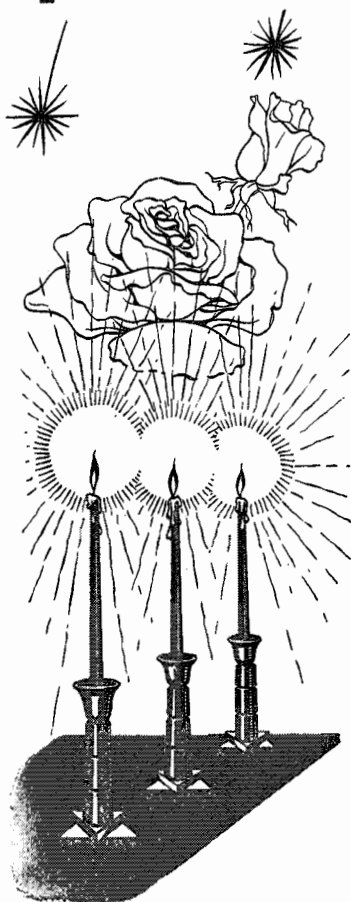
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ROSICRUCIAN DIGEST

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

Vol. XXXIV

NOVEMBER, 1956

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

RACIAL INTEGRATION

By THE EMPEROR



THE issue of racial integration in the United States is mystifying to many nations throughout the world. They cannot comprehend a resentment, displayed by people of one race toward another, which goes to the extent of considering it degrading and objectionable to be seated in the same classroom or theater or beside them in a public conveyance. The reason why this is puzzling to these other nations is that, in their areas of the world, there exists complete racial integration, socially and politically.

In these regions, as certain countries of South America, Europe, the Caribbean, India, and Asia, generally, distinction exists between individuals on a basis of personal merit only. The character of the individual, his integrity, moral status, intelligence, social demeanor, and general appearance determine the category into which he is placed. An uncouth, vulgar, immoral person is an outcast and objected to by the better strata of society, regardless of the pigment of his skin.

There is a very obvious logical inconsistency apparent in the conduct of many of those individuals who oppose racial integration. It is observed that they do not extend social equality to all members of their own race. They will not accept into their homes or social circles those individuals whose behavior and mannerisms are offensive. Consequently, it is apparent that similarity of race is not exclusively the grounds for the acceptance of an individual. There is the implication that the merits

of the individual, such as character, are the paramount factors.

Every respectable, intelligent, and morally circumspect individual is not necessarily invited into one's home as a personal friend, even though he be of the same race. Each of us displays a preference for individuals. Though one may not have entrée to our intimate social circle, we do not deny him equality with us as a member of society. Because one shares no intimacy with us, we do not prohibit him from patronizing the same school, the same facilities of our transportation systems and business establishments equally with us. Succinctly, we do not discriminate against and insist upon the segregation of those who are not our personal friends or even acquaintances. Why then this penalizing of a colored people, this social and psychological subordinating of them, even when they conform to all the qualities which we recognize to be of merit in our own race? The answer is harsh, but veridical. It is *prejudice!*

There are a number of reasons for racial prejudice. Perhaps the most important one is tradition. Children raised in a family which harbors racial prejudice, on whatever grounds, experience it. The children are directly encouraged to display the same feelings or they acquire them from an observation of their parents' conduct. A child will soon observe an attitude of superiority, resentment, abuse, or contempt upon the part of his parents or members of his family. Psychologically, a child, like an animal, mimics the behavior of others with whom it is associated. This mimicry is one of the basic factors of

learning. The family likes and dislikes constitute a very strong impact upon the personality and character habits in the formative stage of children's lives. Such habits can be changed or renounced only by great determination.

A child rarely questions the causal relationship of a tradition, such as family prejudice, unless it interferes with his personal satisfaction and welfare in some way. If his parents express the notion that another race is inferior to their own and such must be kept in that social category, the average youth would not question the ground for such a postulation. The average young person today in the United States, for example, who voices approval of the objections to racial integration can either give no plausible explanation for his stand or else he will relate the traditional reason which he has inherited.

Such prejudices are not evidential. They are not born out of any direct and intimate experiences which give rise to them. They are thus possible of correction through education. If the individual is removed from the influence of traditional prejudices, he will rarely find, in his contact with other races, those conditions which will engender such prejudices. To use a homely analogy, the little boy who has never heard tales of ghosts and fearful stories about the dead, experiences no terror in passing a cemetery at night.

Conditions and Accomplishments

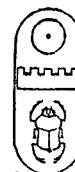
What gives rise to the traditions of the biological inferiority of a race? Ethnically, the superiority of a race is shown in its accomplishments only. A people having an abundance of worldly goods or, in other words, economic security and a high degree of culture is, obviously, advanced in these categories over one that has not. Environment and climatic conditions will favor one people over another. They will provide them with advantages which make it possible for them to excel another group or nation. The origin of the *Great White Race* is not known. It is speculated that it began as a people indigenous to the region of the Caspian Sea. It then spread across all of Europe and subdivided, one division coming southward, perhaps across the land bridge where now are the Straits of Gibraltar,

and entering North Africa. Another branch, subsequently referred to as Aryan, journeyed southward into what is called Mesopotamia, Iran, and thence into India. This was perhaps at a time when Europe was just emerging from the Late Stone Age.

Climatic conditions were changing in Europe during this migration of the Great White Race. It was a time of the receding of the glaciers and the air was becoming warmer and more temperate. The activity of the people was greater. They could freely move in a relatively healthful environment. The increased activity of the body resulted in greater activity of mind. The elements of civilization began to emerge with a lessening of the need to combat nature for sheer survival. When that branch of the Great White Race, called the Aryan, entered India, it already had a highly organized religion which was expressed in liturgies and song. The Vedas of India today echo the centuries-old beliefs brought from the high plateaus far to the north from which these people had migrated.

To the south, in Equatorial Africa, were people of the black race. Whether they were indigenous to the region or migrated from elsewhere is as yet one of the ethnic mysteries. The conditions of their habitat were very unfavorable. Tropical heat caused a profusion of life. Vegetation was heavy and obstructed free movement. Insect and animal life was more abundant and hostile, and constituted a great obstacle to human survival. The great heat inclined human life to lethargy. One could not be as active, in either the jungle or on the veldt, as in the relatively temperate climate of Europe. Human life and the application of intelligence were retarded. The white race rapidly advanced in the by-products of civilization, the arts, sciences, industries, and moral discernment.

Was such advancement of the white race an inherent factor of the people or was it the consequence of conducive circumstances? We should say that it is the result of the latter. Any student of social conditions today, and every psychologist, knows that a people, collectively speaking, will accelerate their progress where social and physical relations favor them. In isolated sections



of Eastern Europe—and even in certain mountain areas in the United States—will be found groups of people socially retarded, ignorant, superstitious, and even morally deficient—and of the white race as well as others.

The black race, because of its disadvantages and consequent lower culture, became an easy victim of exploitation. Its members were relatively easily subdued, captured and enslaved by the superior methods employed by the more mature minds of the white race. This success inculcated in the white man a sense of racial superiority. He had it further substantiated by his conquest of the Indians in South America and later in North America. The progress he had made in the refinement of his mind and the quickening of his talents caused him to *erroneously* believe that he was divinely ordained as a member of a superior race.

Slavery has always been motivated by economic advantage—cheap labor. The history of slavery in this regard is the same throughout Ancient Egypt, Babylon, Greece, and Rome. The enslavement of the Negro worsened his plight in a general sense. Even when deported to a more favorable region, he was given, for a great period of time, little opportunity to improve himself, intellectually or otherwise. He remained, then, in contrast to his white overlord, a simple, ignorant being, seemingly in his crudeness more animal-like than human. By many of the whites, not being conscious of their contribution to such conditions, the Negro's behavior was accepted as confirmation of his inferiority as a race.

The Second Generation

In our times, however, there are thousands of glaring examples of the fallacy of such reasoning. Negroes, who dwell in areas where civil rights and equality prevail, have, in the second generation, become excellent examples of the products of civilization. They have proved to be exceptionally intelligent, alert, displaying initiative and moral self-discipline equal to that of members of any race. It is conclusive evidence that their so-called inferiority was the result of environmental circumstances, not racial.

Any people long oppressed, when

suddenly given freedom, will have among its number those who will abuse that newly won liberty. Some such persons imagine that they can only display their newly acquired equality by being offensive to those who previously subordinated them. This is simple and primitive reasoning. It is, however, a reasoning that is not confined to any one race or social group. The *nouveau riche* of many races will often exhibit arrogance in his newly found power and economic status. The second and third generations of Negroes are adjusting themselves to their new environment and are proving to be as disciplined members of society as those of any race.

Retaliations and Intermarriages

The opposition to integration in the United States, whether it is publicly admitted or not, is often the fear of a sudden reversal of social conditions. In other words, will the masses of Negroes in areas where they are numerically superior, retaliate in various ways—even within the law—against the white populace for such suffering as they have endured or imagine they have endured, if they receive complete equality? There will be, of course, some isolated examples of that type of conduct. The majority of Negro children of those who are given equal opportunity and social acceptance will not so act. It would cause them, as the educated Negro well knows, to seem primitive and lacking in the very culture which they wish to acquire and exhibit. The fact is that this is no problem, for example, in many of the British colonies.

Another dominant fear of certain segments of the white populace where segregation still prevails is that equality will be construed as a justification for general miscegenation. Racial intermarriage will, of course, occur. It always has since the remotest times. Anthropologists claim that there is no pure race. During the Roman Empire racial intermarriage was prolific without any apparent detrimental effect upon the individual races. With the rapid population growth in Asia and its increasing influence upon the West, intermarriage between the white and yellow races is increasing. Since World

War II, this is more and more apparent. In a rapidly increasing world population, a wide-scale intermarriage of all races is inevitable—and it will result without a social or biological disadvantage to man.

Where freedom of intermarriage is permitted between members of different races today we find no violation of one's right of preference. One is not compelled to marry outside of his race. Where one prefers his own race in marriage, there is no interference with his desire, no imposition made upon his rights in this regard, even where the other race—other than white—is in a majority. Further, in lands where such racial intermarriage has existed for some time, there is no general social ostracism of such individuals, provided they, like other members of society, are

circumspect in their conduct. This comment is not to be taken as an encouragement of racial intermarriage. Rather it is to inveigh against the traditional and false infamy that has been associated with such relations. Biologically, it is not, most certainly, a crime against nature in any sense.

The United States, which seeks to take a foremost place in exemplifying the principles of democracy to the rest of the world, is placed in the diplomatic position of first ridding itself of the stigma of racial intolerance. It cannot speak of the need for equality of people in, for example, Asia and their right to freedom of speech, conscience, and personal liberty while at home a segment of its own people exhibit the gross intolerance of racial integration.



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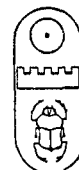
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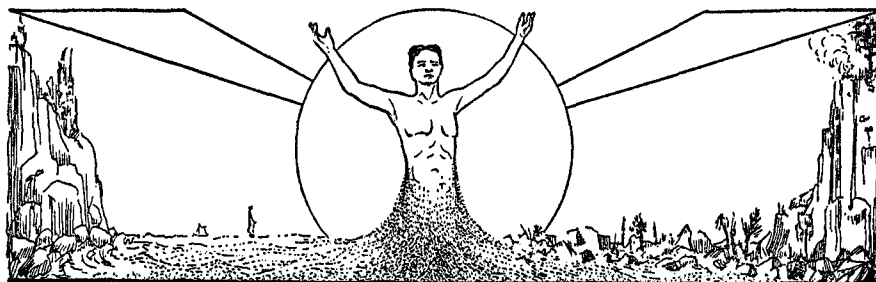
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Sigmund Freud

By MARY L. WATKINS



EVERYTHING must have its roots in what was before." This statement might have come from a Rosicrucian — but it didn't. It came from the pen of one of the most controversial figures of our modern scientific era

—Sigmund Freud, father of psychoanalysis.

The Freudian system of psychoanalysis has been in existence for about two generations. From it have sprung the two other great schools of psychological thought, those of Carl C. Jung and Alfred Adler. The contributions of these later schools have served to explain many of the theories of depth psychology to the average intelligent layman. They have done little, however, to explain the versatile Dr. Freud whose interests reached far beyond the fields of psychology and medicine.

It is in these wider interests, branded "mystical" by some, that a discerning reader can discover the roots of the life and work of Sigmund Freud who, almost singlehanded, forced a materialistic world of medicine to admit the existence of its psyche.

Dr. A. A. Brill, Freud's student, friend, and translator writes, "(His) great interests, besides his studies of the neuroses, were the arts and religion. . . . Whenever I visited him and saw him thus surrounded by Egyptian kings and godheads, I was fascinated. . . .¹ But Freud was not a religious man in

the general sense of the term. He incurred the wrath of many people by his severe criticism of the teachings of organized religion. Nor was he able to accept intellectually the concept of a Supreme Creator. He did betray his emotional longing, however, by writing "How we who have little belief envy those who are convinced of the existence of a Supreme Power, for whom the world holds no problems because he himself has created all its institutions! How comprehensive, exhaustive, and final are the doctrines of the believers compared with the labored, poor, and patchy attempts at explanations which are the best we can produce!"²

In his efforts to produce an explanation, Freud wrote the book titled *Moses and Monotheism*. With apologies to his people for depriving them of a hero, Freud presented in this book startling evidence which led him to conclude that Moses was an Egyptian, schooled in the philosophy of Amenhotep IV. This, of course, was not a new idea. It had been tentatively held by other students of Egyptian culture. Freud examined the evidence presented by some of these scholars. His new evidence, however, came from the application of his own theories of psychoanalysis to the Bible story and to the myths concerning Moses. He reconstructed the personality of Moses, producing thereby a psychological explanation of certain traditions and religious customs of the Jewish people.

¹ A. A. Brill, *Freud's Contribution to Psychiatry*, W. W. Norton & Co., 1944.

² Sigmund Freud, *Moses and Monotheism*, Alfred A. Knopf, Inc., Katherine Jones, translator.

Moses and Monotheism provides a challenging introduction to the thoughts and theories of its author. Possessed by an overwhelming desire for Truth, he seems to have traveled back through the pages of history to study thoughtfully the earliest mystic, Amenhotep IV. In this young king, perhaps Freud sensed the First Marriage of intellect and emotion—a union of body and mind.

Throughout his life, Freud strove to teach mankind that the body and the mind must work together. He taught the theoretical necessity for balance between the positive and the negative. The law of the attraction of opposites underlies every Freudian theory. Like the Hindu teachers before him, Freud employed phallic symbols to express that which he could sense but not totally comprehend. His literal-minded Western colleagues were shocked by this symbolism. The public was aghast. Perhaps Freud himself never really comprehended the magnitude of his symbolism—or perhaps he lost sight of his Vision while he struggled to express it in words. At any rate, Freud for years insisted that life could be explained and understood only in terms of sex—yet he insisted, too, that the sex principle stood for more than a physically reproductive function.

Any good writer knows more than he is able to put into words. Any good teacher understands more than he is able to impart to his students. We must, therefore, recognize the probability that Freud knew more than he was able to write or teach to his materialistic public. Here we can see some similarity to the plight of Moses. It was the God of his Heart who spoke to Moses, yet Moses either did not recognize this or else he was unable to teach it—for Moses, too, taught a doctrine of material manifestation, Law.

In addition to being a student of the ancient Egyptian arts and religions, Freud was also learned in the ancient Greek philosophies and mythical lore. He used the names of Greek gods to

label his theories—the Oedipus complex, for the prince who unknowingly killed his father and married his mother; narcissism (self-love), for beautiful Narcissus who drowned while admiring his own reflection in a spring. We have evidence that Freud was familiar, too, with the mystical lore of India.

In *Beyond the Pleasure Principle*,³ which Freud wrote in his later years, he offers a Platonian myth as a tentative theory of the origin of the sexual instinct. This myth is the story of the origin of human nature as told by Aristophanes in the Symposium. “. . . Everything about these primaeval men was double. They had four hands, four feet, two faces. . . . Eventually Zeus decided to cut these men in two. . . . After the division had been made, the two parts of man, each desiring the other half, came together, . . .” In a footnote Freud remarks that what is essentially the same theory is already to be found in the Upanishads.

Perhaps even more significant than Freud's telling this story is his reason for telling it—“For it traces the origin of an instinct to a need to restore an earlier state of things. (‘The last nine words are in spaced type in the original.’)” When we study the context we must admit that to Freud “an earlier state of things” could have been an earlier biological rather than an earlier spiritual state of things—yet we are amazed that a man so deeply rooted in arcane history could miss the Channel of Light.

Perhaps Dr. Brill explains this enigma for us when he uses the theories of psychoanalysis to conclude that Freud identified with Moses. Like Moses, Freud led a segment of his people out of a dark land. They struggled long in the wilderness. Finally they made their way right up to the edge of the Promised Land—but Freud, like Moses, never entered.

³ Sigmund Freud, *Beyond the Pleasure Principle*, Liveright Pub. Corp. James Strachey, translator, Vol. 4—International Psycho-analytical Library.



In general, God is the ultimate of the individual's conception of supreme power, initial cause, and moral perfection.

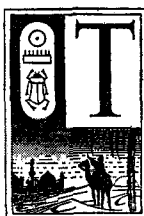
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Education for What?

By MARGARET HABEIN

Reprinted from *The Educational Focus*, February 1956 issue. The author is Dean of Instruction and Student Services at the University of Rochester, Rochester, N. Y.



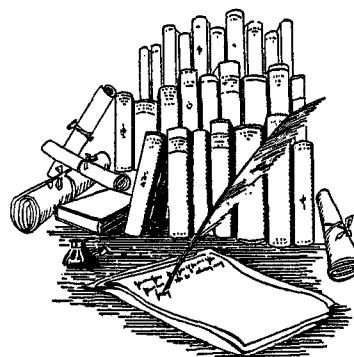
HERE is a quality of the human mind which may spell the difference between greatness and mediocrity, a quality that may indeed produce our scholars, may account for our great scientific advances and discoveries, may be the motivation behind much of our progress. It may be that it is the absence of this quality which results in run-of-the-mill, commonplace minds. The dictionary defines it in part as a desire to learn or know, that which excites attention, inquiry, examination, investigation, research. *Curiosity*, I would propose, can produce a mind that is lively, inquisitive, interested and interesting, productive, and a person who has great fun in his search for knowledge, for wisdom, for understanding, who knows the joy of learning. There will be tremendous vitality, force and creative possibility in the curious mind if the will to know and learn is tempered with a sense of integrity, with moral values, with stability, with high purpose. Intellectual curiosity coupled with ethical soundness may be one of the really important aims of all education.

For the student planning a course of study in science, we assume a curiosity about and an interest in his field of specialization, be it chemistry, physics, optics, or medicine. But the educated man must be more than a scientist; he must be a person too. The truly great scientist, like the truly great person, is one who has great breadth of interest, who knows other disciplines, who sees the interrelationships of all branches of knowledge, who appreciates achievement in all areas of learning, and who is always sensitive to the best that has been thought and said whatever the field.

The educated man is curious. He is curious about people and this leads him to understanding, sympathy, tolerance—to humaneness and concern for the ills that plague men. He is curious about the world in which he lives, not only its people but its problems. He extends his curiosity beyond his own community and country to every area of the globe. And if his curiosity is combined with insight and judgment, he becomes not only an informed and critical citizen but a participating citizen in national and international affairs. His curiosity about people has led him to an interest in and a concern for the welfare of all people wherever they may live.

The educated man is curious about ideas. He seeks them out and then he looks at them courageously and fearlessly and objectively, for he is interested in truth and he recognizes that to find truth he must always be open-minded and receptive and critical; that he must always be searching, inquiring, probing.

"On a huge hill, cragged and steep, Truth stands and he that will reach her about must, and about must go." The educated scientist is endlessly curious about ideas and the search for truth in the humanities and social sciences



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1956*

just as the humanist and the social scientist must be endlessly curious about science. The poet and the scientist have, for instance, much to learn from each other.

The 17th century poet, John Donne, is a case in point. The scientists of his age furnished much of the material for his poetry and the scientists of today have much to learn from reading his poetry. Donne's age was one of scientific advance. During his youth and early manhood the Ptolemaic conception of the heavens was accepted. The earth was believed to be stationary in the center of the universe with the stars and planets revolving around it. The circumference of these vast, concentric spheres was the *Primum Mobile* beyond which lay the realm of God. Proceeding inward from the *Primum Mobile* were the fixed stars, the planets, then the earth, all arranged on a scale of descending values and intelligence, the highest, of course, being God, the lowest, earth. The outer spheres were peopled with angels and souls who exerted influence on the orders below. Here was complete unity from life on earth to God; here was not only a system of astronomy, but a philosophical and religious concept as well.

Then came Copernicus who established that the earth did not stand still but rotated daily on its axis and that the whole of creation revolved around the sun. Not only was an astronomical

concept shattered but, far more important, a religious concept as well. No longer was man an important link in a total plan of existence. He was just an isolated and lonely being on a planet which was whirling in space and which bore no rational relationship to the rest of the universe. In Donne's poetry the scientist may learn in vivid, moving language the impact scientific discoveries can have upon people—their beliefs, their security. For he pictures brilliantly the effect of the new philosophy.

"And new philosophy calls all in doubt, The element of fire is quite put out; The sun is lost, and the earth, and no man's wit can well direct him to look for it."

The scientist may not be a better scientist because he knows these things; but he will be a better and more interesting person, more sensitive, more humane. The educated man is curious about ideas.

And he is curious about many other things too—art, music, books. He has somehow come to understand that "such is the constitution of the human mind that any kind of knowledge is its own reward," that just to know is good and is its own compensation. The true education is that which brings breadth of interest, wide knowledge and understanding, which makes people more articulate, more sensitive, more humane, more responsible, more contributing. It is the task of a lifetime.



BRAZILIAN GRAND LODGE

AMORC has taken another great step forward in its international activities. For many years the growth of the Order has progressed steadily in Brazil, with the Rosicrucian lessons and experiments being offered in the English and Spanish languages. But with the opening of the Grand Lodge of Brazil in the summer of 1956 and the subsequent translation of its study matter into the Portuguese language, AMORC now extends its humanitarian aims and benefits to many more millions of people.

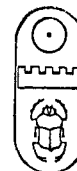
Frater John La Buschagne, secretary of the London office, spent many months in Rio de Janeiro, acting as liaison officer between the Supreme Grand Lodge and the newly formed Grand Lodge of Brazil. Permanent staff members, in Rio de Janeiro, who will carry the continuing administrative and translation tasks are Soror Maria Moura and Frater José Paulo.

Complete information regarding the activities of the Brazil office may be had by writing:

ORDEN ROSACRUZ, AMORC

Grande Loja do Brasil

Caixa Postal 4914, Rio De Janeiro, Brasil



Drama In Dreams

Assuming that the dream world has possibilities unsuspected by education, the Creative Writing class of the Rose-Croix University contributed the following dreams. Some of the dreams resulted to the dreamer as a symbolic answer to a question submitted by himself to the subconscious mind on a specific night. A few were recurring dreams. In this article these dreams of various individuals are arranged to appear as one mentality expressing the principle of God, soul, mind, and self as One Intelligence, but manifesting, in its self-realization, from different levels of consciousness.

—Compiled by FRANCES VEJTASA



BETWEEN heaven and earth, I moved uneasily. At the end of each daylight, night came and offered sleep. In the dream world of sleep I sometimes walked in the underworld, sometimes on the face of the earth, and sometimes in heaven. I walked clothed in a blue robe and sometimes naked. I experienced fear and scorn, numbness and ecstasy, beauty and love, and most often comfort. For my being, I discovered a beginning and an ending, and yet neither was a beginning nor an ending. To realize what I am—I re-view myself. . . .

I move from God's heaven toward God's earth. Before me is a well-lighted tunnel. I look curiously toward the tunnel's open end, but the intercepting light obstructs my view. I "feel" myself within myself—one me absorbing the other me from a point above. As I move down the passageway, I experience a sense of fear—but no, it is anticipation—I am *alive* with cause. For when I try to touch myself as I walk, I discover that I cannot—a separating force keeps me from touching myself. I travel in disunity. Cause moves me onward. I feel its promise—the promise that at the end of the tunnel I will experience the unity of self.

I sit in a chair reading a book. Beside me is a bed. Rebellion possesses me. I will not lie down, I will sit and read the book. All night I read. Morning comes and my head and body are heavy with sleep. In a daze I arise and stumble toward the bed. Now in a dream I face a court of justice. I stand before an assembly of black-robed men.

The room is almost completely dark and the men blend well into it. As I face them, their mouths open in unison and their lips cry out the word W O E. Then darkness covers the scene.

I pray to be released from fear. As I listen into the silence, I learn that I am part of the Divine plan. "I must take this truth to the waking world." To reach it I myself must awake. The shock of awakening erases my dream. Mentally I cry for it; again, I am comforted. For I feel the seed of confidence now in my heart.

I walk in homes and among people. My life becomes hurried; I'm coming and going; everything is done in snatches and patches; friends and family are shuffled around. Yet, experiences of living move forward?

I desire to serve my fellow men. They come to my house and I look for food to give them. I open containers and find food spoiled from long storage and food labeled as one thing and being something else.

I remember to pray. I learn that to serve I must first serve myself because I am a link in the human chain. I recall some ancient teachings and pronounce the *living* word. Before me appears a large, glass bowl and within it a smaller white bowl—both are fragile. The inner bowl holds a bit of food and a ladle. My mind raises a question and answers it—"You will dish out the bit of food but your supply will not diminish."

In a garden I strive to comprehend the form of a rose. I stand plucking petals of many shapes and many colors, and feel a new pleasure.

Restlessness comes upon me and I travel, exploring the dream world in all directions and all places. Often I walk in high mountains covered with trees

and shrubbery—deep canyons criss-cross through them. I follow a path that twists and turns but always ascends higher and higher in its spiraling. I am lured on and on by something undiscovered at the summit, as if seeking to overtake a memory. The path grows steeper and steeper. Near the top I sometimes meet a precipice and at other times a sharp incline. I cannot proceed and I will not turn back. I awake.

Perhaps to reach the top of achievement, one must again descend to lower regions. My dream walks me into a field. I see a huge stump—a tree hewn down, but strong roots hold firmly to the earth. A scroll lies upon the stump as if on a table. Eagerly I reach for it but a flame shoots up and music plays—both fade away. I reach again, but again the flame, the music. Three times I try and three times I fail.

The voice of interpretation speaks: The human axe has not touched the root of Divine light and life and love. Take of them freely, but the scroll of God's instruction is not material for the hand. Accept it on faith. Use the flame for the sick and for the well.

I return home and find that there has been a fire: all my old unwanted furniture has been destroyed but the useful furniture though old is still there. I view my home with content and say, "That is nice."

Again I return to search in subterranean places for some clearance to the summit of light. I stand alone in a

dark cavern. Yet the walls are sheer. Distantly at the top I see the LIGHT glowing. From the walls about me, rocks are protruding. I use my hands and feet and climb. Inch by inch I move in the darkness, sometimes slipping backward. My strength grows short. I am near the top but a jagged rock blocks my passage.

In despair I move downward again into the blackness. As I near bottom, I am startled by a light which shapes itself into a form: a luminous hand beckons to me. "Why didn't you ask for help?" a voice questions. I hang my head and cannot speak. Out of the light, the voice speaks again. "You have your key to the door." The luminous hand reaches into my *own* pocket, takes out a key, and unlocks a door right behind me. The path I had ignored is a lighted stairway leading easily up into the light.

I long to see once more my childhood home. As if through a window I view strange unfamiliar, noisy cities and quiet places. Then I remember that it was there, in my childhood's home, that I lost an old friend. I go searching. I come to a large building with four pillars. It is old, yet impressive. Climbing the long steps upward to the entrance, I grow tired and stumble. The door above me opens. My lost friend appears, and reaching for my hands lifts me up. From an old memory I whisper, "the four pillars, the four pillars of Hermes—symbolizing God's purpose for man."

Time passes and in a sunny land, I stand digging in clean sand. I dig and dig. Soon there appear layers of debris—clods of earth, rocks, clay, and then a layer of rusty nails—rusty from un-use, but thin and straight. Ages ago they were made ready but no hand came to build. Rust settled upon them, and the sands covered them. These nails I would use.

Now in a new age, I drive in a car. My husband, mother, and others are with me. There has been a flood. We are driving on a damaged road. We reach a wash-out, and climb out of the car to walk. A descending and rocky path leads closer and closer to the river,



still heaving in its turbulence. We keep to a narrow, rocky ledge. Farther on, I observe a whirlpool churning the muddy water. Aloud I reason, "It would be too bad for anyone to fall into that." The whirlpool gathers intensity, enlarges and spreads—almost touches the river's banks. We hold our breath, but the whirling loses its power; gradually it quiets itself and recedes. We stand safely in the distance.

We follow the rocky path and in time come upon an old rotting dock; the planks are so decayed that in them huge holes have appeared—yet each one of us crosses safely to solid ground.

Soon we descend a few steps and face an ancient garden—now sunken and neglected. Covering the entire back of the garden is some dead vegetation, of an unusual and strangely fashioned vinelike form. Its branches, sinuous and long unpruned, shine with a heavy gloss. In their naked leaflessness, they cling intertwined into a mass, as if still resisting their dying. I shudder, for in that vine I seem to see the skeleton of a part-plant, part-animal.

From the entrance we do not move into the garden. And now on my left another vine attracts me, luxuriant in its covering of foliage, shaped like grape leaves. I recognize the Divine life force coming forth again. Inwardly I sigh in relief. The garden fades.

Once more I sleep and dream a dream deeply veiled. Faintly visible behind the veil, many people are moving; I stand apart. Between me and the scene there appears a string of beads. In fascination I study the little globes on their circular path—without beginning, without end. I look to the background. It has become activated. The human figures behind the veil are changing into colors, blending, changing, separating—changing again and blending. From ONE to diversity, from diversity to ONE. Within the Mind, indivisible personalities expressing as tiny worlds strung upon the Greater world, each differing in color and luminosity, and yet all united in endless circular continuity—cycles of life and death, visible and invisible.

Now I awaken in an old temple, and know it by name. My red-haired com-

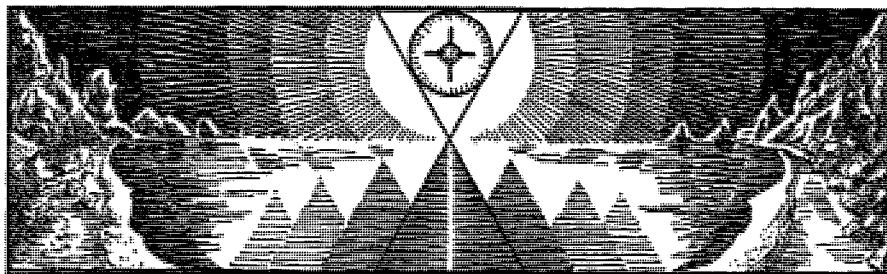
panion is painting a lotus design in brilliant orange. I dressed in blue, dip my brush and paint in blue. The open court of the temple is colorful with natural flowers. Brothers in dark robes move about. My heart sings. . . .

I have an inspiration. Over the earth, God moves—and also in the stars. I search beyond the clouds and see the Christ as host at a Cosmic table. Out of infinite space, the human race is moving in; they sit down side by side and eat.

I feel a new beauty, and my heart cries for more. Suddenly my feet are feeling their way up a wide white stairway. Above it an arbor shapes itself among the stars. I observe an open door; my approach quickens. I enter the temple and move forward half-walking, half-floating. I catch my breath and rise on tiptoe. Behind a veil of mist in front of me, a scene is unfolding. On a wall softly-lighted, colors in numerous tints are appearing. The wall is circular and my eyes follow from left to right. They rest upon an altar, appealingly simple. From above, blue lights send down their rays; below, from a golden bowl, a flame rises, whirling and dancing—now blue, now red, now multicolored. In the deep silence the flame is offering itself to those who pray. I stand with head bowed—humble even in elation. The flame touches my soul—I shall take it downward to earth.

Once more I walk the earth, remembering now to drop a tiny light here and there, there and here. Often, feet in heavy shoes unconsciously tramp upon it; they carry away a bit of blue or red—or red or blue. I pray that love may set aflame the human heart in understanding.

This time I do not half-walk, half-float. I am traveling on horseback, moving eastward in a mountainous country. I follow pace with my companion who moves forward ahead of me. The sense of oneness is upon us and I do not know that I am moving. He has not let me see his face but intuitively I know him well. Then suddenly he is gone. Only in the brown clay, the hoof prints lead on. I feel a strong aloneness—yet great in its comfort.



New Sources of Power

By GASTON BURRIDGE



WHEN or how man first discovered fire is not known. But ever since fire's discovery, man has been its slave—not fire a slave to him. Fire with its heat has wormed its way into nearly everything man has accomplished. As potent as man hopes his new atomic-energy source to be, it will not be so without the presence of heat and fire—in its production nor its use. Man has come to the point where he cannot *think* of energy-use except in terms of *heat*. But there are other forces about us not akin to heat which we can use. They are mysterious, true, but they are cogent—and almost entirely undeveloped.

One of these forces is gravitation; another is magnetism. A third is called, by its discoverer and developer, *radiant energy*, and that is as good a name as any. We do not mean to imply that these three are the only forms of energy existing which do not involve heat, but these are the three to be discussed here.

Gravitation is a powerful force—one of the most powerful that man knows about since it is applied so continuously. We spend the greater part of our lives overcoming it. It assails us the moment we are born and may affect us before then. So far, Science has not spent much time or thought on gravitation as a source of power. The reason for this is that it early appeared that nothing would effectively screen it—or even ineffectively! To use any force,

a differential must be created. We have to build up a potential of it, letting the force “flow” to the lower pressure side, using it as it makes its way between the high and low points. We employ the force of gravity in a few water wheels—in a few clocks—and those are about the only places we do use it. If we could find an effective screen for gravity, a water wheel would operate without water—just by placing the gravity screen under about half the wheel's diameter.

During early experimentation many types of material were tested to determine if they possessed *any* screening effect on gravity. Liquids, hot and cold, metals, solid and liquid at different temperatures, and many groups of crystals—under the influence of magnetism, electricity, and heat—were researched. It seems that nothing held the vital essence. At one time, Charles F. Bush, an American researcher, experimented with certain complex silicate crystals. His results indicated that perhaps a “lead” had been discovered. However, later researches along the same lines, by others, indicated that the Bush results were attributable to very slight experimental errors rather than to any actual screening effect.

Theoretically, there should be no gravitational pull at the center of the earth. Of course, this will have to remain theoretical for a long time to come. However, there are some relatively deep mines. A delicate balance would weigh a given substance at the mine surface. The same balance and the same substance could be taken to



the bottom of the mine, the depth being known, and weighed again. The difference in weight, if any, could be noted, and careful calculations made to determine if the weight—hence the gravitational pull—would be nil at the earth's center. Any substantial difference in these calculations would call for continued experimentation.

Rumor is always rife. It is reported that professor Herman Oberth, the well-known rocket-missile expert formerly of Nazi Germany, but now working in the United States, said in a recent interview: "We know of a material that will, in practice, insulate from the pull of gravity any object covered by it." If this is true, then a screen for gravity has been established. It is, of course, quite possible that Dr. Oberth was misunderstood or misquoted—perhaps both. However, if a screen for gravity has been found, the possibilities for power to be gained from the use of this force are almost beyond comprehension. A new day will most certainly have dawned. Atomic energy will be passé because of the tremendous problem it presents in the disposal of its radioactive waste materials.

Following the line of thinking that for every action there is a corresponding reaction, the conclusion would be that gravitation was certainly an "action." If so, then it would probably follow that there would be an attendant reaction of some sort, somewhere, sometime. So it would seem that we are not without a rather good basis in our search for a screen (reaction) for gravity. This would apply whether gravity is a "pull" from within the earth, as commonly believed, or a "push" from without, as some thinkers maintain.

If the gravitational pull of the earth is in direct proportion to its mass, as Newton seems to have established, and as Einstein's theories would appear to confirm, perhaps we might conclude that the same pull is gradually increasing. This is due to our earth's mass increasing by millions of tons each year in the form of "cosmic dust and particles" which are falling upon it. According to recent research by Warren J. Thomsen, the calculations are that the earth receives about 6,000 tons daily of meteoric dust and particles.

Undoubtedly, our atmosphere is also losing some of its gases to Space each year. These gases are being replaced through the constant weathering of the earth's own rocks where the gases have been trapped since Creation.

It would be interesting to learn if the weight of gases lost to Space is equaled or enhanced by the weight of meteoric dust our gravitation attracts. If our mass is being increased continually, our gravitational pull is growing. If it is growing, it will be even more attractive! Thus, it would seem that the gravitational force available for our power use will not "run out!"

Gravity Research

A recent stimulus has been added to the general thought concerning gravitational matters power-wise. This has come about through the establishment of the Gravity Research Foundation, at New Boston, New Hampshire. This Foundation was created and financed by Roger W. Babson, noted economist, in 1948. In addition to collecting all possible material concerning the subject of gravitation, the Foundation offers yearly an award, open to anyone, for the best essay on gravity. The essay must be written in English. The first award amounts to \$1,000. There are four other awards this year, 1956: \$300, \$200, \$150, and \$100. No essay must contain more than 1500 words. Its subject matter may cover insulators, reflectors, or absorbers of gravity, some alloy or other substance, the atoms of which can be agitated or rearranged by gravity to throw off heat, or by some other reasonable means of harnessing, controlling or neutralizing the force of gravity.

All essays submitted for an award become the property of the Foundation and copies of them are made available at a small cost to anyone interested in gravity. An index as to subject matter of those winning any of the awards is composed each year and is also available from the Foundation.

When the Foundation began in 1948, it had a mailing list of eight names. Today, its mailing list holds more than 10,000 names! Thus we see that considerable stimulation has been generated, and a great deal of worth-

while effort centered on this mysterious and intriguing subject.

As a power source not related to heat, either in its generation or by its use, the force of gravity stands foremost among all man's possibilities. It is one he has done least to harness. It is one which affects his life the most.

Magnetism

As to magnetism, man has not been acquainted with this force for the length of time he has known fire, but it has plagued his curiosity for centuries. Undoubtedly, the natural load-stones introduced magnetism to man. For the most part, magnetism is a subtle energy. It is not given to displays which excite the imagination. Yet it guides the compass needle thousands of feet in the air, below the waters of the oceans, and underground as well as on the earth's surface. Our globe appears to be a mighty electromagnet possessed of a far-reaching, powerful, but misty hand.

Magnetism has occupied research time in some of the largest experimental laboratories of the world. Corporation scientists know more about magnetism than they are telling. This energy is akin to electricity. Just what kin it is remains a question. Recently, a great deal has been discovered regarding how to produce much better artificial permanent magnets. These new magnets have far greater strength and lasting qualities. Some of this added advantage has come through new alloys from which the magnets are made. Adding "space" between the magnetized particles has been a boon. New ways of "charging" the magnets have also been developed. Little magnets now have become mighty magnets.

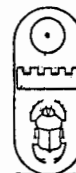
Certain arrangements of both electro and permanent magnets have produced "levitation" in certain objects presented to them in the laboratories of the General Electric Company. Levitation, of course, is the reverse of the action commonly present in the operation of magnets toward objects attracted by them. Ordinarily, a magnet wishes to draw an object to itself and hold it tightly. Levitation means the magnet wishes to *push* the object away, or hold it suspended in mid-air. As far as is known,

no experiments have been successful in arranging an object to be powerfully "shot away" by this means. However, we can conclude that if levitation has been accomplished magnetically for a short distance, longer distances only remain a matter of further successful research. It does not seem unreasonable to guess that magnetism, newly applied, may furnish the screen needed for gravity to be used as a power source.

However, it may be that we can learn to use magnetism in other ways. Many experiments have been conducted to determine if magnetism has any effect on plant or animal life. As far as humans are concerned, it would also appear that "one-way" magnetic fields, such as set up by permanent magnets, have no effect, good or bad, on *healthy* bodily tissue. However, there seems definite proof, presented by the National Health Federation of San Francisco, that an "alternating magnetic field" does help *diseased* bodily tissue heal. The surface has hardly been scratched in this type of experimentation.

Does magnetism affect plant life? There are several indications it does—to the advantage of the plant. The late Edgar W. Block, a farmer and philosopher of Indianola, Illinois, sent me shortly before his death, pictures and text material covering experiments that he conducted in sprouting field corn with the aid of bar magnets. These experiments were conducted over several years on a small scale. The results were so favorable that Mr. Block fully intended to continue them with a greater number of plantings but his death intervened.

Mr. Block filled ordinary clay flowerpots with sawdust from a pile. All this sawdust was moistened with well-water, a like amount added to each pot every day. Seed corn, picked at random from the seed he would use in his own fields, was planted in the moist sawdust, the same number of kernels in each pot. Every pot was given the same care daily. These pots were set on a plank in Mr. Block's garden. Across some of the pots a bar magnet was placed, the position of their poles reversed each day. The pictures show



that those pots having magnets grew corn several inches taller, after a given time, than those not subjected to the magnetic forces. Mr. Block wrote that the corn in the pots having magnets, sprouted sooner, appeared to grow faster and to have a generally healthier appearance. A like set of experiments could be conducted by any one, on varieties of plants. Controls are simple, costs are light, and results interesting.

Radiant Energy

Our third possible power source can be introduced by asking if there are a group of vibrations pervading the cosmos, "beyond the light rays" in frequency, that can be tapped with a device something like a radio receiver, only built in power proportions? Dr. T. Henry Moray, of Salt Lake City, Utah, an electrician of many years' experience, believes that such vibrations exist. He has developed a device which, he says, taps these energies. He calls the product of his apparatus radiant energy, or "R. E."

Dr. Moray's first device lighted only one 100-watt incandescent light bulb. His latest machine develops 50 kilowatts, or about 62 horsepower per unit. This energy, as it comes from the secondary of a 1000-to-one, step-down transformer, can be termed a very high-frequency form of electricity. It will light ordinary incandescent bulbs. Their light, when powered with this current, is whiter than when the same bulbs are lit by commercial current. The whole globe appears to be filled with an intense radiance much like a fluorescent tube. This energy will also heat electric irons or electric wall or radiant heaters. It appears to bring these up to temperature almost instantly and they seem to give out more "heat," but it is said that they do not "burn out" any sooner.

The Moray Radiant Energy will not power ordinarily wound commercial electric motors. However, if motors are wound to accommodate this energy's high-frequency, Dr. Moray says that R. E. will power them. Motors so powered glow with a violet or lavender "aura" in the dark. They turn, Moray says, at terrifically high speeds—as high as 36,000 revolutions per minute—which is 600 per second!

Many persons have seen exhibitions of Moray's R. E. device. Well over 100 persons, he says, have viewed such demonstrations. At one time the apparatus employed both an antenna and a ground connection. Because of these, some viewers were inclined to believe that Moray obtained his energy from either power lines or radio stations. Moray says that he no longer uses either a ground or an antenna connection. It is reported that his apparatus has been run in the open desert—sitting on the ground—far from power lines or radio transmitting stations, at a spot picked by someone else, and about which Moray knew nothing until he was driven there with his device in an automobile.

The Moray R. E. apparatus is made of many secret parts. The most secret of these are the electronic tubes or "valves." These tubes are Moray-designed and constructed. They are known in electronic parlance as "cold tubes." This means they do not contain an electrically heated filament. Such a heated filament supplies the electronic radiation which provides passage for the currents and valve actions between various parts of the tubes, as in radio and television. What does provide this passage then? That is another secret. Moray doesn't say. Some believe the Moray tubes contain radioactive materials the radiations of which provide the passage for the internal currents. As the device contains both a "detector tube" and "oscillator tubes," there is much room for speculation in this regard.

It appears that radiant energy is not transmitted well, even over quite short distances. Thus, if it is to be used commercially, it would seemingly have to be built and operated in small units. Moray says his units cost about \$800 when built singly. Probably this cost could be reduced materially if they were constructed on a production basis.

Dr. Moray says in his experiments with R. E., that he has observed anti-gravitational effects produced when the apparatus was in operation under certain circumstances — these circumstances are known to him. He further comments that some specific experiments have been conducted along these

None of these above possible power sources are subject to fire or heat—either to obtain them originally or for their use. Each of them is more or less undeveloped. While not “new,” perhaps, all contain very large proportions

of unknown quantities. It would appear, therefore, that man need not worry too much about the basic combustible materials for his fires growing less each year. There need be little concern over the growing scarcity of the so-called "fossil fuels" or the shrinking timbered lands. Fire has been our master a long time. It need not remain so. We have allowed it to gain the whip hand because that was easier than to think. Have we been mentally lazy? Perhaps we should attempt to break a bad habit!



Beginning in 1957, the *Rosicrucian Digest* will devote one entire page to a new membership service! If successful, it will be continued periodically throughout the year. Here is what it offers! Here is what it can do for you!

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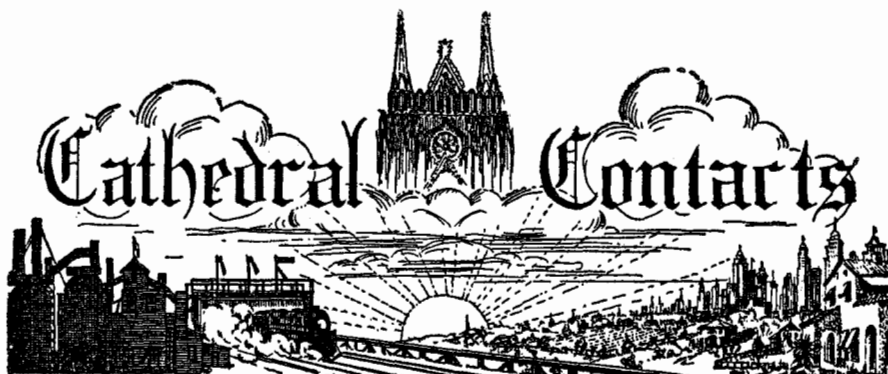
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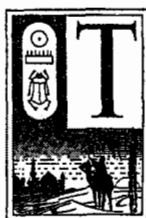




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner 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.)

BEHAVIOR AND IDEALS

By CECIL A. POOLE, *Supreme Secretary*



THE behavior of an individual should reflect his ideals. Whatever we may believe should be indicated by the way we behave. This is because we live in a world in which we are necessarily judged objectively. If you meet

an individual on the street, socially, or in business, you arrive at some estimation of the individual. You reach definite conclusions about him, depending upon the way he acts; in other words, by observing his behavior. It is true that errors of judgment can be made in attempting to reach conclusions concerning an individual's character, ability, or his ideals strictly on a basis of judg-

ment of behavior, but it is nevertheless an accepted fact that we are known more by our behavior than we are by our ideals. Consequently, it becomes the responsibility of each individual to reflect the ideals which are his convictions not only by word of mouth, but by an example in living.

It has been about a hundred years since Ralph Waldo Emerson wrote, "It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the crowd keeps the independence of solitude." This statement is in essence a summary of the principle here being discussed. In the world it is so easy to fall into the behavior pattern that does

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not attract particular attention or, if it does, we feel that the attention will be favorable. The common phrase "Keeping up with the Joneses" has become prevalent in modern living practices.

Some people think it an essential part of life to be able to do things similar to what someone else is doing. This concept is in error when the efforts to act like another person are directed so exclusively to accomplish the end in mind that values and ideals are forgotten; in other words, when an individual becomes so anxious to copy a neighbor or a friend that he forgets the purpose lying behind what is to be accomplished, the thing in itself then becomes an error, since one's efforts are directed toward an objective achievement rather than the embodiment of worth-while values and ideals.

Emerson said that the great man is the individual who can live in the complexities of the environment in which he finds himself and can still subscribe to his ideals; in other words, he keeps the independent point of view which he could easily maintain were he to live in a world by himself. This is an example of putting into practice the courage of our convictions, to uphold the beliefs and loyalties to which we have subscribed so that our fellow men may see in our behavior that the ideals which we from time to time talk about have a depth greater than the mere repetition of words and phrases which often are hollow and carry no meaning.

It is, of course, essential for every intelligent individual to analyze impartially the basis of his convictions. These convictions would be established on principles which have been arrived at through an analysis of true value. To express merely the opinions of someone else or to accept certain doctrine and dogma that some other individual or group of individuals may have established is not to use our own ability and right to establish convictions that have the sincerity of individuality and true idealism.

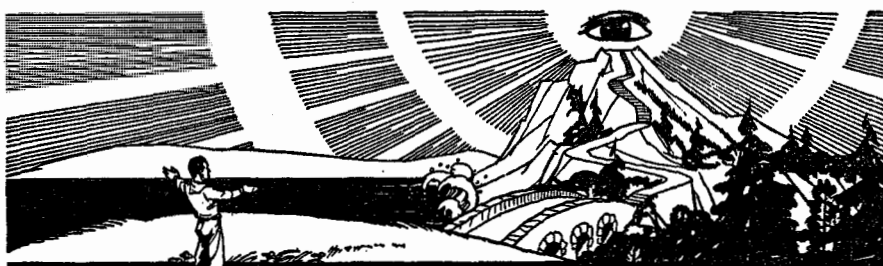
Everyone, consciously or unconsciously, develops a philosophy of life. If that philosophy of life is constructive, it tends toward the evolution of

the individual through the process of living. The ideals which help to achieve this end are those which are closely related to the virtues and principles that have been found to be the standards of moral and ethical practices in many ages and in many different places. To practice honesty, integrity, virtue, and justice seems like a simple thing, but so many times, while we may subscribe to these ideals within our own minds in simple practices or simple points of behavior, we deviate from the full application of each of these high ideals insofar as our treatment, behavior, and association with fellow men are concerned. We should so live that our behavior constantly reflects the importance and the substantiality of the ideals to which we subscribe.

The Rosicrucian subscribes to those ideals which are considered the highest that man can conceive. He believes in the existence of values and realities that lie beyond the ordinary grasp of the objective faculties. He holds certain truths and principles to be of more importance than any physical possession. If his behavior on a social level conforms within reason to the society of which he is a part, and his behavior furthermore illustrates that not only does he give lip service to these principles, but practices them in all his associations with others, then those who have the ability to see and those whom we really should impress will be aware that the ideals subscribed to by this individual, the ideals that the Rosicrucian philosophy teaches are worth while. They make a man or woman a good citizen, a good parent, a good business associate, or a good individual to deal with at any social or business level.

It is partially the obligation of any individual who subscribes to worth-while ideals to attempt consciously to see whether or not his behavior reflects those ideals. It is difficult to examine ourselves from an objective standpoint, but to ask ourselves honestly how we appear to others is a test of the validity of our ideals and actually the final test of the importance of those ideals to our own individual selves.





The Problem of Reality

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

This is the second of a series of articles on modern metaphysics and the part it plays in our age of science. The author shows the relationship between metaphysical concepts and today's philosophy of science.—Editor

PART TWO



ETAPHYSICS is the realm of knowledge which is concerned with the interpretation of experience and its apperception as distinguished from perception or experience itself. It is one thing to experience the world. It is another to assign to that experience certain ideation or to derive from it understanding or meaning.

A tremendous transition in thought occurred in the 18th century. The rapid advance of materialism was furthered by the amazing strides of science. As a result there developed an intense conflict between materialism on the one hand and idealism, represented by metaphysics, on the other. Science considered the phenomenal world of our senses as the real one, as representative of reality. It did not propose that what we perceive is the whole of reality. Furthermore, science did not deny that reality might be different in the substratum world, the one beyond our senses, but it did insist that what we see or what we objectively experience is truly related to the reality of the substratum world.

Metaphysics took the *idealistic* view. It considered that perception consists merely of forms of the noumenal

world, that what, for example, we see or hear are but sensations of the things in themselves. However, the thing itself, it was held, we cannot know truly. A phenomenon is nothing more, metaphysics held, than a reflection, an imperfect picture of that which never can be experienced by the human mind.

The materialism of the 18th and 19th centuries was a thorough-going *naturalism*. Nature was the universe, that is, nature as man experienced it. To this materialism, nature was mechanical force. The real world was a world of pushes and pulls. Empirical knowledge was the only way to commune with nature. That was the only way man could know it. The metaphysician, the idealist, conceived a different kind of universe—the universe which transcended all sense knowledge. To him empirical knowledge neither proved nor disproved the nature of pure being.

The writings of Paul Holbach, French encyclopedist, represented extreme materialism. He and others of his group were called *encyclopedists* because they were convinced that the knowledge of nature could be reduced to encyclopedic forms, giving man more or less a key to the entire universe. Holbach said: "Let man cease to search the world, in which he dwells, for beings to procure him happiness. Let him study nature,

let him learn her laws and apply her discoveries to his own felicity." He meant by that to abandon searching for essences, for intelligences, for powers beyond man of a transcendental or spiritual nature. To him and his contemporaries, motion and matter alone existed. Mind and thought were not contiguous to any divine qualities. They were but a mechanistic function of man's physical organism.

The great discoveries of Sir Isaac Newton strengthened materialism. It was perhaps not his intention to do so, but his revelations appeared to confirm all of the theories and postulates of the materialists. Newton's classical mechanics, his laws of motion appeared to explain the whole physical universe. His discoveries were not apodictical to the immediate world but to the bodies of stellar space, the heavens at large. To Newton all was a matter of attraction of force. Everything that happened could be traced to mechanistic causes. Every phenomenon could almost be placed in a category of action and reaction. His law of universal gravitation explains that everything in the universe either attracts or is attracted. To the materialist, here was the final means of determining the nature and cause of the cosmos. The fact that the stars and planets were beyond our reach was no reason for us to consider them as a mystery. They are governed apparently by the same phenomena that can be demonstrated in a laboratory.

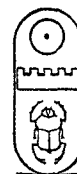
Energies, Particles or Waves

A further strengthening of materialism is what might be termed the particle picture of reality. It received its great impetus from the discoveries of Max Planck of fifty years ago. The theory consists of the belief in energy pulsations, particles of energy moving in actual space, the pulsations being at irregular intervals. Naturally such particles would have to float in something. The theory of ether was invented as a medium for these particles. This was a strange hypothesis of a substance which science did not actually perceive, nor could it convincingly demonstrate it, but it was necessary to support its other conceptions. Newton had previously conceived the corpuscular

theory of light, that light was a stream of bulletlike particles.

The particle theory became known as the *quantum theory* and, in its time, was revolutionary. At least it was a very disturbing idea of the continuity in the universe, for these particles or bundles of energy seemed to discharge at random. Nevertheless, it was believed that an empirical study of these particles was certain to provide an adequate picture of reality, the structure of the universe. Physics resorted to the construction of models based upon the particle theory to prove various kinds of phenomena by it. In fact, some models did demonstrate the working of the phenomena, but others did not. Time and space were held to be independent realities, the particles existing in time and space. Further it was presumed that these particles possessed definite properties which needed only to be observed and from them would be deduced principles by which all masses would function. Physical space was so definite that it was conceived that planets had more or less fixed points in it. Events were thought to actually occur in infinite time. Therefore, the relation of events would be the same to everyone, regardless of the position of the observer, whether on earth or somewhere else.

In relatively recent times, another great change in thought occurred. The *wave theory* of radiation became popular and challenged Newton's classical mechanics. The new physics, as Sir Jeans points out, realizes the limitations of the human mind. This new physics requires two pictures for an understanding of the universe. First is the older particle picture of energy. This is the conception that physical things consist of particles, that particles have certain definite or determinate properties at all times. The states of these particles are a collection of observable qualities, and such observable qualities can be represented by specific mathematical functions. It was found that, for understanding, the mind would turn first to one picture and then to the other—that is, first to the particle picture and then to the idea of waves of energy as explaining other phenomena not comprehensible by the particle picture.



The conception that these particles of energy show random jumps of energy—that is, not occurring in the same intervals of time—caused physicists to come to the conclusion that apparently they did not follow a definite law of causality. Causality was the fundamental premise of the classical Newton mechanics. The wave theory of radiation seemed much more reliable, since to have waves of vibration we have to have time. It seemed more in accord with common sense, that is, what we normally observe. The two pictures were eventually combined. The particles of energy produced waves of radiation. This conception is called the *new quantum theory*. However, modern physics contends that realities do not occur in, nor admit, an actual time or space. This would seem to be a return to the earlier metaphysical conception of time and space.

In its highest circles, among those who are less dogmatic and more liberal in their views, modern physics doubts the ability of the mind to comprehend a substratum reality, that is, a *pure being*. It holds that perceivable sensory experience is only a probable reality. It merely serves us as a kind of tool. The causes which we perceive are only relative. They are patterns which our minds effect for certain phenomena within the limitations of our mentality. If there is causality in outer reality, man at least cannot perceive it. He cannot know it directly. The causes which we perceive are not necessarily a link reaching out beyond the limitations of human consciousness, tying fast to Cosmic causes. To use an analogy, because we see links of a chain in our room which lead out through a door beyond which we cannot see, we have no reason to presume that the chain and the links are continuous beyond the room in which we perceive them.

Logic Is Practical

In fact, the wave theory of radiation, held in these higher circles of modern physics, would be principally a mental construct. We build models of waves and they satisfactorily explain everyday phenomena, but such models are not models of absolute reality, of pure being. We have no right to affirm that they are. The sense impressions we

have and which cause us to construct such models along apparently logical lines are reality. Our sensory experiences are real because we are real. However, these sensory experiences are but a *secondary* kind of reality. Sir James Jeans says: "Thus an understanding of the ultimate processes of nature is forever beyond our reach. We shall never be able, even in imagination, to open our world and see how the wheels go around." He tells us that these secondary realities must not be construed as being an exact picture of the first reality of true being.

It has even been suggested by Jeans and other eminent physicists that our approach to reality should be from the point of view of *probable reasoning*. We should abandon our search for certain knowledge and, instead, we should concentrate upon what is probable reality. Since we cannot, as human beings, be certain that our experiences correspond to reality, that they are pictures or images, archetypes if you will, of the greater universe, we should be content to accept what seems to be probable rather than to insist upon finding a certain knowledge. This idea parallels a principle in Rosicrucian metaphysics which is, in effect, that we should adapt our lives to the state of realization of existence and what appears most logical instead of trying to discover the actual.

This conception of modern metaphysics certainly is in accord with metaphysical idealism. Mortals are so constituted that they will select as a proper solution to a problem that which is contiguous to the harmony of the universe. In other words, they will select that which is in accord with natural phenomena. When the scientists take this position, they are not going so far as to admit that we have an innate knowledge by which we can, with certainty, judge what is right or wrong. The hypothesis is this: that a combination of our sensory experiences and clear reasoning has the tendency to co-ordinate us with the processes of nature which is of our being. Our senses and our reason, therefore, compel us to act in a way most consistent with our needs. Consequently, what we consider as most probable in any experience results in our participating in

a state or condition which to our intellect has the greatest reality.

Two Truths

This idea of probable reasoning as a theory of science is strongly akin to the metaphysical ideas of the philosopher, Leibniz. He postulated two kinds of truth. One of these is necessary truth; the other, contingent truth. Necessary truths are logical ones. They are really infinite. Their contradiction is impossible. Even God, Leibniz declares, could not change these necessary truths. An example of such a necessary truth would be the conception of God as the absolute creator of all things. With the acceptance of such an idea, contradiction would be impossible. We could not conceive of any event or phenomenon, regardless of its appearance, which would be contrary to the nature of God. If all things are created of God, then whatever qualities the mind would assign to God, all things must be of those qualities, regardless of how they might appear to the human. They would *necessarily* have to be so.

When it comes to contingent truth, there is no such necessity involved. The truths of fact, the truths of our normal observation, depend only upon what Leibniz calls *sufficient reason*. It is this sufficient reason which parallels the probable reason of modern physics. According to Leibniz, we have only to convince ourselves that things of our experience are related as they appear to be. The necessity which may lie behind them is a matter we cannot question because we may not know it.

Modern physics disagrees on many points with Kant's philosophy but it

does agree in one particular with his metaphysical theory of knowledge. Kant affirms that there is an ultimate, an absolute reality. However, human thought is not independent, as men are wont to believe. Therefore, human thought cannot rise beyond the limitations of the human so as to perceive this ultimate reality. Our thought is conditioned by the categories of our being. These categories constitute our organism, our mental make-up. What we perceive of our world is formed by the categories just as one pours sand into a tin mould. Whatever the form of the mould, it is no image of the beach from which the sand comes.

The forms which we perceive, therefore, do not represent the unconditioned reality. They are not true pictures of pure being. The forms are motivated by categories which are of God. They are of the unconditioned reality, but what we experience of them is not a representation of God. For analogy, what I am inspired to do as good, as a course of human conduct, may not be a divine good. It is not necessarily what God might conceive as good. On the other hand, the moral impulse or will which motivates me to do good, that in itself is of this absolute reality. So in modern physics and in modern science, there is a tendency to follow what one conceives to be the simplest in nature and the most probable as constituting the closest approach to the reality of the universe. Actually in following what seems the simplest and most probable to ourselves, we are being brought closest to our own nature which is part of the greater reality.

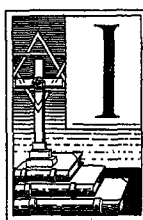
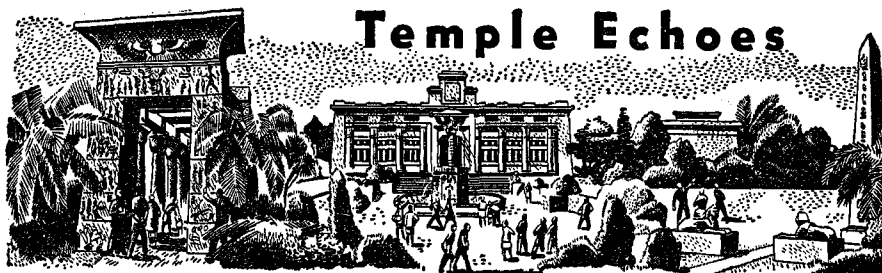
—To be Continued—

MYSTICAL CHRISTMAS CARDS

How valuable is a friendly word to you? Many people would sacrifice material possessions in order to earn a kindly thought directed toward them. See how many people you can make happy this Christmas season by sending the rarest gift of all—a greeting of friendship and love. It costs so little to serve humanity in this way. When your greeting reflects your own deep understanding of others, it is doubly effective. We have especially prepared such a greeting card which is appropriate for your member and nonmember friends as well. It is inspiring in its wording and attractive in design. It breathes the beautiful symbolism of the Rose and Cross, yet does not mention the Order by name. The cards come boxed, with envelopes, at the low price of only \$1.65 (12/6 sterling) for 10, or \$3.75 (£1/8/- sterling) for 25, postpaid. Time is getting short, so order now.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.





It is always refreshing to have the comment of youngsters on anything that arouses their interest. In these times of uninhibited response, encouraged by the schools, it is possible to learn many helpful things about children — their judgments of themselves and others; their comments in general on what they like and what they do not. In the September art exhibit at the Rosicrucian Egyptian, Oriental Museum children under fourteen presented their ideas of "How I see Myself." Passing over the matter of technique and making the necessary allowances, viewers were enlightened, amused, and instructed by what they saw. Self-revealing portraits were attempted and the results were effective. Many went rather deeply within themselves and hit upon fundamental attitudes which they set forth in rather adult fashion. From such exhibits, everyone benefits.

△ ▽ △

Ordinarily, a general series of lectures is offered during the fall and winter under the auspices of Rose-Croix University for members in the San Jose area. These lectures, although bearing a special theme, have been given by various members of the staff. This year, however, two courses have replaced the general lectures. One course, "The Science and Mysticism of Sound," conducted by Frater Erwin W. E. Watermeyer, is being given on Friday evenings; the other, "Man's Mystical Heritage," conducted by Frater Joel Disher, is meeting on Wednesday evenings. Both courses meet at 7:30 p.m. and will continue until February.

△ ▽ △

Frater and Soror Stiff of the Netherlands were in Rosicrucian Park briefly one day in September, to call on the Imperator. In 1952, the Stiffs were in Indonesia. At that time the Ninth Degree was being translated and readied for the press. It had been translated by Frater Verkerk Pistorius and typed by Soror Pistorius. Frater Stiff proof-read and printed the entire Degree before returning to the Netherlands.

△ ▽ △

Soror E. Y. S. of Bakersfield, California, writes of a contact exercise in which she learned something extremely important to her studies. After making the necessary preparation, she says:

"The first impression was of a package being sent or thrown. I was running in all directions trying to catch it. Then I realized the running about was completely unnecessary. If I stood still it would come straight into my waiting hands.

"The meaning was quite clear. I had been reading several books, trying hard to understand and absorb all their deeper references but only succeeding in further confusing myself. As long as my mind was cluttered up with conflicting ideas, I couldn't catch the one intended. Better to wait and let the monographs unfold things naturally."

△ ▽ △

Southern Cross Chapter of Johannesburg, South Africa, held its annual rally in September. This was a three-day affair of lectures, convocations, and outings calculated to satisfy to the fullest the Rosicrucian's need for work and worship as well as association with those of like mind. Southern Cross Chapter is making history in South Africa. (A note from its treasurer in

a recent bulletin states that almost £1000 are now in its Temple Building Fund.)

* * *

Titirel Chapter of Montevideo, Uruguay, published its first bulletin in August of this year. Also on the eighth of that month, it celebrated the third anniversary of its first convocation. Looking ahead, the Chapter is planning its first rally in January of '57. This is an event to be noted by all able to attend.

* * *

Since May of this year, Tell-El-Amarna Lodge of Santiago, Chile, has been holding morning convocations on the first and third Sundays of the month. Something of an innovation, the convocations are reported to be well attended and gaining favor. Members say they provide an inspirational beginning for the week.

* * *

In August, John Dalton Chapter, Manchester, England, held its fifth successful annual rally. It was enthusiastically attended by Rosicrucians in the United Kingdom.

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Martinez de Pasqually Lodge, Port-au-Prince, Haiti, devoted a full day to the annual Pyramid Ceremony. There was in addition to the ceremony itself, a convocation, a conference, a banquet, and a showing of slides of Rosicrucian Park.

* * *

Luz de AMORC Chapter, San Juan, Puerto Rico, has announced the opening of a concerted drive for its Temple Building Fund. A "Certificate of Honor" is being offered to all those contributing \$25 or more (or the equivalent in construction material). On the occasion of its last Annual Assembly, the

Chapter added an art exhibit as a feature on its program. Three of the four artists exhibiting were Rosicrucians.

* * *

Johannes Kelpius Lodge of Boston, Massachusetts, held its seventh successful rally in October. Frater Everett F. Bolles was chairman. A feature of the program was the Musicale under the direction of Frater Gil M. de Jesus. Due to an exceedingly tight schedule of visitations, the Supreme Secretary, Cecil A. Poole, unable to be in Boston for the rally, was present at a special convocation a few days earlier.

* * *

A recent bulletin of George Washington Carver Chapter of Washington, D.C., gave mention to its Past Master Hubert E. Potter in connection with Clarence McK. Smith's book: *The Medical Department: Hospitalization and Evacuation, Zone of Interior*. Employed as a historian in the Office of the Surgeon General, Frater Potter is duly credited by the author with rendering invaluable service during the three years the work was in preparation.

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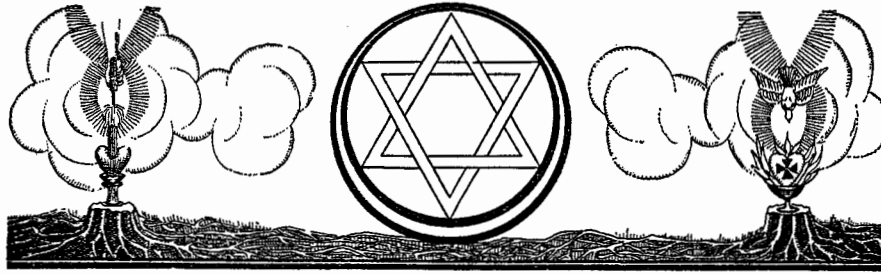
Luis A. Martine-Lally, Master of Abdiel Lodge, Long Beach, California, has this timely observation in a recent Lodge bulletin. "The task of contributing materially to the evolution of the whole of mankind is a gigantic one, and our individual and separated efforts can hardly make a dent in it. But when we put our efforts to work in the world-wide organization which brought us the blueprint in the first place and which exists for the very purpose of carrying out that gigantic task, we find our individual efforts multiplied in power and their effect spreading across the globe."

ROSICRUCIAN RALLIES

Lansing, Michigan—A Rally will be sponsored jointly by the Moria El Chapter of Flint, and the Leonardo da Vinci Chapter of Lansing, on Nov. 11, at the Women's Club House, 603 S. Washington Ave., Lansing. Write to: Mrs. Vera Van Hoosear, Route 3, Box 394, Lansing.

San Juan, Puerto Rico—Luz de AMORC Chapter will hold its annual Rally on Nov. 10, 11, and 12, at the "Rito Escoces" Temple. Write to: Miguel Morales Segui, Master, Luz de AMORC Chapter, Ponce de Leon 1658, Apartado 8716, Santurce.



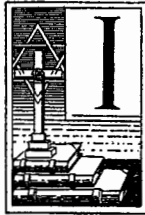


Mystic Illumination

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

(From *The Mystic Triangle*, January 1928)

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



I HAD just left the counter of the Western Union telegraph office when a man who had stood beside me sending a telegram, approached and said:

"May I ask you just what the organization is that you represent? I could not help seeing the signature on the message you just sent."

"It is the Rosicrucian Order, the American branch of an international body of mystics," I stated, briefly and started on my way. I knew intuitively that he wanted to know more, but I wanted him to ask; that would make it easy for me to hold him to one line of questioning. He followed me to my car; and just as I was about to enter it, he conquered the hesitancy that was quite evident, and asked:

"If I may have just a few minutes of your time, I would greatly appreciate it. I do not want to appear annoying, but there are a number of questions that I would like to ask. I conduct the Wednesday evening questions and discussions at the Second Baptist Church in this city and I believe that I can find in your answers much to talk about next Wednesday."

Knowing, as I do, the attitude of the Baptist Church generally regarding se-

cret societies, and about philosophical societies in particular, I could not help saying, "Well, I am sure that you will find in my answers a great deal to discuss, much to the discredit of my organization. However, get in and ride with me for an hour and we will talk."

So off we started. I did not know his name at first, though I knew by reputation the man who tore every philosophy and creed apart every Wednesday night in that Church in his endeavor to make the Baptist principles stand as the sole thought for man to have and hold. I had often wanted to argue some points with him, and here was an opportunity to do so in real privacy. I know only too well from experience that many men assume certain strict attitudes when in their pulpits or when before their own congregations but have a different attitude when alone with persons in whom they may confide. I do not mean to insinuate that such persons are hypocrites, or even false to themselves and others. I know that so long as they are affiliated with, and really a representative or employee of, the certain denomination which they serve, they must adhere to its doctrines. They are not selected or maintained by the Church to express their *personal* opinions. In fact, their personal opinions must ever be subservient to the opin-

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ions of the Council, of the board of Bishops of their Church.

We have often heard the honest clergyman say in regard to certain doctrines and principles, "It is not what I think that is important, but what the holy Church in its great wisdom thinks as a result of its age-long experience." It is certain that if the Churches were to permit the individual expression of personal opinion on the part of their thousands of ministers, there would be little agreement in religious thought and no cooperative action in their larger affairs. So, my comment about public and private opinions was not intended to indicate deceit, but loyalty to a purpose.

A Conversation

He began the argument, or discussion, half apologetically:

"You see we of the orthodox faith cannot understand why men and women leave the Church or slight the Church to take up the study of mysticism—that is, true and pure mysticism—when the Church and its teachings present the purest of all forms of mysticism."

Here was the old-time argument. It is one I have heard often by those church officials who deplore the decrease in their congregation and blame it all on the increase of membership in the various "cults."

"And may I ask you in return why you start your argument with two assumptions, neither one of which you have attempted to prove. Why do you assume that men and women *leave* the Churches or *slight* the Churches when they take up the subject of mysticism, and why do you also assume that the Churches present the *purest form* of mysticism? I can answer both of these questions for you. For instance, you will say that the great growth of various philosophical, occult, and sectarian societies in America indicates that many thousands are attending these various meetings instead of attending Churches—and you will point to the slow growth of the Church in comparison with these societies, to support your argument. Second, you will argue that religion, especially the Christian religion, contains so great an amount of

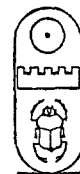
mysticism that it would take volumes to reduce it to simple statements. Am I right?"

"You are. Evidently you know the facts as well as I do; therefore, it was not necessary for me to prove my two *assumptions*, as you called them. What I wish to know is, *why* do sensible humans act like this?"

"You are going a little fast, sir, in your argument. I said that I knew your answers to my two questions—and I stated them just as you would have stated them—but they are not the true answers. For instance, those who join such societies as we have reference to may have left the Churches years before they began their new affiliations. Have you ever stopped to realize that it is not always the satisfied, happy member of your congregation that seeks for more or different *light*? And have you ever compiled statistics to discover how many of those still in your congregation may also be members of some societies, some like the one I represent, for instance? And have you ever tried to discover how many of those who join such societies eventually return to Churches and to regular worship again?"

We were driving along a magnificent boulevard facing a beautiful bay. The blue sky and blue water, green trees and abundant flowers, brilliant in the bright sunlight, made a picture of nature's own goodness and greatness that could not fail to impress anyone; and I often took my eyes from the road and gazed in all directions in adoration, while he kept his eyes turned toward the gray floor of the car, in deep thought.

In such moments of quiet on his part and relaxation on my part, I sensed that he was as hungry for more *light*, for a broader understanding, as any who had ever made plea at the Portals of our Order. But he was afraid—fearful of the desire and the longing that was being born within him, perhaps covering a period of months or years. I know that class and I deeply sympathize with them. Are they face to face with some temptation? Is their loyalty to orthodoxy being tested? Or is God really trying to speak to them while nature cries aloud and says,



"Don't stifle the soul, but broaden your vision and be complete?"

"My dear man," I began with more compassion, "I represent an organization that has no desire to take anything from the Churches; in fact, we know from our records that more of our members discover the folly of religious indifference than those who may be drawn away from previous church affiliation; and we know that our highest teachings inevitably lead to a closer and better reading of the Bible. You may be surprised to know that throughout this nation our officers are usually those closely connected with some of the orthodox churches and in many cases clergymen. I do not say this to intimate that the Rosicrucians are different from all other philosophical or occult organizations, but to indicate that the desire to find mystical light, *mystical illumination*, is not distinct from a desire for religious worship, and cannot be distinct from religious attunement."

"I grant you that," he began with a sudden realization that here was an opportunity to argue his second contention. He had been deeply influenced by the early part of my argument, but again the feeling of *going wrong* overcame him, and he felt he must make one more attempt to rescue himself from the fall. So, he said:

"If these persons are actuated solely by a desire for mystic illumination, why do they not remain steadfast in the Church which has for ages preserved the true mysticism of religion?"

I replied: "Without seeming to be facetious I must admit that the Church of recent centuries has most certainly *preserved* the mysticism that was once her glory and joy. It has been preserved, isolated, secreted and made less available than the mystery contents of the ark in Solomon's Temple. It was not always so. There was a time when the Church, speaking now of the early Christian Church, kept its sublime mysticism alive and active. It practiced the beautiful rites that are now veiled and lost in shallow ritual and formalities. It implored the soul of man to attune itself with the Cosmic Hosts and the Heavenly Assembly. It brought forth from the teachings of the Christ the

exquisite perfume of its rarest flowers. It explained the mysteries, it solved the seemingly ambiguous principles of the religious doctrines. It gave *Light* and *Life* and *Love* to all who dwelt in its magnetic aura. But where is that mysticism today, so far as the churches are concerned?"

"It is still there," replied my companion, still ready to defend his church. "We have it in our Baptismal rites and in many others. The seeker can find it. All do not deserve it; and, alas, all are not ready for it."

He was musing now, and sad. He was expressing his innermost thoughts and bordering on a line of argument that he could not have presented in his church, where *all* the rites are offered to any who ask, without consideration of *inner* worthiness. I could have taken advantage of his argument right at this point, but I preferred to have him find the truth from within.

"You are right, that mysticism was not given to all. The early Christian Church, as you must know, was composed of the outer and the inner circles or congregations. The outer was composed of those who were seeking, or thought they were. The Inner Congregation was secret, private, indeed, but it reached out into the body of the outer congregation and brought into its joyful fold those who were ready and deserving; and there they dwelt in that rapture of mystic teachings which Jesus gave only to his Disciples in private. Where—"

Again he interrupted me. I was truly revealing what was in his own consciousness; still it might be the voice of the tempter; he must not give in; he must not be weak.

"How do you know that Jesus gave any instruction, any mystic advice, to his Disciples that he did not give to the public, to the mass, as preserved in the Gospels?"

"That, my friend, is plainly seen in the missions and work of the Disciples. The Gospels refer, in many places, to the sessions or gatherings held by Jesus with his Disciples, and even to other gatherings of the Disciples themselves, when they talked among themselves of the things he had told them—mysterious and strange things.

"Did not the Disciples constitute a close and limited body of followers bound by strange ties to their Master, their Lord? Was he not conscious of their thoughts, and they conscious of his presence, in spirit, wherever his body might be? Did he not leave to them the continuance of his work? Was he not often found in their company separated from the public? Did they not often take his astounding demonstrations as a matter of course, when all others were sorely puzzled and perplexed? Did they not witness and record events in his life—mostly *mystical* events, such as the *Ascension*—when no one else was near? Does not all this indicate a more intimate attunement and understanding of the mysticism of his doctrines than was possessed by the multitude?"

"You are right, but I have not wanted to believe that there is that in the Christian principles which has not been recorded in our Bible or contained in our church doctrines. I have wanted to believe that the Holy Fathers of the early Church had been illumined in the first centuries after the *Ascension*, and the revelations added to the doctrines we now have. Surely you do not mean to say that the great truths of Christ's teachings are not contained in the Christian doctrines?"

"To answer your question first, I assure you that in the teachings of the Christ, even as presented in your much edited and limited Bible, are still available to all Christians—and also to those who are not members of the Christian church—the great truths of mysticism. I do not want to imply that the mystical teachings of the Great Master have been confined to the Church that bears his name. But they are there, 'preserved,' as you say, almost dead in spirit. Understand me, I am not criticizing your Church—nor any of the many. I am merely stating the fact that since the Middle Ages the emphasis has been withdrawn from the mystical elements of the Christ's teachings so far as the Church is concerned, but made more available by other organizations."

"That is the pretension that leads so many from the orthodox path into the

bypaths. Is there any proof to support such a claim?"

"The claim is not made as a pretension, but the fact makes itself manifest; therein lies the attracting power of many of these organizations of which you complain." I was accepting his question now as a challenge in behalf of all the ancient and modern schools of mysticism. "The organization I represent does not make any claim, for instance, of teaching the mysticism of the doctrines of Jesus the Christ, nor does it claim to teach that mysticism which was the very soul of the early Christian Church. It simply states that it teaches all the principles of mysticism, including the doctrines and practices of the many sects preceding the Christian sect and those which immediately followed it."

"Why do you refer to the first Christian body as a sect?"

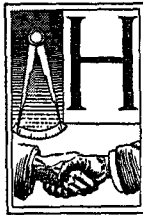
"Because that is exactly what it was. Consider for a moment the coming of the man Jesus into a nation which had its established religion, and gathering around him twelve or more followers who proclaimed a newer religion or a different one and attempted to convert the nation to it. Was that not the work of a *sect*? What would you call it today? To view the resulting church of today as having always been a church is like thinking of Rome as having never been a small village."

"This religion was a sect among sects. It had a form of mysticism and certain new mystical principles unknown to the multitudes of that land, but known to others in foreign lands. It was new only to the peoples of that land; it was better only in that it included all that had gone before, plus the power of later revelation and more recent authority. It was Divine because it was mystical; it was mystical because it was of Divine origin. God had revealed to one man—His Messenger—that which would serve them, save them, redeem them and give them new life. But God did not cease His revelations. You admit that the Holy Fathers were inspired later with interpretations and additions to the doctrines. What became of these? What has become of the revelations of God in still later

(Continued on page 434)



How Is Your Hearing?



HEARING is more important than many realize, and for centuries man has sought to remedy hearing loss. Today, much is being done to help America's 10,000,000 hard of hearing, and you can help yourself by taking simple precautions. You can be glad you've got Malleus, Incus, and Stapes—otherwise, your social life would be no fun at all.

You would rudely cut in on conversations . . . miss the punch lines of jokes . . . miss the names of people to whom you are introduced . . . fail to return the greetings of friends on the street . . . become tense and exhausted from nervous strain. But you avoid these problems, thanks to Malleus, Incus, and Stapes—the tiny bones in your middle ear that make it possible for you to *hear*.

According to Dr. Paul Rankin, expert in verbal communication, the average American spends 70 percent of his waking day in the four main types of communication. Nine percent of that time is spent writing, 16 percent reading, 30 percent talking, and 45 percent listening.

Much of the pleasure in our lives comes to us through our ears—the soothing lullaby of our infancy, the whispered words of courtship days, the gay laughter of a party, the lilting melody of good music, the inspiring sermon at church.

At school, we spent years learning through listening. On the job, we are given instruction, corrected and promoted through our ears. At home, children learn right from wrong — by listening.

They are worth taking care of, these ears of ours. Yet there are more than 10,000,000 hard of hearing people in America today, many of whom would hear had the causes of their deafness been spotted in time.

Contrary to much popular thinking, heredity is *not* the principle cause of

defective hearing—far from it. Instead, infections of the ear are the major cause, and injuries such as are caused by blows come second. Even the physical changes of old age come before heredity as a cause of hearing problems.

Science has made great strides in helping us to hear. Have you heard about the man who regained his hearing by taking a power dive in a jet fighter? Or the man whose hearing was restored by a parachute jump in which he delayed pulling the ripcord for a few seconds? Well, these are *not* examples of scientific progress. Indeed, they never happened!

Typical of the real advances is the new "fenestration" operation—the opening of a tiny window in the middle ear when abnormal bone growth has caused clogging. Introduced in the United States by Dr. Julius Lempert of New York, the operation can mean new hope—through improved hearing—for some formerly consigned to the lonely world of silence.

For centuries, a whole assortment of horns and ear trumpets have been used. The biggest of these (described by the *Penny Magazine*, London, England, Jan. 1, 1842) was a huge cave in Syracuse, Sicily, carved out of solid rock in 400 B.C. From a room at the entrance to the cave, there issued a winding passage which became increasingly narrow. The small end of the passage ended beneath the home of Dionysius, tyrannical monarch, who could hear everything said about him in the cave.

In 1876, Alexander Graham Bell discovered the telephone after trying to find an instrument that would amplify sound enough to teach the deaf to speak. Later, in 1900, the carbon-filament hearing aid was developed—based on the principle of the telephone. But the new device was clumsy by our standards, requiring headphones and an equipment case the size of a shoe box.

The vacuum-tube hearing aid, in essence a miniature public address sys-

tem, came along in the mid-thirties. Even this was a cumbersome device, however, and many who needed a hearing aid failed to wear one for reasons of vanity.

While the hearing aid was being perfected, scientists were exploring other frontiers. The Canadian Medical Association *Journal* of January, 1939, published the results of experiments which indicated a connection between sex hormones and hearing. Taking female hormones, it seemed, helped some people hear!

Some years later, the U. S. Navy announced the development of "skin ears"—four electrical vibrators to be worn on a subject's chest. To represent a letter or figure, a message sender would use buzzes—bursts of vibrations—varying in location, duration, and intensity.

German scientists of World War II also experimented with hearing. Their aim was to find a sound or combination of sounds that would paralyze enemy soldiers or drive them mad.

As late as 1947, the *Encyclopedia Americana* made reference to a "denti-phone"—a device which conveys sound through the teeth!

Scores of other hearing devices were invented, tested, and eventually dis-

carded. But all the while, progress was being made with conventional hearing aids. By 1950 hearing aids were smaller, more consistent, and able to pick up a broader range of sounds than ever before. But hearing aid salesmen weren't progressing nearly so well as hearing aid scientists, for millions of hard of hearing just wouldn't wear a conventional hearing aid—with a button in the ear, wire down the neck, and weighty box to carry around—even if their friends had to shout.

The scientists stepped in to help. Noting that there was no prejudice against wearing eyeglasses, they decided to build a hearing aid into eyeglass frames.

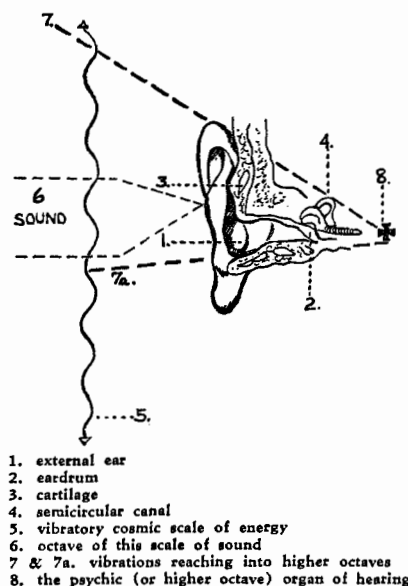
At Dobbs Ferry, N. Y., scientists of Otation, Inc., a hearing aid manufacturer, found that they could eliminate wires by substituting silver printed on paper. Tiny new transistors could be used in place of vacuum tubes. The size of parts was cut in half, then cut again. It became almost a game to see how small a part could be made and still be able to function.

Result: success! The eyeglass hearing aids were aptly named *The Listener*, and thousands of pairs were shipped to dealers throughout the country. The company bought full page advertisements in national magazines with the headline, "Now! Hear through your glasses!"

The idea caught on. Even the most vain could hardly object to wearing eyeglasses, and soon thousands upon thousands of hard of hearing returned to the world of music and normal conversation.

Today, hearing scientists are still at work to prevent loss of hearing. To prevent deafness, the scientists have been working with industry and in popular education. There are two points hearing experts try to put across.

First, there is much *you* can do to protect your hearing. For one thing, you can let your ear entrance alone. Paper clips, hair pins, and pinkies have done irreparable damage to thousands of eardrums. If you've just gotten over a case of infected tonsils or ulcerated teeth, have your ears checked—infection is the major cause of deaf-



ness. And observe polluted water signs, for germ-filled water is a threat to ear health. Finally, if you have a pain in your ear, recognize that drops and hot water bottles are no substitute for a good ear specialist.

The other major area of hearing education—one that has become easier

since the development of *The Listener*—is that if ever you need a hearing aid, you should *get* one. The improvement in your social and business life, the increase in your safety, and the relief you'll bring your friends and family will make you praise the scientists and their years of toil.



MYSTIC ILLUMINATION

(Continued from page 431)

centuries? Has the Church kept abreast of these? Is man still the same as in the days of the birth of Christianity? Has he no newer needs, newer problems, no newer temptations to overcome, no increased desire to know God and bask in the sublime effulgence of mystical attunement?"

"I see your point!" he exclaimed after a moment. "I understand your contention. But are those who seek these newer revelations of mystic illumination moved solely by religious ideas?"

"Not if you mean *churchly* by the term religious. They do not associate mysticism with the Church for the very reason that as a child and as an adult they have not found the one associated with the other. But if you mean *divine inner urge* when you say religious, then I must say that it is quite customary. The man or woman who gradually or suddenly senses a need for the study of mysticism or an investigation of its offerings is generally actuated by a desire to become *purged* of the sins of ignorance and to be reborn in the *Light* of Life and Love. They may not call it a religious urge, or a Divine prompting; but they are quite aware that it is holy and sacred. They sense with it the possibility of a saving grace, a method of salvation. They know that it is good for it seems to be of God, the God *within*."

"Granting that all you say is true—and that a good Christian can unite with your organization without finding any temptation to leave his church—just *what* will the study of mysticism do for the member or student that the church *does not do*?"

"Many things, indeed," I began. "In the first place a good Christian or a

good Jew, or a Hindu or a Sufi, will find nothing in the study of *practical* mysticism that will lead him from his Church unless that Church is wrong in its teachings."

"Do you make a distinction between Christian mysticism and what you teach, when you refer to *practical mysticism*?" he queried, with a guarded glance in my direction.

"Not at all, but I do make a distinction between the mysticism found in your Church rituals and rites of today and that mysticism which Jesus taught his Disciples. What he taught, what we teach, what the multitudes are seeking, is that practical form of mysticism which enables its followers to *accomplish*, to *master*, to *do*. Jesus stood by the side of the sea and commented on the fact that the fishermen were failing to catch fish. He might have philosophized a while and then told them how to fish for men, as he did; but he knew the value of practical application, and he therefore philosophized *little* but told them in a practical way just what to do to demonstrate the laws to themselves. He might have conducted long discourses on the cause of disease and the possibility of curing it through prayer, but he showed them how to do those things in a *practical* way.

"Wherever Jesus went, whatever the call, he was practical. He applied his mystical knowledge to the practical things of life, even to materializing food when it was needed. That is practical mysticism. It is what the churches have eliminated from their work and left to other organizations to teach as a distinctly separate work. Who but the churches are to blame then, if the seeker for practical mysticism, finding it not in the church, goes elsewhere? And

through study, preparation and worthiness becomes illuminated, attuned, and made mighty in mystical powers to such an extent that he finds himself a *master* over the obstacles of life—intuitive, supersensitive, happy, healthy, and prosperous.

"Who is to blame? Certainly not the seeker. Yet he soon realizes that he needs the association of the church or at least the assistance of a guide in his religious worship, and he finds in the church, usually, a place for the proper meditation, consolation, and peace that he seeks. He also discovers the great good that the churches are doing and comes to understand the limitations of the clergymen in being bound by doctrines that are comprehensible to the multitudes. This understanding places him in sympathy with the clergyman and the church directors and he aids and supports them to the best of his ability. The result is that you have, in such a case, a more loyal supporter and worker in God's vineyard than you will find among those who attend the church simply as a matter of duty.

"On the other hand, if the mystic can find no church that affords him the opportunity for meditation, religious joy, and peace, he refrains from uniting with any, and sets aside certain hours of the week for meditation, prayer, and religious study at home. He constitutes himself a worker in the vineyard and seeks opportunities to help

the sick, strengthen the weak, and make happy the sorrowing. He knows *how* to do these things through his training in practical mysticism. He senses where and when he can render the practical help required of him as his special *mission* in life, because he has *mystic illumination*."

"I believe you are right! I have always believed that such a system as you have outlined was possible, but on every hand I have been confronted with the claims and shallow pretensions of so many of the occult or metaphysical organizations. Each investigation has brought to light *no fruit* of their efforts, no fulfillment of their promises. So, I have become more and more discouraged in my search, more and more convinced that in the church only could one find the mysticism of the early *sects*, as you call them. I am going to look further into the work of the Rosicrucians and I shall be glad to tell my Wednesday night congregation exactly what you have pointed out to me today."

After a few comments about the larger affairs of life, we reached the main entrance of his Church and he alighted. As I nodded good-bye, he turned and made this final remark:

"At any rate I am convinced of one thing: The Rosicrucians most surely adhere to the injunction, 'Thou shalt have no other Gods before me,' and that makes me extremely happy."

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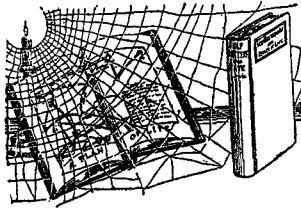
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THE CHRISTMAS SPIRIT

Like the varying cycles of our lives, or the changing pattern of our moods and inclinations, we are at certain times of the year, more than at others, disposed to philanthropy. Christmastime is probably the most notable of these, and, with men and women everywhere, we give a little of what we have toward charitable ends. Worthy organizations become recipients of our donations, and everywhere good feeling is engendered. This is the Christmas spirit.

If you are disposed to making seasonable contributions to your favorite organizations, you can at the same time do AMORC a great service by simply indicating that your donation is being made by you as a member of the Rosicrucian Order, AMORC. Donations are always most welcome, but your name as well as AMORC's will be received in the most favorable manner at this season.

While such acts indirectly benefit AMORC, the direct benefits resulting from your donations to the Rosicrucian Order itself are also deeply appreciated. From these gifts, the Order is able to further its sacred obligation to spread the Light. If you choose to earmark some of your funds for AMORC's humanitarian program, mark your remittance CHRISTMAS DONATION, and mail it to Rosicrucian Park, San Jose, California, U.S.A.

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ROSICRUCIAN INITIATIONS

ILLINOIS,
Chicago:

Nefertiti Lodge will confer upon eligible members the *Sixth Degree Initiation* on Nov. 25, 3:00 p.m., at 2539 N. Kedzie Ave. (at Logan Square).

PENNSYLVANIA,
Philadelphia:

Benjamin Franklin Lodge will hold its *Ninth Degree Initiation* Dec. 9, at 3:00 p.m., at 1303 West Girard Ave.



SUPREME TEMPLE PROVIDES CINEMA BACKGROUND

The purity of Egyptian design of the Supreme Temple in Rosicrucian Park, which resembles the ancient Temple of Dendera, recently inspired a Hollywood motion-picture company to use it as a set for a story with an Egyptian theme. This particular scene of the film depicts an Egyptian high priest, known as a kheri heb, in a rite of libation. He is attended by dancing girls and a priestess. To the left, members of the Rosicrucian Technical Department are shown simultaneously



COME WITH ME ON AN . . .

Adventure into the Mental World

¶ There is a lure to tales about men embarking on journeys to strange lands, or their setting out in search of places whose known location is but a crude tracing on a time-worn parchment map. One can also easily imagine the crackling of underbrush as it is trampled beneath the cautious feet of intrepid explorers, working their way through Nature's living barrier—the jungle. A cold chill can be felt as one reads of gurgling water rising over a daring diver as he slowly sinks to the inky bottom of an inlet in search of pirate loot aboard a galleon now embedded in the sands of the sea. But none of these specu-

lations challenges the imagination, quickens the breath, or causes the pulse to pound quite like an adventure into the unknown—the mental world.

SOME MYSTICAL ADVENTURES

¶ Come with me to seek out what the eyes cannot see, the ears hear, or the senses perceive. There lies to be conquered, to be mastered, much more than all the expeditions of the world have brought to light. You who are adventurous may, in the security of your home, travel through space and time in search of mysteries far greater than those which lurk in the jungle or the frozen Arctic.

THE READERS' RESEARCH ACADEMY offers to you a supplementary series of enticing and instructive lectures entitled, "Some Mystical Adventures." They are concerned with such questions as the strange influences which are cast over human life and what lies behind the veil of the commonplace. You may obtain two of these most interesting lectures each month for the cost of only 75¢ per month. Just write to the Readers' Research Academy, state that you would like to receive these lectures, and enclose a remittance of 75¢ (5/9 sterling) for one month, or include payments for as many months as you wish. You may discontinue at will. These lectures will bring the mental world to your fireside with all of its fascination. This particular series is No. 8.

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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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The following are chartered Rosicrucian Lodges, Chapters, and Pronao in the United States. The International Directory listing Lodges, Chapters, and Pronao 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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Wichita: Wichita Pronaos. Louis Wayne Wright, Master, 1420 University.

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Baltimore: John O'Donnell Lodge, 225 W. Saratoga St., Charles G. Hoffmeyer, Master, 6053 Gwynn Oak Ave.

MASSACHUSETTS

Boston: Johannes Kelpius Lodge, Hotel Brunswick, 520 Boylston St., Frank B. Adams, Master, 47 Lake St., Wakefield, Mass.
Springfield: Springfield Pronaos. Doris A. Demers, Master, 15 Jenness St.

MICHIGAN

Detroit: Thebes Lodge, 616 W. Hancock Ave. Earl E. Tidrow, Sr., Master, 18503 Stoepel Ave.
Flint: Moria El Chapter, 1433 Mable Ave. Lynn L. Dingman, Master, 814 Ann Arbor St.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Bertha Harmon, Master, 2008 Forest Ave.

MINNESOTA

Minneapolis: Essene Chapter, Francis Drake Hotel, 10th St. & 5th Ave., South. Agnes Malmén, Master, 720 20th Ave., South.

MISSOURI

Kansas City: Kansas City Chapter, American Legion Memorial Bldg., Linwood & Paseo Blvd. Karl R. Hille, Master, 7205 E. 107th St. Terrace, Hickman Mills, Mo.
Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Blanche I. Patton, Master, 2234 Yale Ave., Maplewood, Mo.

MONTANA

Billings: Billings Pronaos. Merritt Chamberlain, Master, Box 350.

NEVADA

Reno: Reno Pronaos. S. C. Beverly, Master, 637 Donner Drive.

NEW JERSEY

Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Italo E. Perna, Master, 639 N. 6th St.

NEW MEXICO

Albuquerque: Albuquerque Chapter, 123½ Broadway, S.E. Ivan S. Hiller, Master, 1201½ Barelas Rd., S.W.

NEW YORK

Buffalo: Rama Chapter, 34 Elam Place. Wilmer E. Goode, Master, 272 Leroy Ave.
Elmira: Elmira Pronaos. William A. Broder, Master, Box 152, Odessa, N. Y. Meetings in the Mark Twain Hotel, 1st Wed. and 3rd Mon. each month.
Long Island: Sunrise Chapter, Masonic Temple, Hicksville. Perley A. Reed, Master, Croft Lane, Smithtown.
New Rochelle: Thomas Paine Chapter, Masonic Temple, LeCount Place. Bertha C. Robertson, Master, 27 St. Pauls Place.
New York: New York City Lodge, 250 W. 57th St. Max E. Hodge, Master, 596 Edgecombes Ave., Apt. 6-B.
Rochester: Rochester Chapter, Hotel Seneca. Howard W. Coates, Master, 640 Winona Blvd.
Syracuse: Syracuse Pronaos. Raymond A. Barker, Master, 3704 Midland Ave.

NORTH CAROLINA

Fayetteville: Fayetteville Pronaos. Francis M. Foy, Master, 409 Hay St.

OHIO

Canton: Canton Pronaos. Helen Mihal, Master, Room 204, Municipal Bldg., Barberton, Ohio.
Cincinnati: Cincinnati Chapter, 148 W. 5th St. Betty M. Zimmer, Master, 4320 Montgomery Rd., Apt. 4, Norwood, Ohio.
Cleveland: Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Herbert H. Hausman, Master, 2712 Rockside Rd.
Columbus: Helios Chapter, 697 S. High St. S.W. Honeywell, Master, 656 S. Hague Ave.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. George F. Gates, Master, 203 Inverness Ave., Vandalia, Ohio.
Youngstown: Youngstown Chapter, 301 E. Wood St. Michael Pittini, Master, 132 E. State St., Niles, Ohio.

OKLAHOMA

Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Emmett H. McElroy, Master, 104 N.W. 26th St.
Tulsa: Tulsa Chapter, 15 W. 13th St. Ruth Farnam, Master, Box 552, Sand Springs, Okla.

OREGON

Eugene: Eugene Pronaos. Mary E. Kalkhoven, Master, 2792 Riverview St.
Portland: Enneadic Star Lodge, 2712 S.E. Salmon. H. R. VandeBogart, Master, 2646 S.E. 119th Ave.
Roseburg: Roseburg Pronaos. Conrad H. Clune, Master, 1544 N.W. Almond.
Salem: Salem Pronaos. George O. Kisler, Master, Box 351, Independence, Ore.

PENNSYLVANIA

Allentown: Allentown Chapter, Masonic Temple, 1524 Linden St. Wilbur Fritzinger, Master, 1146 Tilghman St.
Lancaster: Lancaster Pronaos. Walter Geisler, Master, Rte. 2, Ephrata, Pa.
Philadelphia: Benjamin Franklin Lodge, 1303 W. Girard Ave. John P. Turner, Master, 314 S. Camac St.
Pittsburgh: First Pennsylvania Lodge, 615 W. Diamond St. N.S. Charles C. Lambert, Master, 402 Cooper Ave., Johnstown, Pa.

PUERTO RICO

Arecibo: Arecibo Pronaos. Francisco S. de Jesus, Master, Box 455.
Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.
San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce. Miguel Angel M. Segul, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

RHODE ISLAND

Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel. Lloyd G. Hanson, Master, 708 Providence St., Woonsocket, R.I.

TEXAS

Amarillo: Amarillo Pronaos. Jere Carroll Reese, Master, 1925 Beech St.
Beeville: Beeville Pronaos. Helen Y. Ezell, Master, Box 366.
Dallas: Triangle Chapter, 1921½ Greenville Ave. Rudolph Johnson, Master, 2114 Mercantile Bank Bldg.
El Paso: El Paso Pronaos. Penwood Rountree, Master, 8820 Sheridan Drive.
Fort Worth: Fort Worth Pronaos. J. C. Huddleston, Master, 3148 Greene Ave.
Houston: Houston Chapter, Y.W.C.A. Bldg. J. J. Paterson, Master, P. O. Box 586.
Wichita Falls: Wichita Falls Pronaos. Malcolm L. Hughes, Master, 3112 10th St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Stanley F. Leonard, Master, 851 S. 5th St., West, Provo, Utah.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Thomas M. Hall, Master, 120 S. Fillmore.
Seattle: Michael Maier Lodge, Wintonia Hotel. Jack V. Young, Master, 6508 54th Ave., N.E.
Spokane: Spokane Chapter, W. 1203 Riverside Ave. Louis G. Freund, Master, S. 1312 Monroe.
Tacoma: Takhoma Chapter, 508 6th Ave. L. G. Nichols, Jr., Master, 4820 S. Thompson St.
Yakima: Yakima Pronaos. Ellis Green, Master, 710 N. 15th.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Alton W. Cheney, Master, Rte. 3, Box 513-X, 5655 S. 113th St., Hales Corners, Wis.

WYOMING

Casper: Casper Pronaos. Richard L. Foster, Master, 704 S. Washington St.

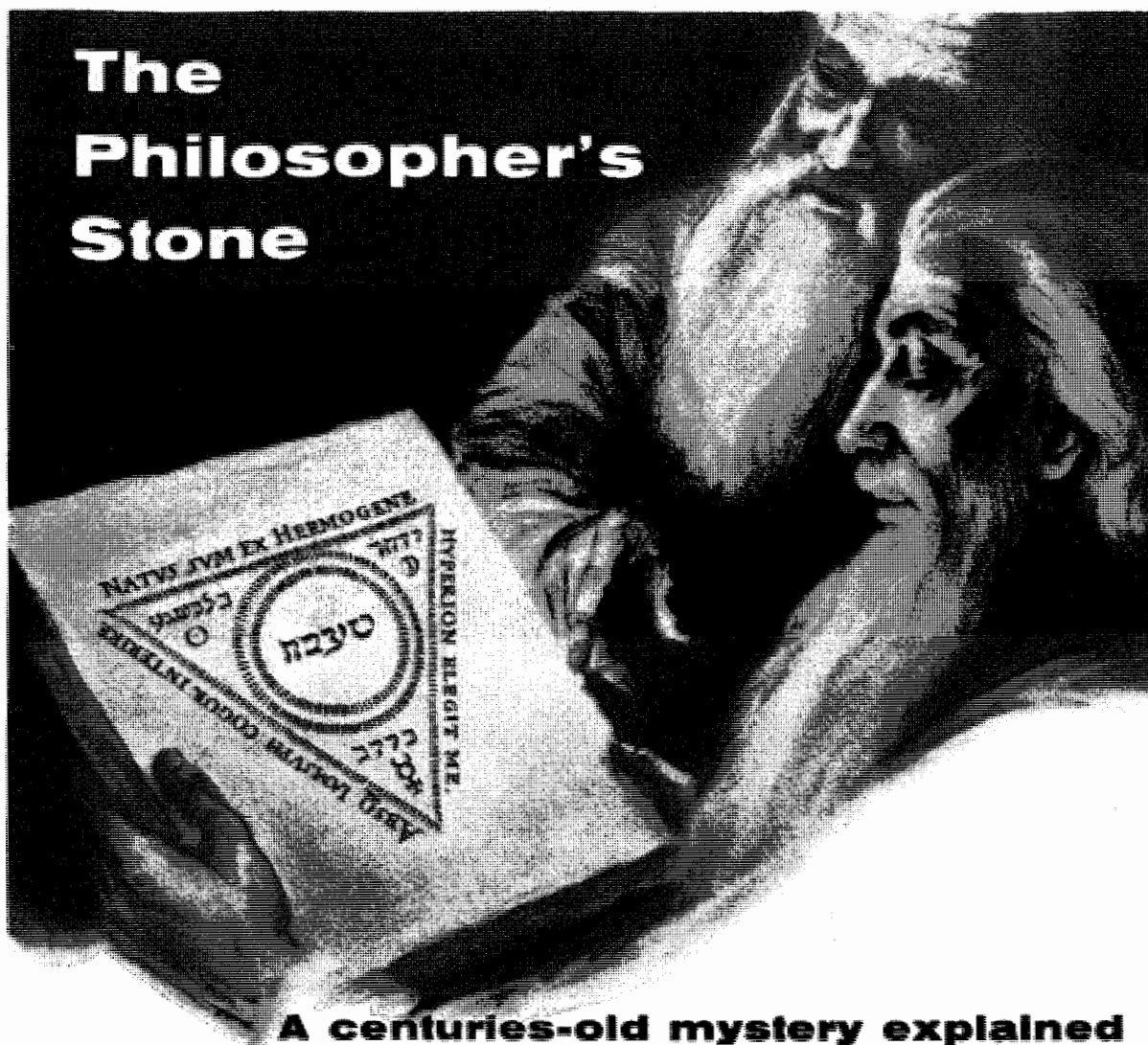
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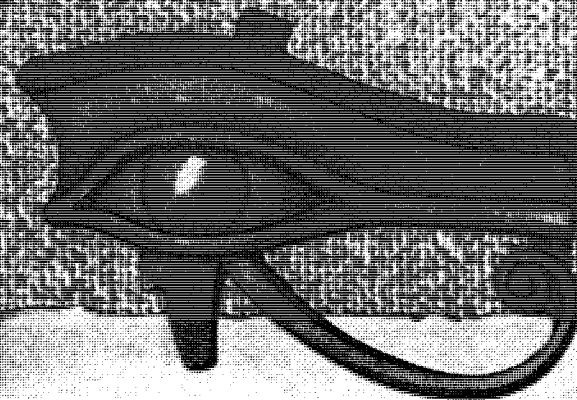
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