

ROSICRUCIAN DIGEST

1958
DECEMBER

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The Leonid Meteors

Their approaching
appearance.

▽ △ ▽

The Divinity of Man

An unexplored
potential.

▽ △ ▽

Tomorrow's Conquerors

Some basic essentials.

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
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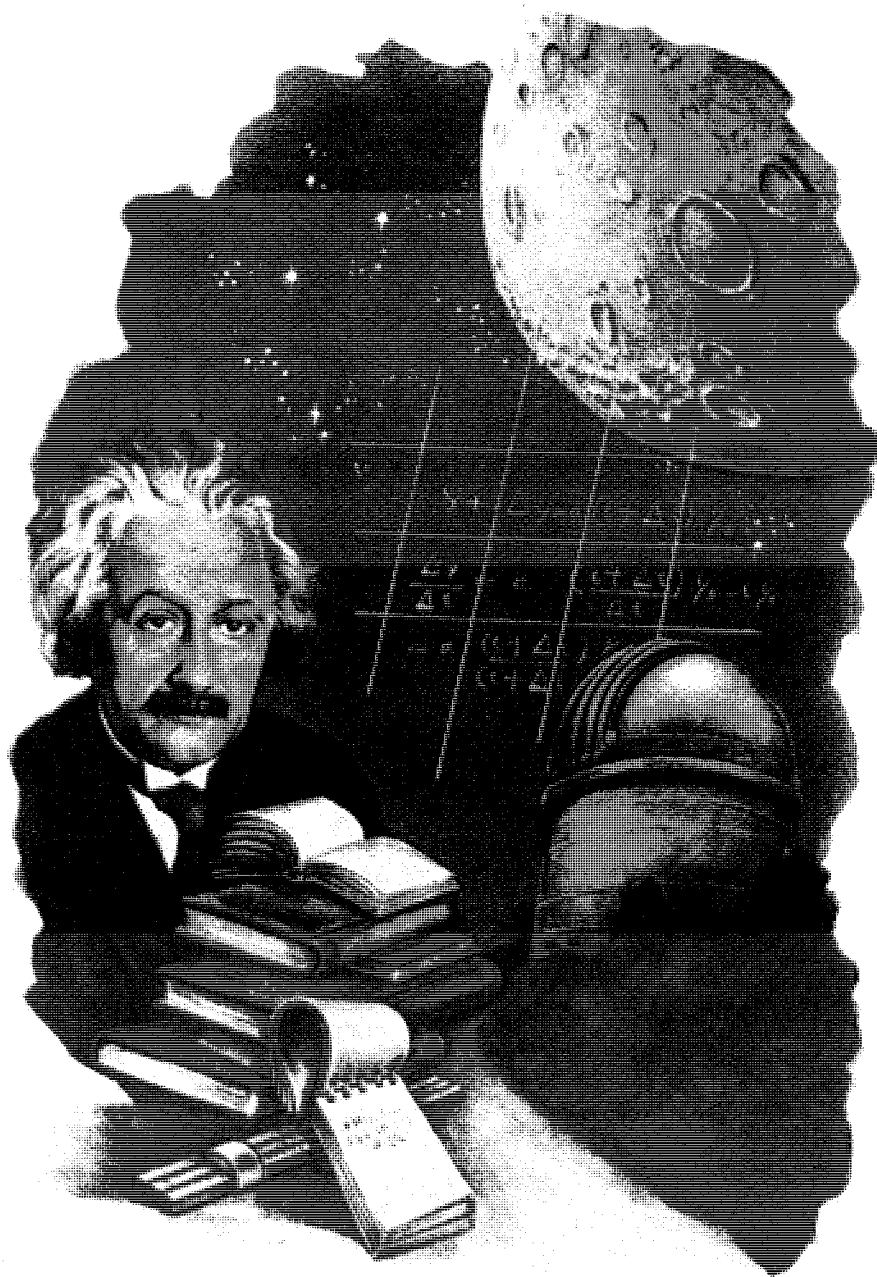
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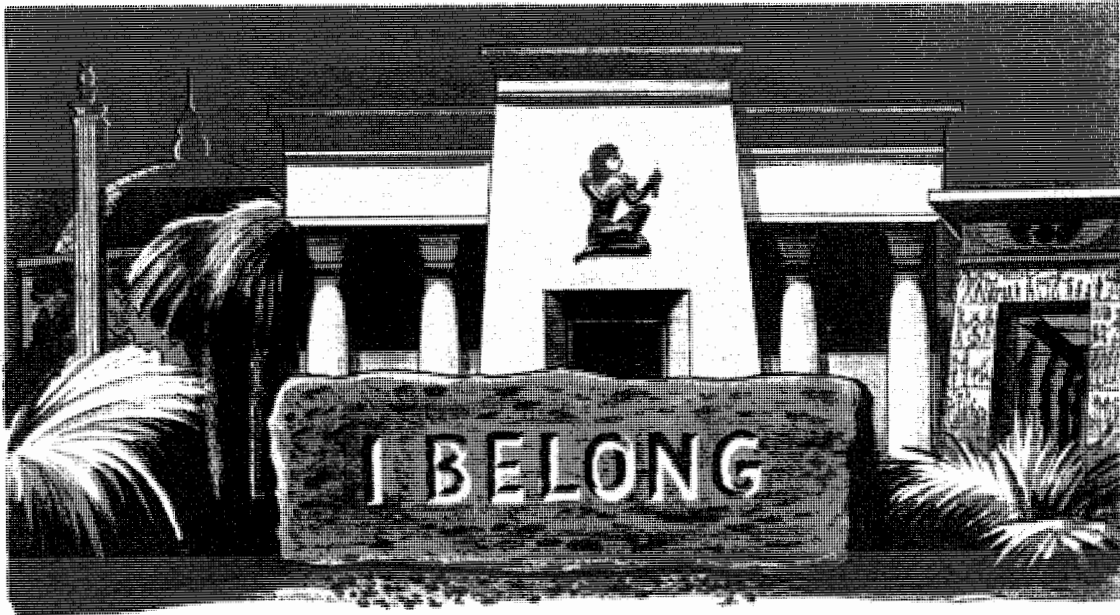
Next Month: Love Yourself

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Cover:

The Cosmic Age





PRIDE THAT GOES WITH BELONGING . . .



Men's Style



(Illustration twice actual size)



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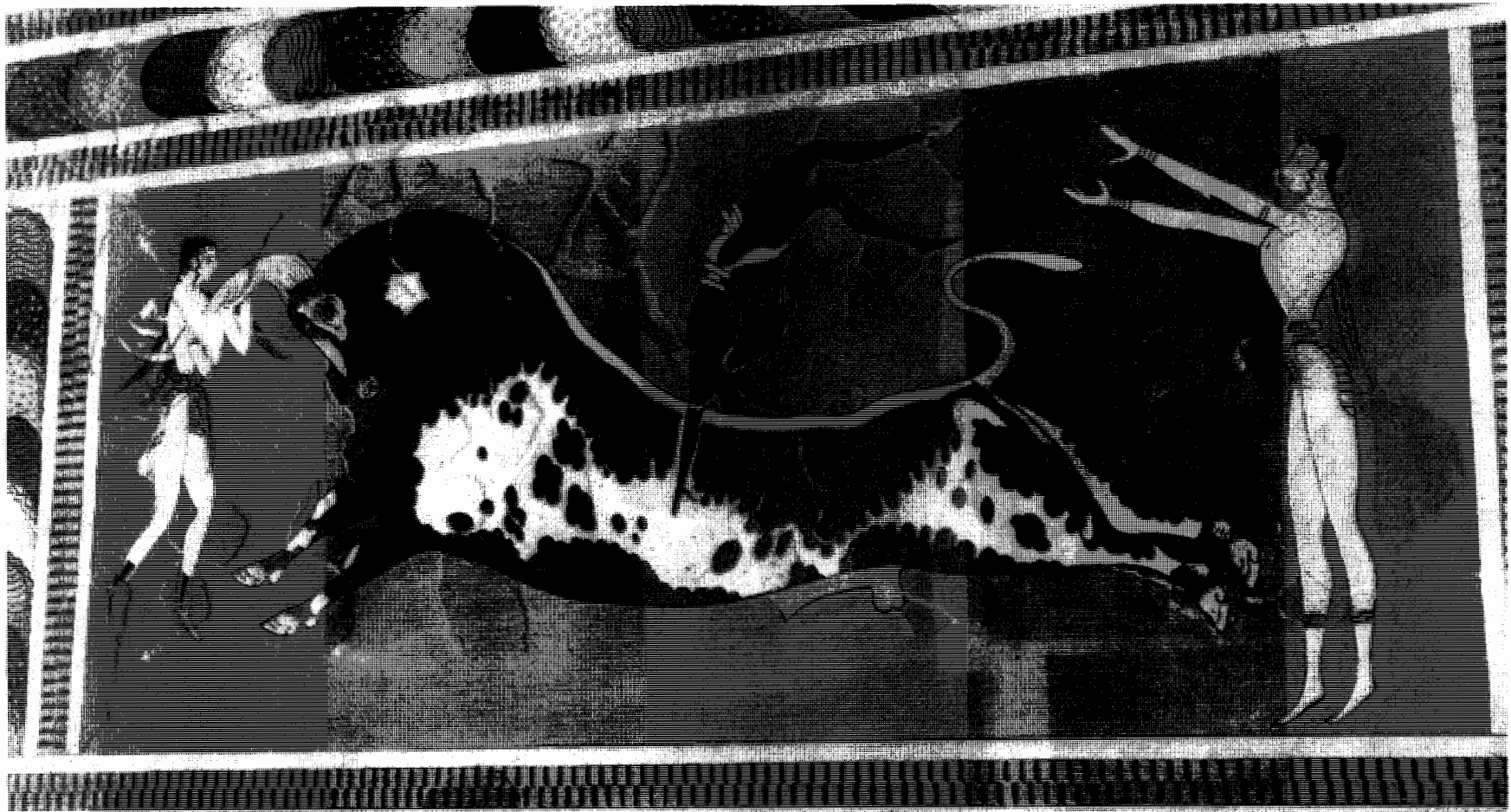
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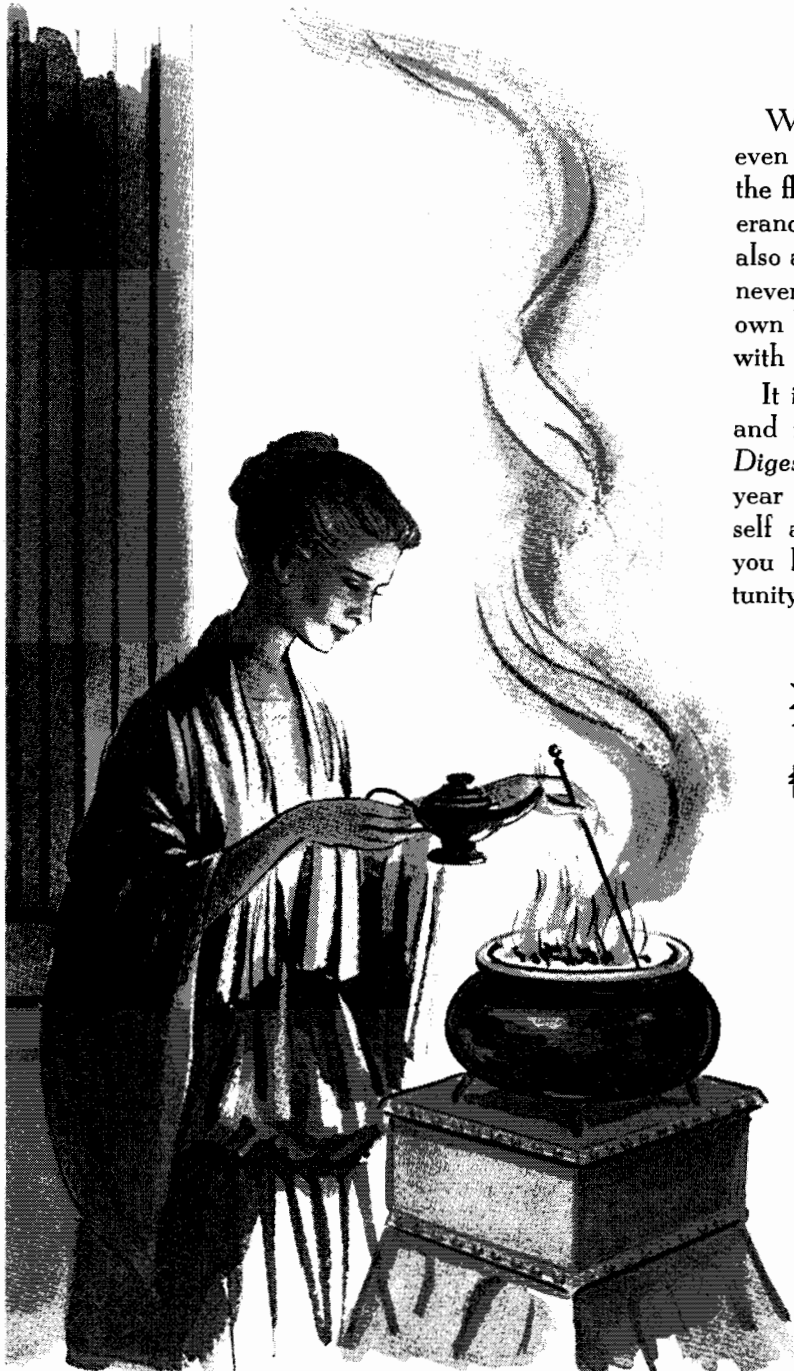


ANCIENT SPORT

The ancient Cretans had a hazardous sport which was performed in an arena watched by multitudes of the nobility and commoners alike 1500 years B.C. Youths and maidens (legend says they were sent from Athens as tribute) met the charging bull and grasping its horns, vaulted over its back to land on their feet. Great training and agility were required to accomplish this. A miss might prove fatal. The above is a mural on a palace wall in Knossos, ancient Cretan capitol.

(Photo by AMORC)

The Eternal Flame



When the holiday traditions, even if only for a moment, fan the flame of forbearance and tolerance within man, they carry also a promise that the flame will never die, but grow as man's own knowledge of himself grows with time.

It is our hope that the articles and features of the *Rosicrucian Digest* have helped you this past year to better understand yourself and the universe in which you live. We take this opportunity to wish all of you

**A Merry
Christmas**

*The
AMORC
Staff*



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVI

DECEMBER, 1958

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The Purpose of the Rosicrucian Order

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

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THE
THOUGHT OF THE MONTH
A UTOPIA IN SPACE

By THE IMPERATOR



AMONG the oldest dreams of society has been that of Utopia. Theoretically, a utopia is any place where human amenities reign supreme and noble idealism vanquishes all the base qualities of man's nature. When men first became conscious of their own behavior and their relations with one another, they discovered that certain conduct or acts of their fellows were detrimental to their society. We may say that at that time the rudiments of morals and ethics came into existence.

Morals are fundamentally utilitarian in their specific character. The motivation of morality, however, is twofold. First, there is the inherent impulsion to do *right*. This right, in its earliest construction, was not the impulse to do good as such or to avoid evil. In fact, it even preceded such words as good and evil. Men want to subscribe to an activity which has common acceptance, that is, whatever is for the general welfare of themselves and others. Psychologically, then, to do right is to not oppose that course of action which men seem to see as an advantage to their kind. So-called *conscience*, in its primitive state, is this compulsion to do the right.

The other aspect of morality is related to the first—that is, the desire to do the right—but the right is construed in this instance as the established customs, the tabus and mandates of the society to which one belongs. This aspect of morality attempts no critical analysis of the conduct except to respect it for its age and tradition. The moral

substance, therefore, becomes the rules and regulations of accepted authority. Since in most societies the rules of proper relationship stem from a religious source as the priesthood, they are given a spiritual or implied divine authority.

An analysis of most moral codes shows that at their bottom they have a practical, utilitarian aspect. In other words, even if there were no religious proscription against it, men could see the practical disadvantage to society of such conduct as murder, theft, falsehood, adultery, and abuse of the helpless.

The Mosaic laws and the code of Hammurapi, ancient King of Babylonia, incorporated moral precepts, divine edicts, to counteract conduct which society had found to be detrimental to its material welfare. The eating of certain foods, for example, was made a sin only because hygienically such a diet was unhealthy. Attributing such codes to a divine source gave them greater efficacy than they would have had if thought to be only man-made, and they were, therefore, assured further obedience.

Men, however, saw that such codes of behavior were difficult of fulfillment or observance under the existing conditions of their lives. Certain habits bring about temptations which cause a violation of moral and ethical codes. Consequently, if the emotions and passions are not properly disciplined, man cannot avoid a display of avarice, jealousy, and hatred. Misplaced power or authority—in effect, tyranny—results in smouldering hatred in the breasts of men and sets one against another in

conspiracy. Inequalities of opportunity and status create jealousy and perfidy.

Thus it has been reasoned from the earliest civilizations that, if men are to live noble lives, the seeds of righteousness must be planted in a fertile soil. An environment must be selected and a way of living prescribed that brings about a complete transition in human relations, a utopia. One of the first utopias is found in Plato's Dialogue, the *Timaeus*. In this Dialogue a tale is related that an Egyptian priest told Solon, the great Athenian statesman, about a powerful empire in the Atlantic Ocean that had existed nine thousand years before. "This power came forth out of the Atlantic Ocean for in those days the Atlantic Ocean was navigable; and there was an island situated in front of the straits which are by you called the Pillars of Hercules. . . . Now in this island of Atlantis there was a great and wonderful empire which had rule over the whole island and several others and over parts of the continent. . . ."

The Arabs, too, had legends of an earthly paradise, a utopia, in the Western or Atlantic Ocean. This corresponds to the Atlantis of Plato's *Timaeus*. It is interesting also to read Plutarch's account of the ideal life in Sparta under the regime of *Lycurgus*. These are dreams wherein men conceived a life free of the frustrations, temptations and foibles of their normal existence and with all the rewards and virtues of a paradise. Still later was the renowned utopia of Sir Thomas More (1566) and also Sir Francis Bacon's *New Atlantis*.

Modern Concepts

Today we are confronted with tales of new distant utopias, remote in space and equally as romantic as those claimed by the ancients for Atlantis. The spaceship enthusiasts (the Flying Saucer devotees), in much of their literature and in popular lectures given by some of their protagonists, claim the existence of utopias on remote planets. These articles and lectures tell of communicating with these celestial intelligences. This is accomplished, so it is related, either by talking with the spacemen who are said to have landed their craft on earth or by some esoteric mental meeting of the minds through space. These visitors to earth, from the

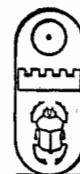
planets of our solar system or some other, are purported to delineate personally to earthmen the manner in which they live.

These civilizations of other worlds, we are urged to believe, are not merely tremendously technologically advanced over our earthly achievements. They are also great in sociological, moral and ethical improvements in comparison with our kind of civilization. It is interesting, however, to note that the descriptions of these space utopias are in terms of values which are made to transcend conditions that humans think of as being faults in their own great civilizations. In other words, it is strange that the beings of these planets are said to have developed a transcendent way of living, but which way of living has a relationship to our own.

This similarity exists in that the people of the space utopia would seem to have deliberately sought to correct, in some remote place, all the faults of thought and action in their way of living which we still retain. These spacemen have a society that is not revolutionarily different from that of earth but rather is only a remedial one. There utopia, then, fits a conception had by earthmen of what a utopia should be.

We are not concerned with the truth, falsity or even probability of these tales of life on other planets said to be revealed by the inhabitants themselves. What is of interest is that the humans who describe the utopias of these planets are quite apparently influenced by their own social, political, economic, and religious backgrounds. They are making their conception of a superior space people and their way of living conform to an ideal which they, the earthmen, cherish. It is an ideal born out of the consciousness of inferior elements in the structure of the earthmen's own social background and that of the times through which the human race is passing.

What are the evils in society which men would dispose of? What sort of relationship or behavior do they imagine as a utopia which would prevent the recurrence of the evils and distractions they now experience? Let us look for an answer through the eyes of some of those who have theorized upon the ideal state, the utopia or paradise on



earth. Inequality and difference in caste has played a prominent part in the description of life in the utopia. Some of these paradises have conceived segregation to be essential to the happiness to be had in a utopia. Still others have insisted on desegregation as necessary for harmony among men.

Sir Thomas More thought of a community of about four million persons. The family relations were not to be disturbed. There were to be no distinctions in the labors to be performed. There were to be no preferred classes of craftsmen, no permanent class of menial laborers. All persons in this ideal society, at one time or another, were to participate in the various tasks. Agricultural labor was considered the hardest but all would have to take turns at that. The people elected the superintendents of their tasks. The theory of the plan was apparently that no individual could assume a supercilious attitude in regard to his task and thereby arouse the ire of those doing something less complex or arduous. A hierarchy of classes was, therefore, held by Sir Thomas More to be a contributing cause of dissension in any society.

To avoid social parasites and the evil that follows from them, Sir Thomas More advocated that in his utopia all persons should pursue tasks in the presence of others. Consequently, there "could be no sluggard for he would be observed by others." If all persons would engage in work, More's theory of economy supposed that there would then be no want and no greed would develop. This is a theory that still prevails in some of the modern economic circles. It all depends, however, upon how one interprets the word *want*. Is it to be construed as a need, a necessity, or an unqualified desire?

There are the natural appetites that are satiated by quantity. Then there are other desires never having satisfaction; that is, they are never quite fulfilled, as cupidity, for example. It is the nature of some men to find pleasure in possession, in accumulation, whether such is necessary to their livelihood or not. Such men will always want to exceed their fellows in something, no matter how much each individual may acquire. Men of this nature would never know happiness in a state which

provided each man equally with his needs.

Plato was an aristocrat, coming from a wealthy and distinguished family. He gave little consideration, in his ideal republic, to the principles of economics. He and his family had plenty. They never knew want. Others contributed to their needs for which they paid. Their efforts were intellectual. The intelligentsia would be the philosophers, the highest caste in his proposed utopia. They were to be firm, inexorable, but just in the exercise of control over the other divisions of society, as the agriculturists, craftsmen, and warriors. In fact, at the very bottom Plato recognized and approved of slave labor, a system already in effect. Plato proclaimed a definite hierarchy of classes for society and as a means to a peaceful and happy state. We see, then, that Plato, as so many others in the past and also in the present, had views which were limited by the times and their environment.

It was obvious to these theorists, as to many religious sects today, that the children were the foundation upon which their ideas needed to be built. Plato advocated that children be brought up by the state. They were not to be told of their parents and were to have no inheritance distinctions. The status of each child was to be the same. He was not to be influenced by the variations of parental habits, good or bad. The uniformity of state instruction, it was held, would build strong characters, make the individual more tractable and amenable in the caste to which he was to gravitate.

As stated, Sir Thomas More, in the utopia he expounded, did not suggest disrupting the family. The surplus of children, where a family had more than they could support, were to be adopted by childless families. There would then be no want to disturb the tranquility of the utopia. The parochial school system of the Roman Church and others subscribes to the indoctrination of the minds of children so as to perpetuate the religious dogma and hierarchy. By establishing certain concepts and precepts in the mind of a child at a formative age, these take subconscious root. They come to form the moral habit. By definite impression they constitute

the private *conscience* when the individual becomes an adult. Though later subject in society to conflicting views, the childhood instruction, be it right or wrong, becomes the dominant influence and guide. This assures support of the religious or social system, be it, too, right or wrong.

Bacon, in his *New Atlantis*, envisioned a utopia where science would be the key to universal happiness. Bacon, in his work, imagined an island where men, free from the distractions and prejudices of society, set themselves in pursuit of knowledge. He went on to relate that most of the devices which have advanced men were accidental discoveries. How much more could be accomplished if men methodically sought knowledge for itself.

Sir Francis Bacon puts into the mouth of the Second Counsellor, one of the characters of his work, a definite plan. "I will commend to Your Highness four principal works and monuments of yourself. First, the collection of a most perfect and general library, wherein whatsoever the wit of man hath heretofore committed to books of worth, be they ancient or modern, printed or manuscript . . . next, a spacious wonderful garden wherein whatsoever plant the sun of divers climates, out of the earth moulds . . . this garden to be built about with rooms to stable in all rare beasts and to cage in all rare birds with two lakes adjoining, the one of fresh water, the other of salt, for the variety of fishes. And so you may have in small compass a model of universal nature made private. The third, a goodly huge cabinet wherein whatsoever the hand of man, by exquisite art or engine, hath made rare in stuff, form or motion . . . The fourth, such a still-house, so furnished with mills, instruments, furnaces and vessels as may be a place fit for a philosopher's stone (laboratories) . . ."

Plutarch, in his life of Lycurgus, describes the utopian quality of ancient Sparta under that lawgiver. Lycurgus defeated avarice by following a stratagem. He commanded that all the gold and silver coin be called in. In return, he issued money made of iron, "a great weight and quantity of which was of very little worth." To lay up any sizable amount of this money meant hav-

ing a large storage space and was exceedingly difficult to move about. By doing this, Plutarch states: "a number of vices were then banished from Sparta." In particular, it was difficult for one to steal such coin, so theft ceased. Bribery, too, was banished because such coin was too difficult for one to hide. And since the weight and size of the money made it difficult to accumulate, we are told: "The rich had no advantages over the poor." Another vice, the mad pursuit of luxury, was likewise abolished because of this iron money.

Lycurgus also commanded that all people should eat in common of the same meat and bread. This was required so that men would not fatten themselves at home "like greedy brutes and become enfeebled by indulgence and excess." Another function under Lycurgus was the removal of the superstition and fear pertaining to the dead. The people were required to bury their dead within the city "and even around their temples." This was to cause them to become accustomed to such spectacles. They would, thus, not be afraid to touch a corpse or believe that they would be defiled by treading upon a grave.

Self-Analysis

What is the advantage of a theoretical utopia? Psychologically, it constitutes a self-analysis and catharsis. One who conceives the utopia is aware of what he believes to be the malevolent and fatuous practices and habits in his way of life. He not only desires to transcend the pleasures he now derives from life, but is keenly aware of those things and circumstances that seem to prevent his attaining even greater happiness. The rational utopian theory sets out a plan to avoid the elements that seem to make the present society an undesirable one.

Those who seek to bring about an ideal society in their present world and environment are realists as well as idealists. Those, however, who only imagine one for a remote land or on another planet are escapists. It is of little help to the space enthusiasts to conjecture about a utopia on Mars, Saturn, Venus, or some other planet. It is first necessary that they recognize the contributing faults in their own natures



and seek to rectify them. Otherwise, they would contaminate any utopia, out of this world or in it, that they might visit.

There will never be a utopia where in every man and woman will know happiness alike. Happiness is pleasure, and pleasures are varied, as of the body, mind, and spirit. They are also relevant to the intelligence, nervous system, emotional nature and experiences of

the individual. By improving the whole man and advancing society, we can assure each individual of some kind and degree of happiness. This happiness is only appreciated, however, by experiencing to some extent its opposite state, that of aggravation and anguish. If happiness be the satisfaction of certain desires, there necessarily exists in such desires first an irritation, the removal of which gives rise to satisfaction.



The Vision of Guadalupe

By VINCENT P. POSELLA, as retold to him by a native girl, too named Guadalupe and whose birthday is December 12.



As legend relates the story: "One night a small boy aged twelve decided to climb the high and formidable mountain surrounding Mexico City; he was filled with religious feeling and prayed constantly while he hiked up the mountainside. His name was Pedro and the date was December 12, 1810.

"As he reached the summit, he looked up at the billowy white clouds that hung as a garment around the high peaks. A full moon allowed things to be seen in spectrelike formation. His eyes were heavenward, and his heart was filled almost to overflowing with joy-inspiring peace.

"Here on this high mount he was alone—intensely alone—and yet it did not seem so. He had the unmistakable feeling of another presence—beside him, behind him, ahead of him, and outside as well as inside his very being. He was quiet now. His young childlike brain did not attempt to analyze the situation. Nor could it. And then, as if like magic, or as an hallucination seen in dreams, a blinding flash of light on his right side startled him; but the ice-cold wind of fear could not shake his strong fortress built on faith.

"The unseen presence became visible and stood beside him now. Her name was Guadalupe.

"The boy instantly threw himself at her feet and uttered prayers in reverent adoration. 'Here on this summit,' she said, 'build a temple in my name, and whosoever shall come here in good faith will have his prayers answered, unless they are selfish in nature; and the sick who are deserving will be healed. Here on this site my spirit will prevail always!' In a wisp of wind that moved the branches of a lonely pine nearby, she was gone!

"Pedro wondered whether he had been dreaming, and looked at the ground where she had stood in splendorous majesty. Lo and behold! As evidence that this vision was not a figment of imagination, she had left her serape. Pedro picked it up and examined it. The material was odd, and seemed even heavenly spun. The design was a depiction of things he could not interpret.

(Experts who have examined this serape, which now hangs in an ornate frame in the temple, claim they can find no earthly comparison, either in the texture of the cloth, or the color that makes the design. A famous artist attempted to restore some of the tattered edges, but as soon as he touched it with his brush it would deteriorate!)

"Pedro ran down the mountain as fast as his young legs would carry him. He arrived at the house of the Bishop completely out of breath, and excitedly told of his experience. But his

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enthusiasm dimmed somewhat when his story fell on unbelieving ears. Really, it was a fantastic tale, and such a small boy like Pedro could create from fairy-tale imagination. It was no wonder the Bishop did not believe him. But young Pedro did not relent in his efforts to prove the existence of Guadalupe. Remembering the serape, he drew it from his blouse, and as the Bishop examined it, he began to tremble. He had never before seen a serape of such magnificent beauty!

"The boy then told him that Guadalupe would appear on the mountain on a certain date, and the Bishop promised to accompany him on the trek up the mountainside. On the given date, as they reached the summit they saw the same blinding flash of light. The Bishop, awestruck at the glorious sight, fell to his knees. Guadalupe stood before them as living proof of her reality.

"Soon after, the temple was built on a sacred rock, and since that time countless people from many miles around have made pilgrimages to this site of worship. This is the outcome of the

faith of a little boy and the honorable action of a Bishop who had the temple built. Guadalupe the patron saint has kept her promise, too, and many have been miraculously cured of their numerous afflictions.

"But Guadalupe expected not fanaticism, nor favored those who pronounced their faith by outward bodily action. The selfish in motive receive not, and he who thinks his selfish thought in his own private sanctum prays and worships in vain. The spirit of Guadalupe dwells inwardly as well as outwardly.

"Many types of worshippers and devotees come here. Guadalupe regards them all in silent examination. Some climb to the top of the steep stone stairway on their knees, and some walk, not thinking it practical to suffer pain in the pursuit of its very opposite. Yes, many people ask for many things; some receive and others do not. Pedro can still hear Guadalupe's sweet voice reverberating from his faraway consciousness: 'Whosoever shall come here in good faith . . .'





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Teen-agers Line-up in Counteraction

By FRANCES VEJTASA, Editor

PERHAPS they have been seen but not heard, these thousands of adolescents who are quietly forging into the stream of purposeful living. Only recently, publicity headlines have begun to spot groups for public-interest consideration. Suddenly it is realized that many juniors have collectively anchored their energies and become thoughtfully selective in applying them—and also in interpreting their personal longings for better living.

These teen-agers, expressing in group consciousness (not in mass insanity) are not limiting themselves to the usual adult-channeled and supervised activities. The impact of the new-age creative forces, symbolized by the adult in man-made satellites in his longings for soul-freedom, and by the pre-adult in hot-rods and hand-made explosives, is finding outlets in extricating fellow beings from problem-bondage.

Many adolescent groups are resourcefully thinking up new projects and making adaptations to socially accepted ways, bringing aid to the futile endeavors even of adults. They are also seriously contemplating their own welfare.

Newspaper paragraphs, printed in bold-face as if to exclaim in surprise, proclaim the constructive expressions within teen-age capacity. These demonstrations sharply contrast with the world-wide juvenile delinquencies now being propelled in the interest of—and modeled after—maladjusted adults in crime and night life. Instead of hot-rods to torture eardrums on streets and highways, the boys are looking to help persons in distress—the balky engine, the flat tire, the confused tourist, receive attention—and all service is free of charge! The bewildered motorist is wished "good luck" and perhaps handed a courtesy card, reading "You have been assisted by a member of the Royal



Crabs of East Providence, R. I.," or the Knights of the Road, Bloomsburg, Pa.; the Road Barons of Hackensack, N.J.; the Chevaliers of Jackson, Michigan, the Road

Gents from somewhere else, and so on and on.

Off the highways, the youngsters too are aiming to earn the title of useful citizenship, by offering assistance in times of hurricanes, floods, fires, earthquakes. They clean up playgrounds, mow lawns, wash dishes, run errands and do odd jobs for folks who do not get around well; they help entertain children confined in hospitals.

They learn that there is "a science of the good life" called *ethics*, and that ethical laws respect the dignity of man. People are made equal through the practice of mutual decency.

With this knowledge, junior men and women spotlight their own shortcomings. They sit on panels with teachers and parents and enter into discussions. They help to decide their code of action as to privileges, dressing, dating, behavior in public places, at home, and at parties.

Cities and schools by the hundreds are adopting codes of conduct. At least one state (Minnesota) has a state-wide teen-age code. At these conferences of the Governor's Advisory Council on Children and Youth, pointed questions often arise, as when a girl wanted to know if there is a law to prosecute parents who make alcoholic beverages available to minors.

Youth courts are fast springing up, in cooperation with police and judicial officers. Court sentences are educational, including sessions at traffic school and the writing of articles on safety.

By learning responsibility, they realize that Youth Centers cost money. Under similar conditions an adult in his self-patterned mental fixation proceeds

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to cry for federal aid or some other donation through the medium of taxation. Perhaps it is fortunate that our teen-agers have not fully realized the adult ways, and therefore their minds are open to more originality of thought. They realize the possibilities of empty buildings and what the application of constructive imagination and work can accomplish with such.

To help raise money, there are basements to clean, debris to be removed from backyards, buildings to paint, cars to wash and polish, janitor's work to assist with.

Worthy endeavors attract financial assistance and anonymous donors prove that, after all, Santa Claus is not a myth. Sometimes, here and there in the U.S.A., Teentowns spring up, covering a large acreage. These ranches or communities the teen-agers help to build and maintain, as they operate business ventures and shops. They follow small town customs of government and have police, fire stations, and first aid.

Occasionally in the Editor's mail there appear newspaper clippings: one tells of a children's Shanty Town on the east coast of England, which sprang up on a piece of wasteland. Shanty Town, named so by the youngsters themselves, serves especially well during summer holidays.

"It all started when a small band of teachers, social workers, and housewives decided to try something new in the way of playgrounds to attract children away from the streets." Soon youngsters arrived with spades, saws, hammers, and a willingness to help.

Another clipping describes a children's village in Switzerland, which a magazine editor helped materialize by an appeal for a village to care for destitute children. Here permanently needy children, age five and up, come to receive preparation for living and stay until they are 16.

This miniature world federation posts no linguistic, creedal, or national barriers. On record are representatives from Britain, Austria, Finland, France, Germany, Greece, Italy, Hungary, and Switzerland.

One clipping from South Australia is of a slightly different nature. It describes a children's theatre, the first of its kind in Australia. The theatre plays are about children, for children, and by children—included are ballets and the opera.

However, from the Editor's mail the teen-age voice often speaks directly:

A 16-year-old, conscious of the inadequacy of her too-young shoulders, asks—"I know what I would like to be, but am I strong enough to carry through my desires? . . . Could both parents and teen-agers work out a plan?"

A 16-year-old boy made suddenly aware of his smallness against the impact of the Universe's immensity cries out, in poetry, his incomprehensible anguish:

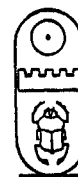
"Ungrasped desire of earth, you come in varied ways, lonely, sad—new day, close my grasp, complete it. O horizon and sky, with all my might, I can't . . .

"on the hill—in the wind, nature in me fires my heart eternally. O earth, O sky, lift me, carry me, give me the desired want—over trees, over hills, and leafy horizons . . . O want of earth and sky—O unknown want of me."

By now, the Editor's mail has launched her into a new and different teen-age world. But the daily newspaper intrudes, headlining the fact that the failing element is with us yet. We still have the boy speeding on the highway in a stolen car who, when overtaken by the police, cries out his appeal: "I'm only a teen-ager—I'm only 17."

What will happen, we ask, when one day on the highway the 17-year-old pleading his age faces the other 17-year-old in a counteracting role?—the Knight on the highway; or when under the skies, he hears that solitary cry—the *want* of the awakening soul?

The *Rosicrucian Digest* is hoping to receive more news of teen-age activities from enough states and nations to encircle the world in a demonstration of youthful builders, their awakened minds engaged with, or reaching into, the much-needed uplift toward human enlightenment.



Spiritual Highlights Recognized by Indians

By BRENDA ANDERSEN



THE Indians of the New World lived close to Nature, observed her ways, and conducted themselves according to her laws, applying that knowledge to their physical bodies and environment. They worshipped God, the Father, as the Great Spirit, and revered and respected Nature in all its aspects as the Great Mother. They regarded them both as the givers of Life. They are the Father and Mother you must honor "if your days will be long upon the land which the Lord thy God giveth thee"—a commandment shared by red men and white men alike.

We have Ten Commandments passed on to us by way of the Old Testament, but, according to Ernest Thompson Seton, the Indians had Twelve; and three of those Commandments were related to health. One declared, in effect, do not eat or drink anything that could injure the body. The second stated the necessity for cleanliness, pointing out that the body is a holy temple. The third said to love Life itself and glory in being a perfect instrument of Spirit.

At the time Ponce de Leon sought the magic elixir to regain the vitality of his youth, the principles of sanitation were practically unknown in the Old World. Bathing was only an occasional practice. The Indians bathed regularly. The white men used food and strong drink to excess. The Indians warned against it. While plague and disease were commonplace in the European nations, in our part of the world the Iroquois nation was indicative of the high standard of health and vitality which became legendary. So Ponce de Leon looked for a universal panacea in the New World—the Fountain of Youth. Today we still are searching for that universal panacea—in the New World of the Laboratory. In those days, too, the role of mind in the midst of matter was unknown. Now, almost five hundred years later, we are just beginning

to understand truths about ourselves that the Indians could have taught us then.

The science they perfected was the science of divine and human relationships. The relation of a man to the spirit within him could be observed by his state of health, his clarity of mind, the happiness of his home, and the trust he engendered in others. Today we call it "personality" and judge its effects by exactly the same standards.

The Indians called the great life force, which animated everything, the "Great Spirit." To them the Spirit, or Father, ruled the Life, while Nature, the great Mother, ruled the Form through which that life manifested. It seemed logical to them that proper care of the Form, the body, was necessary for the proper action of Spirit, and that Thought was the balancing factor between them.

The Indian way was not merely a pattern of behavior or a series of reactions to environmental forces. Theirs was a way of life evolved after generations of wise observation of the laws of life and the ways of nature. Their teaching encompassed every phase of thought and action from the sacredness of each Self to the duty of each man toward his brothers. Their abounding



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health was a testimony to the harmony they achieved through that knowledge. To them, health was a divine trust. It was theirs to guard, not to destroy, and the methods they used to guard that physical, mental and moral perfection were proved over long centuries. They were handed down by story and song and legend from one generation to another as a definite form of instruction for the growth and stimulation of fine character. When the children were small, the mothers passed on to them the stories that taught the ancient lessons. Later, after proving themselves in certain initiatory tests, they took their places around the campfire as mature members of the tribe.

In our language, Aesop's fables give lessons in the same manner as the Indians' lore wherein human characteristics are likened to certain animals, and today we use the same old clichés to convey the same old ideas: sly as a fox, gruff as a bear, snake-in-the-grass, or soft as a kitten. However, the Indians' understanding went even further. The animal nature, being just a part of Nature's entire expression to them, was something they could tune into through their own senses.

They could orient themselves safely in strange places just like the birds and beasts. They could hear over great distances. Their senses were so acute they could feel hostility and danger long before its physical presence was manifest. Today that science is called merely "animal instinct" and is still an unknown factor in modern man's make-up.

These forces of nature were known and named by the first Americans. The Iroquois called them *Orenda*, the Sioux, *Wakanda*, and the Shoshone, *Pokunt*. But, while all Indian people had knowledge of these things, it was their so-called medicine men who developed the invocative powers.

"Medicine man" was the title we gave to any Indian priest. Erroneously we considered all of them to be healers. Actually, some were counselors, some prophets, others were artists or musicians, and many were leaders in political affairs. The healers were in a separate class just as our doctors are in a different category from our lawyers or ministers.

The medicine man who was a healer had as extensive an education, comparatively speaking, as our physicians today. His apprenticeship was just as strict, his training just as careful, with a study program lasting from ten to fifteen years. His knowledge of the curative properties of herbs, where to find them and their proper application for certain ailments was as thorough, for the times, as the chemistry and its application by prescription taught our doctors today. However, the greatest wisdom those healers had was what we now term *psychology*.

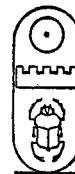
"When a man has done something unworthy, his sick body is a witness to the ailing Spirit." We call it a "guilt complex."

"Illness may be caused by an offense against the Spirit" sounds like Repression or Suppression in modern terminology.

That they understood the relationship of cause and effect is testified to by their philosophy that most ailments of body or mind are due to actual wrongdoing (now called destructive habit or behavior patterns) or wrong thinking (motives or desires). Knowing that "man's thoughts have an effect on body and well-being," they preceded our scientific findings by centuries.

"Anything you direct your attention to makes it more potent" is a saying their wise leaders taught the people for generations. Freud would have been surprised to hear the unschooled Senecas state that "severe illness can be due to a mind troubled by a strong desire for something" or that "cause and effect are not in a man's conscious thoughts—they are an ever-present background of conduct."

As an example of the way misdirected attention can affect our daily life: mortality tables, insurance statistics, pension plans and forced retirement, added to an emphasis on 'youth' as the prime of life, have made us age-conscious, fearfully aware of the passing of time as a possible deterrent to activity. The result is a merciless dissection of society's useful citizens from the national body. The Indians kept no records of a person's age. They didn't consider it very important. According to the Hopis, "no matter what your age, you always do whatever you are able



to do." And they saw to it that everyone performed a useful task within his capabilities.

When the first explorers came to this land searching for riches, they did not realize that the only wealth a man can really have is a "healthy mind in a healthy body." The rest is ashes. Men like Ponce de Leon had the right idea, but they looked in the wrong direction. They sought health outside themselves when they should have searched within.

The Fountain of Youth is not a gusher rising from the center of the earth in some remote geographical location, nor will it be found in a laboratory mixture of earth's grossest elements. Within ourselves is where we must look for this hidden spring. It rises from

the well of our own common sense as to our body's needs and is nourished by the flow of ideas through our minds which teach us how to supply those needs. Within ourselves is where we will discover, in the words of John Greenleaf Whittier:

*Health that mocks the doctors' rules—
Knowledge never learned of schools.*

The earth is our university. Life is the great teacher. The textbook for healthful living is inscribed within us. If we could read it with the same reverent attitude as did the American Indians, we would need no other guides in our search toward more spiritual living.



SAYINGS OF LAO-TZU

- Its name I know not. To designate it I call it Tao. Endeavoring to describe it, I call it Great.
- Being Great, it passes on; passing on, it becomes remote; having become remote it returns.
- The law of Tao is its own spontaneity.
- The mightiest manifestations of active force flow from Tao.
- Tao as it exists in the world is like great rivers and seas which receive the streams from the valleys.
- All-pervading is the Great Tao. It can be at once on the right hand and on the left.
- Tao is a great square with no angles, a great sound which cannot be heard, a great image with no form.
- Tao produced Unity; Unity produced Duality; Duality produced Trinity; and Trinity produced all existing objects.
- He who acts in accordance with Tao, becomes one with Tao.



ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication quarterly. See the *October* issue for a complete listing—the next listing will be in *February*.



(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)

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The Leonid Meteors

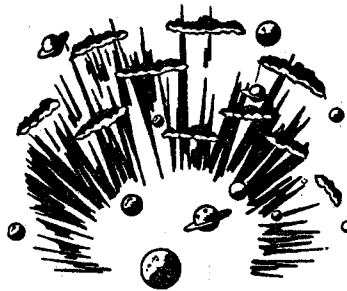
By MILDRED FIELDER

DURING a lull when various flying objects are viewed with less excitement, Americans can look back into the time of their grandfathers to realize that the nineteenth century had its heavenly fireballs, too. The night of November 12, 1833, knew a meteoric shower that made history. This incident may be repeated, astronomers of today insist.

"The year it rained fire" was the way Moses 'Black' Harris described it, but Black Harris was noted more as a teller of tall tales than as a historian.

Chittenden's *History of Early Steamboat Navigation on the Missouri River* describes it as follows: "This was the night of the ever-to-be-remembered meteoric shower of 1833. La Barge was waked from his sleep by the brilliant light, and though not apprehensive of any impending calamity, was naturally awe-struck at the extraordinary display. The meteors were flying, as it seemed to him, in all directions, and their number and brilliancy made the night as light as day. The half-breed companion was absolutely panic-stricken, and declared that the day of doom was at hand. . . . As nearly as La Barge could recall, the heavier part of the shower lasted about two hours. A singular incident occurred early in its duration. A deer which had become frightened at the unusual sight came bounding through the undergrowth and plunged directly into camp, coming to a dead halt scarcely six paces from where La Barge was sitting."

In an earlier volume, *The American Fur Trade of the West*, Chittenden tells of the reaction of Joe Walker's party, while making the cross-country trip from the Rockies to California, exploring and trading. "On the night of November 12th," Chittenden says,

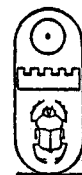


"occurred the meteoric shower of 1833, and it caused great terror to some of the more superstitious of the party; but Captain Walker, with the versatility of Columbus when the magnetic needle went wrong, explained it all away for them. Early next morning they came to where the tide rose and fell and soon reached a bay, which was of course that of San Francisco."

Josiah Gregg in his *Commerce of the Prairies* supports Chittenden's reports. Gregg says, "It was very soon after this affair that the much talked of phenomenon of the meteoric shower (on the night of November 12) occurred. This extraordinary visitation did not fail to produce its effects upon the superstitious minds of a few ignorant people, who began to wonder whether, after all, the Mormons might not be in the right; and whether this was not a sign sent from heaven as a remonstrance for the injustice they had been guilty of towards that chosen sect. (In northern Mexico, as I learned afterwards, the credulity of the superstitious was still more severely tried by this celestial phenomenon. Their Church had been deprived of some important privileges by the Congress but a short time before, and the people could not be persuaded but that the meteoric shower was intended as a curse upon the nation in consequence of that sacrilegious act.)"

Gregg's reference to the Mormons touches on the time when they were gathering around Independence, Missouri, for a further western trek. Mormons and other settlers could not live together in peace, and around the year 1833 there were pitched battles between one sector and another.

The temptation is strong to explain



the attention given to the 1833 meteors by the fact that men were alone in the wilderness, and therefore in a position to notice natural phenomena in more detail. The whole great half of the western United States was primitive land, occupied by Indians and the constantly increasing trickle of white traders and explorers. Men penetrating the vast wilderness did so on horseback or by river boat, and they slept in the open with the night sky over their heads. It would be natural that "falling stars," meteors or comets, or any unusual appearance in the night would be noticed by frontiersmen trained to be alert for their own survival.

The wilderness had had its lonely explorers for a century earlier, with no mention of meteors. This episode was more than loneliness.

According to these few historians, it would seem that the meteoric display covered at least the western half of the United States. The Joe Walker party was on the West Coast. La Barge was on one of the lower Missouri trading posts. Gregg was a caravaner on the Santa Fe trail and, by his own admission, just back to the St. Louis country from his fall trek to Santa Fe, but he mentions that later he learned of the shower being seen as far south as northern Mexico. Actually, these were reports of first-hand experiences of the great Leonid shower that covered America.

Meteors and meteoric showers have occurred since time began, but until the appearance of the Leonids in 1833, scientists and astronomers disagreed as to their origin, some even denying that they existed. Inasmuch as the Leonid display of 1833 furnished "200,000 meteors for a given station between midnight and dawn," there is small wonder

that witnesses were awed. There were so many visible over so wide an area (one observer estimated the fall as 10,000 per hour) that astronomers date modern meteoric astronomy from November 13, 1833.

Astronomers were able to ascertain and agree that the meteors really had a radiant in the constellation Leo; that the earth had passed through the Leonid orbit annually in lesser concentrated sections of the orbit and would continue to do so every November, with Leonid meteorites varying in appearance and having the rate of "at least a few Leonids per hour"; and that it was possible there would be an encounter of the very densest part as in 1833. Astronomers suggest that we may again go through such a dense area of meteoric activity between 1961 and 1967.

As for the discrepancy in dates between November 12 and the astronomers' November 13, the simple explanation is that any hour between dusk and dawn following the day of November 12 was still the 12th to the men on the prairies, while astronomers point out that the meteorites occurred between midnight and dawn, thus being dated November 13.

There is no doubt that the night of November 12, 1833, or the dawn of November 13, was a time of more than usual meteoric activity. We will be seeing Leonid meteors every November. And since the heavier year 1961 is only three years away, we might as well start getting adjusted to the idea of brilliant meteoric activity in November skies.

These displays are no signals from the Martians, let it be clearly understood, but only the normal pattern of the constellation Leo.



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The Living Word

By S. L. BERRY of Vancouver, B. C.

THE meaningful Biblical phrase "In the beginning was the word" has no special significance to many persons. The fault lies not in the words but in our lack of comprehension.

"In the beginning" God spoke and sent forth his Love and combine Light with Life. Mind had to function before the idea of creation could come into being, and both the Idea and the Word emerged simultaneously from feeling, for it is the essence of feeling to seek expression.

In the macrocosm-microcosm concept let us recall that the origin of the Word is in the first sound of life in a child. Words then are acquired to achieve a fuller expression of the emotional nature of man, as he strives to reflect God by creating smaller worlds with his God-given gifts.

When primitive man evolved his grunts and squeals to sign language, and his symbols in the dust to pictures on stone, he was striving to express his feelings to make others understand his ideas, hopes, and needs. Even in the grunting stage, man found that the attitude with which he expressed his feelings gave rise to a variety of intonations. An angry grunt sounded harsh, while a joyful vibration came to symbolize the feeling of pleasure it induced.

We may have a clue to the evolutionary process of creation when we realise that the word, once delivered, cannot be taken back. The vibrations can be modified only with more vibrations. A lie becomes a memory of severe regret while the inspired composition of a beautiful poem makes us conscious of God's wonderful gift to man.



Words are capable of creating a chain reaction among a group of people. J. B. Priestley in his play *Dangerous Corner* gives a brilliant illustration of the power of the chance remark. The characters of the play are laid bare before us, with one of them being driven to suicide, all because a chance remark caused a chain reaction of penetrating curiosity. In the final act, Mr. Priestley shows that

nothing unusual would have happened had it not been for the chance remark.

Every word, written or spoken, has its unique vibratory pattern, but this pattern is modified when we associate one word with another and we become aware of a rhythm or music flowing through a group of words.

The need to keep records, to communicate at a distance, and the need for revising his thoughts, made man develop the written word—and without it the sages of the past would not have sustained us so well.

In order to be better understood man became more precise in his selection of words. He wanted to express definite conceptions rather than general ideas. Misinterpretations soon made him realize that he had yet to find better methods of communication to express himself, for words too have a duality of life.

A word has a literal meaning, as well as an implied meaning—a general meaning and perhaps a specific one. Each personality, in his own private world, becomes attached to, and influenced by, his unique past experience which he preserves in word.

We need to be mindful of even further complications. English is not the only tongue and it is by no means uni-



versal. Translation produces its own difficulties and is never perfect in any language. We do, after all, live in a world where a new arrival in America can ask, quite legitimately: "What ees the matter vid Americans? They call all their roads STOP."

Words carry emotional power to the mind that feels them. A key to the Lost Word is in the realization that words change their meaning with the passage of time. There is a rift between the modern usage and the vibratory quality of the original feeling which induced the word—like man, words continue to develop.

The present usage of words makes many people lose sight of the unity of all. In order to regain the power of words it is necessary to be conscious of the ways they are used.

Every profession has developed its own vocabulary. The format of a newspaper demands a headline. If nothing sensational has happened, the editor is forced to select some event and "blow it up" to a headline level. The implications of such behaviour would not be so serious were it not for the fact that so many people believe that if a story is printed it must be true. This daily dose of distorting our sense of proportion is not confined to newspapers. The dis-ease spread naturally to magazines, radio and television, particularly with advertising urging us to buy and buy. The constant repetition of advertising proves the hypnotic power of suggestion.

In the political arena, particularly in times of crisis, it has become the custom for politicians to deny something quite vigorously before they do it. In diplomatic circles, it is the ultimate to say one thing and mean another. The question of what diplomats really mean becomes a matter for intrigue and speculation.

We need to realize that diplomats are not interested in truth but in serving their governments. To achieve a particular aim at a particular time means *loyalty*. Carried to its logical conclusion, the diplomatic use often reverses the original meaning of a word. George Orwell's revealing satire *Animal Farm* states: "War is Peace. Freedom is Slavery. All animals are equal but some are more equal than others." This is an

example of the deliberate misuse of words and it is not surprising that they have come to mean so very little to many individuals.

For many centuries, only the wise men and the mystics were aware of the great power of expressed thought. Written words had little use because of the general illiteracy of the period, but in a world where millions can read and write, and there is an abundance of paper-back editions, mankind may be reaching a point of saturation in his misuse of words. Perhaps the positive way of looking at this is to realize that those who try to poison the minds of others inevitably succeed in poisoning themselves.

Biologists tell us that the musical state is the last quality that civilised man acquired. Primitive peoples have drums but there is evolution in music and it is our understanding of this evolution that helps us to evolve. Appreciation of fine music and its message reveals attainment to a high level of consciousness. The music of words is poetry. It possesses the music of the Soul, containing more fully the richness and power of the Divine, with the rhythm inspiring the meaning and thus enhancing the music. The word is so vital for all of us that it must always remain a living, breathing, growing entity.

True mystics have special knowledge of the power of the word. With it they learn to surround themselves with vibratory protection and with it they can become channels to help heal the sick and to make the world a better place.

The key word at the right time can be an inspiration to a downcast soul to give it courage to rise again. The piercing word spoken in anger can begin a chain of destruction. It is our realization of a thing which makes it important, and word power is not only wonderful but awesome.

The power of the word to heal must ever be ahead of its power to hurt. We need to remind ourselves, with humility, that the creative power is not our own.

Words which carry the weight of the inner Self express our feelings in a symbolic way. The language takes on a

universal, eternal quality with the symbols capable of a variety of interpretations. This variety is essential because each one of us lives on his own level of consciousness. It is for man himself to raise his consciousness so that he may absorb the higher meanings. The Bibles of all religions are written in this way. Books expressing universal philos-

ophy carry the same depth, and sometimes with greater Light.

It remains for us to realize that in a world of continuous change we are developing, evolving, ever becoming. It remains for us to strive to understand: "In the beginning was the Word, and the Word was with God, and the Word was God."

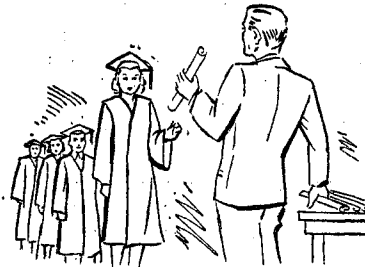


Proud Moment

A course of study successfully completed is a milestone in anyone's life. Not only is recognition by others deeply rewarding, but so is the personal satisfaction of such an accomplishment.

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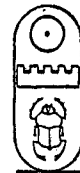
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CORRECTION

In the August issue, the article "Significance of the Number Three" stated that "Moslems are asked to pray three times daily." We are being informed from Ceylon that "it is obligatory for a Muslim to pray five times a day—at dawn before sunrise, at noon, afternoon, just after sunset, and in the evening."

We are glad to publish this information for our readers.



Obiageli Sent Her Love

By LILIAN M. BROOKS, F. R. C.

IN the year 1947 there was in one of my speech-training classes a Nigerian student. He was on an Engineering Course at the London, Midland, Scottish works, Derbyshire, prior to taking up a position on the Nigerian Railway.

His spoken English was extremely difficult to understand, so he was sent to me for instruction. He was very shy, but finally settled down and adjusted himself to a very mixed bag of fellow students.

That winter of 1947 was very severe, and we had the worst snow for years in Derbyshire. Poor Tim really suffered. In the classroom he shivered with cold, and his dear dark face took on a greenish tint. Soon he showed signs of homesickness, and as he was living in a hostel, I frequently invited him to my home, and thawed him out!

He confided that Rosa, his wife, was unhappy, and begging him to return. It was obvious that he was fretting about his family and on the point of abandoning his course, which would have been the end of any real progress in his job.

This seemed such a waste of a first-class man that I obtained his home address, and wrote a reassuring letter to his worried wife and family, telling them how well he was doing, how much we all liked him, and that it would not be long now before he would be reunited with them—and with a much better job and happier prospects for them all. Also, he was to spend his Christmas with my own family, and we would all talk about them, with love.

Back came a letter from Rosa, obviously feeling better and prepared to be patient, and a delightful childish letter from eight-year-old Obiageli, thanking me for "loving her Darling Daddy." She wanted a photograph of me and

This is a true story—only the Christian names of the parents have been changed.

—L. M. B.

my family, and soon we were writing frequently.

Obi took to addressing me as "Dear White Mother," and my son was promoted to be

"her dear Big Brother David."

Then the sweet little childish letters ceased, and very soon Tim went home to Africa, and for a few years there was just an exchange of Greetings at Christmastide.

* * *

A few weeks ago my telephone rang, and a well-remembered voice, Tim's voice, announced that he was again in England, and this time accompanied by his wife. He said that they had something of vital importance to tell me. When might they visit me? We arranged for the following Sunday.

I was delighted to see Tim again, obviously prosperous, and now on a Specialist course at Liverpool University. Rosa was a lovely woman, charming and gracious. Suddenly recollecting Obiageli, I said, "How is my Obi? She never writes to me. She must be quite grown up by now."

Silence! Then Rosa said, so quietly, "That is what we came to tell you." She put her head on my shoulder and cried gently for a moment or two.

While her Daddy was in England, the little girl had developed a tropical disease of the spleen, and died just before he landed in Africa on his return.

Then, still quietly, Tim and Rosa both said, "But we know she has come back to us. We had most definite proof, just as we were leaving for England on this trip."

It transpired that a second little girl, Baby Elizabeth, was born to them four years ago. But right from the toddler stage Elizabeth insisted vehemently that she was not Elizabeth, but Obiageli. She bossed her three brothers as Obiageli Number One had done. She was uncan-

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nily familiar with the vicinity, and had all Obiageli's mannerisms.

On the day that Tim's brother arrived unexpectedly from 500 miles away, for the first visit since little Elizabeth's arrival, she greeted him correctly by name, and inquired about her cousins. But still her parents thought that she might in some way

have acquired the knowledge she possessed, and they were only half convinced.

They were finally convinced, however—at the point of their departure for England. As they were kissing their little daughter 'goodbye,' she said,

"Give my Love to my White Mother, and my Big Brother David."



The Laughing Philosopher



DEMOCRITUS is to be identified with the group including Plato, Socrates, and Aristotle. His system was so vast and comprehensive that it is considered to rival those of Plato and Aristotle. His disposition was so cheerful that he became known as "the laughing philosopher." His reputation was of high moral worth.

He was one of the earliest masters to expound the atomic or monistic conception of the universe. Leucippus probably gave the first clear statement of this philosophical materialism when he taught that atoms were already in movement. Democritus of the fourth century B.C. was familiar with the works of Leucippus, but he went further by expanding this conception with great clearness, and we are grateful to him for this addition to our common fund of knowledge. It is said that he received this information Cosmically—with little or no demonstration or experimentation.

"Nothing happens at random, but occurs according to law and is determined by necessity," said Democritus, the physical philosopher, who has been called the most learned thinker of his age. His system of philosophy is re-

ferred to as the atomic system.

Since Democritus had received his monistic conception of the universe Cosmically, he explained the soul as being a combination of atoms. One can identify it with the Heraclitean soul fire. The atoms making the energy of the soul by means of their high rate of vibrations generate intense heat in the soul movement. The particular atoms forming the soul go back at death into a great reservoir, and not to destruction or loss. The soul essence returns to the Cosmic.

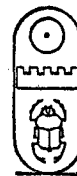
The Master Democritus' monistic conception probably led him to explain the mind and the growth of knowledge on the same terms. Life, consciousness, thought, too, were derived from the finest atoms. He boldly declared that gods themselves were aggregates of atoms—expressing more powerfully than men.

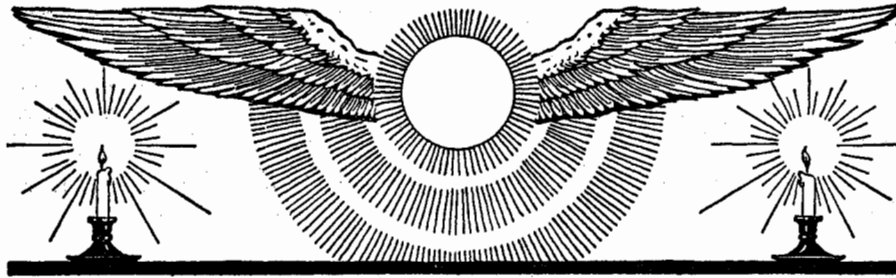
According to Diogenes Laertius, although Democritus had written 72 works, on subjects such as physics, mathematics, ethics, and grammar, only a few fragments remain.

Democritus' system of ethics was aimed at happiness, reflecting serenity of mind, undisturbed by fear or passions. Temperance, uprightness, and noble actions are to be cultivated.



The longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men.—BENJAMIN FRANKLIN





Cause and Effect

By RODMAN R. CLAYSON, Grand Master



FOR every cause there is an effect. Cause and effect constitute a universal law which is often referred to as the Law of Compensation or action and reaction. The mystic, the philosopher, and the scientist are always greatly interested in this law. Research laboratories in one way or another are continually working with the Law of Cause and Effect. We see the operation of the law around us a thousand times every day. Turn on a light switch in your home. This is a cause, and the resulting light is the effect. Strike a match. This is another cause, and the resulting flame is the effect.

With a little intelligent rational thought, people can precipitate causes which will bring into their lives more and more productive results. So many people are continually battling effects without ever trying to get at the cause.

All of us at one time or another have experienced illness. It is the result or effect of something we may have eaten or done thoughtlessly. Illness may be the cumulative effect of a cause which has been, perhaps thoughtlessly, contributed to for a long period of time. In order to bring about complete healing of your illness, your physician will usually try to help you determine the cause.

Many superstitious concepts of early times were the result of having no understanding of the cause of such natural things as rain, thunder, lightning, and earthquakes. It was thought by early

man that these effects were caused by gods, and that frequent disastrous storms were brought about by displeased gods. Since science has investigated the causes of storms and earthquakes, fear concerning them has been largely done away with. We know that storms are the result of natural laws.

There is a universal law that governs all matter and all the manifestations of nature. Also, universal law governs everything that we may do. The human being is somewhat like a magnet, in that he may attract and draw to himself those conditions which are predominant and pregnant in the heart and mind. Looking for the worst to happen will invite disaster. This is a natural effect following a cause for which we ourselves are responsible. It is the individual's awareness of things closest to him that attracts similar conditions; therefore, it behooves one to realize that his desires and ideals, his very consciousness, may function as a magnet.

If one desires harmony within himself and harmony in his environment, he must think, act, and create the conditions which will bring about a state of harmonium. In other words, he must institute causes which will bring about the effect of harmonium. It is essential that we be cognizant of this important law. It need not work for us in a negative way. Conditions can be created which will cause it to function positively and constructively. This can be done by our aspiring to lofty ideals. We will then be given the courage, confidence, and understanding to pro-

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vide the means for our accomplishment. We will be strengthened and given the understanding to meet the difficulties of the day and the probabilities which may lie ahead.

As a person cultivates a sound philosophy of life and has some knowledge of the Law of Cause and Effect, he becomes able to cope with nearly all situations and to rise above seeming trials and vicissitudes. Experiences that come to us serve to bring knowledge for a new arrangement of life. The constructive effects which we bring into being help to develop our strength and wisdom. We profit from experience, and thereby are assisted in adjusting to life. We are aided in making proper decisions. The anxious fears of yesterday will vanish with the dawning light of a new day. Our problems appear in a new light and we institute adjustments or changes which will bring them under control.

Man must make a psychological adjustment to his environment; he must not become discouraged by failure or the unfulfillment of ambitions. He must not permit himself to become frustrated. As he grows in understanding, he will grow in spirituality. How he nourishes this growth will have much to do with the end result or effect. Man's aspirations for growth are in accord with his knowledge and understanding. He should endeavor to bring harmony to the mind and body. When the body suffers from inharmony, one's thinking and actions are affected. Thus we see that as life expresses itself it reveals a continuous flow of action and reaction, cause and effect.

An example of cause and effect in a negative and adverse way is shown in the emotion of fear. The instant that one begins to fear something, that something is being given power to manifest. Since the mind is said to be magnetic in a sense, it draws to itself whatever it constantly thinks about; therefore, that which we fear can materialize if the necessary steps are not taken to find a true understanding of the cause of the fear. Usually fear is based on an unknown factor or condition. Job said, "The thing I greatly feared has come upon me." Thoughts of the human mind express themselves in action. The precipitation of wrong thoughts, when

transposed into action, will eventually cause individual unrest.

Urges and Decisions

From the past we have the present, and from the present we shall evolve all that is yet to come. This should be a part of our day-to-day philosophy. It involves the Law of Compensation. As a man thinketh in his heart, so is he. Just as we sow or choose, so shall we reap. It is the Law of Cause and Effect. Our life is an endless battle between urge and decision. The urges from within vie with the worldly temptations from without. No man is motivated or at least should not be motivated by urge; rather, he should always place himself in the position of being free to decide and to choose.

Causes are like seeds planted in the soil. As the seed is nourished by the sun, water, and earth, it germinates and a green structure is pushed above the soil to become a stalk of grain, a rose or a tree. In this analogy, the seed is the cause. What eventually becomes a weed, a flower, or a peach tree is the effect.

It is necessary that man make a psychological adjustment to his environment. Every day you are experiencing the effects of causes which you have set into motion. Virtually every thought and act will function as a cause which will precipitate some kind of effect. Knowledge of cause and effect will help you to have greater success in your chosen field of endeavor, to better conditions in your life, and to enjoy the best of health.

If one persistently experiences adversity, he should endeavor to leave no stone unturned to determine the actual cause of so much misfortune. Once the cause is determined, then possible adjustments can be made. One would not think of taking a long journey without making sufficient plans and preparations beforehand. Without proper plans and preparations the journey might become a disastrous effect. In this instance, properly laid plans and preparations may be looked upon as an appropriate and necessary cause. If more thought is devoted to the plans of anything we are contemplating, it will minimize our errors.

Perhaps one of the least considered



of all causes is our privilege of choice. There are times every day when every person must make a decision, must choose one of alternate ways, must make a choice as to what is best to do. Sometimes we make the wrong choice and therefore learn the lesson which it brings. The lesson is the effect; the decision or choice was the cause. Rational thought helps to make proper decisions.

The effects of causes at times have a chain reaction. If someone with whom you are working aggravates you beyond the point of patience and tolerance, you may revengefully attack him and cause physical injury. Perhaps the police are called, and you have to spend some time in jail. Then you have to appear in court before a judge. You have been inconvenienced, embarrassed, and your pride has been hurt. You have involved yourself in a series of causes and effects which were set in motion by a single thoughtless act. It was the first cause.

From this cause came other unfortunate circumstances. Your pay stopped, inasmuch as you were not working. Perhaps you lost your job. As a consequence you not only disadvantageously experienced many losses, but your family was also caused to suffer. Thus we see that our emotions, as well as our thoughts and conduct, become involved in cause and effect.

So that you may enjoy only the best effects from the causes which you initiate, you can learn to control your thoughts and acts. Thought leads to action, thus thoughts must be looked upon as causes. At the same time, actions may very well bring effects. The control of causes must first begin with your mind, with your perspective and understanding, with the way you approach things. Be sure you plant only the proper seeds in your garden. Sow seeds of thoughtfulness. The yield from your harvest will bring you a sense of achievement and peace of mind.

Another example of how someone other than yourself may be affected from a cause precipitated by you is a true case of cause and effect wherein the effect is entirely negative. A child in a family found a sharp knife on a table, and in playing with the knife

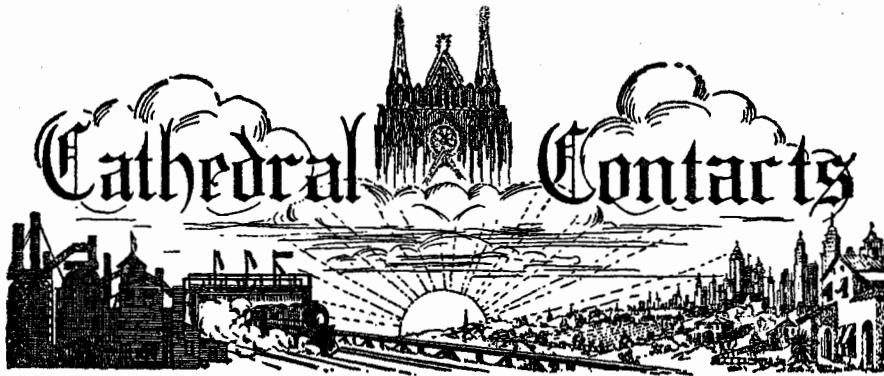
cut himself severely. The injury caused the child much pain, and was no doubt a lesson to him in the handling of knives. But the fact that the knife was carelessly left on the table, by the parent, within reach of the child was the cause of the accident. The cause was the parent who thoughtlessly left a knife where the child could reach it. The child's injury was the effect.

This incident shows how careful we must be in everything we do so that the precipitated causes will bring only the best of effects. Our own carelessness or thoughtlessness may often institute causes which bring disastrous effects not only to ourselves but to our family and friends.

It behooves us to be thoughtful, to exercise our best judgment, to be wise in our decisions. Think before you speak or act. Be sure that the cause you are about to initiate will bring about only the effect you desire. Make your decision today to live a prudent life, to utilize to the fullest your talents, to be healthier, to be more successful in your profession, avocation, and the management of your home. Learn how to meet all situations, how to reason things out properly, and how to direct your efforts into worth-while channels.

If you institute the proper causes, and conscientiously do everything possible to bring about desired changes and adjustments, you will see your problems coming more and more under control; and, if you analyze these things, you will see how they work for the best. In them, you will recognize lessons learned and experiences gained. Many of our difficulties provide blessings in disguise.

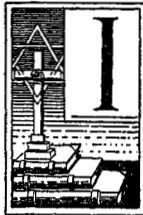
The past is important, for we build upon the past. Today is the result of yesterday. Yesterday is the cause; today is the effect. We know that experiences of the past contribute to our wisdom. It is said that nothing happens by chance; for every cause there is an effect. Every manifestation has some meaning or aim since there must be fulfillment of the law; and it can be a compensating law for good fortune or otherwise, depending upon the cause. As you sow, so shall you reap. The effect is your compensation for the cause you create.



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 five cents in postage stamps. (Please state whether member or not—this is important.)

CAN WE BELIEVE OUR SENSES?

By CECIL A. POOLE, *Supreme Secretary*

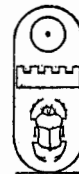


ILLUSTRATIONS indicating the unreliability of the objective senses cause us to question as to whether or not we can ever be certain of what we perceive. From a purely physiological point of view, it can be conceded that there is no way of ever proving that what we perceive is actually a copy of what exists outside of us. For example, what we hear as a sound is the result of vibrations that strike sensitive membranes within the ear. These vibrations are not sound, but are translated in the brain to be what we perceive as sound.

A similar illustration is true in the case of visual sensations. The eye is

equipped with a lens similar to a camera. It projects a picture of what is seen upon the back of the eyeball on that portion of the eye known as the retina. The optic nerve carries this impression to the brain where we experience the sensation of sight. Due to our memory and reasoning we are able to put these impressions together and say that we perceive an object outside ourselves.

It is a fact that we cannot prove what we perceive to be a duplicate of what exists outside. We draw the general conclusion and work upon the premise that we do actually perceive what exists outside our bodies. This is based on the observation that all human beings react in a similar manner to the same type of stimulation to the senses.



Nevertheless, it is true that our perceptive organs are not completely accurate. We perceive objects differently than they actually exist in space. One of the most common illustrations of this is the appearance of parallel lines. For example, if we look at a railroad track, we know that the rails are parallel, but they appear to run together and cease to appear parallel in the distance. Any textbook on psychology will illustrate a number of geometrical illusions in which the eye is apparently confused by what it perceives. The arrangement of lines and angles will cause the length of lines to be underestimated or overestimated so that our perception is in error. After measuring the lines, however, we can clarify our understanding through knowledge and compensate for the error in perception.

Aside from these illusions with which most of us are familiar, the normal mind does not ordinarily confuse the impressions that come to it. The mind is able, from knowledge and experience, to interpret sensations and to perceive logically. The normal mind has a tendency to be systematic and to arrange its impressions and perceptions in a form which gives them continuity and a logical meaning. These facts do not mean that the normal mind is not at times subject to mistakes. Illusions are mistakes which are due partly to the sense organ itself, and partly to our experience and understanding of the sensation.

Misinterpretations of sensations and of most illusions, regardless of how they are explained, fall into this category of the normal mind making an error in judgment. For example, if a person is walking along a path in the dark, he may mistake a bush or a post for an animal. Or, if he is carrying a large sum of money and having concern for those funds, he may mistake an inanimate object for a bandit just as a child can mistake a shadow in his room for a bear. This is simply an example of a misunderstanding of sensations and is an illusion in which the normal mind may be temporarily deceived. It is clear that these impressions are not a fault of the sense organ, but rather an error in interpreting the sense impression due to other matters having a

predominant control of consciousness at the moment.

Another good example is the interpretation of sounds as we are listening for a particular sound. If we have an appointment at a certain hour and expect someone to call at our home at that time, we will interpret every sound as possibly being an indication of the arrival of that caller, whereas normally these familiar sounds would not impress themselves upon our consciousness. It is the ability of the mind to correct these mistakes and errors which distinguishes the normal mind from the abnormal. Regardless of the strength of an illusion or the impression the misinterpretation makes, the normal mind will eventually correct this error, while the abnormal mind will firmly believe the perception and is unable to correct the illusion.

Closely related to illusions are other traits of the mind known as hallucinations and delusions. A hallucination differs from an illusion in that it is entirely subjective. By saying it is subjective we mean that it is a disorder of perception in which the external sense organs do not participate. A person having a hallucination believes that he perceives an external object when actually there is no object corresponding to the perception. The usual hallucination is best illustrated by those associated with the sense of hearing and seeing.

If an individual hears voices when there are no voices, or sees objects where no objects exist, he is definitely experiencing a hallucination. It is the reverse process of normal perception. In other words, the normal means of seeing is for the vibrations from an object outside of us to be projected on the retina and then interpreted by the mind. In a hallucination the opposite is true. The mind creates a perception and believes that the perception has come from the retina of the eye. Visual and auditory hallucinations are very common in many forms of abnormal behavior but rarely exist in the mind of a normal person.

A delusion can be defined as a mistaken belief. It is the result of arriving at an erroneous conclusion. A normal mind can have a delusion, but the abnormal mind exaggerates a mistaken

belief and accepts it as correct evidence. The delusion differs from an illusion or hallucination in that it is not a sensory disorder but a complete derangement within the mind or intellect. We might say that a delusion exists because the mind mixes up its sensations and perceptions and draws a conclusion which is erroneous. This erroneous belief is due to wrong judgment or faulty reasoning.

Every individual is as subject to erroneous beliefs as he is to illusions. Primarily, these beliefs are due to ignorance in that we do not know the facts of a certain situation. For example, my belief of what may be the appearance of the moon's surface may be a delusion. However, it is not an indication of any abnormal traits in my mind, but rather due to pure ignorance of what actually exists on the surface of the moon and the lack of ability to confirm or deny the validity of my belief. More often erroneous beliefs are due to prejudice. We frequently do not want to believe anything that would be contrary to our general philosophy of life.

Lack of experience will also cause erroneous beliefs. We well know that a theory until put into actual practice will create an erroneous belief. We can read the instructions on how to do something, but find that we may have a wrong concept of the process when we actually try to do it. These errors in judgment are by many psychologists not referred to as delusions, but rather merely as mistakes.

However, when an insane pauper firmly and truly believes he is a multi-millionaire, it is very obvious that his behavior is not based merely on an erroneous belief in the sense that it is an error of judgment or opinion. Such an individual has a delusion. Furthermore, the individual is not insane because he has that delusion, but he has the delusion because he is insane.

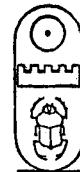
All abnormal behavior must have a cause, and that explains why in the early treatment of mental diseases the approach has been entirely wrong. Efforts have been made, by reason and injunction, to convince the individual of his delusion, believing that if a delusion was corrected a normal mental state would return, whereas the thing to do is to correct the mental state and the delusion will leave. In this sense delusions can be compared to pain; if the cause is removed the pain will cease. Stopping the pain will not always affect the cause.

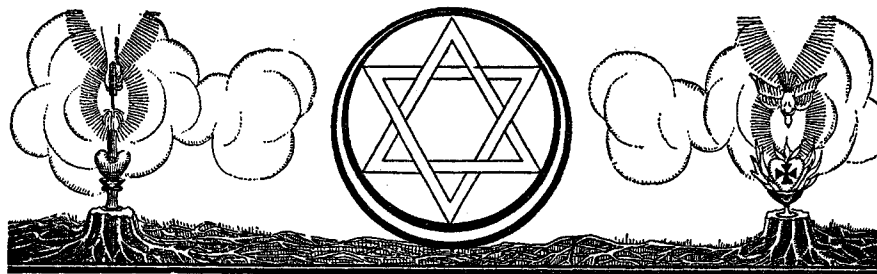
To summarize: Illusions are errors of judgment of the normal mind which eventually correct themselves and produce no abnormal behavior. It is through experience that we learn to correct any error. Experience and knowledge give us the ability to interpret our sensations and adjust ourselves to our environment. It is on the same basis that we can determine whether or not what we believe to be a psychic impression, coming to us from other than through the five physical senses, is an illusion or valid knowledge.



OUR NEW COVER

We have titled our new cover "The Cosmic Age," because of its most appropriate symbolism. We either think of the Cosmic in the sense of the physical universe, or mystically and philosophically as a state or condition. The artist has compressed into one illustration symbolic elements of this age—the astronomical observatory, the celestial or starry heavens, part of an equation of differential calculus, and a portrait of Albert Einstein. This portrait is particularly symbolic as it represents science of the Cosmic Age. However, those who have read essays by Albert Einstein will also know that this noted physicist and mathematician was as well a mystical pantheist. He was not affiliated with any mystical organization of which we have knowledge.





The Divinity of Man

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

(From *Rosicrucian Digest*, June 1938)

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.



WE, as human beings, should not develop—either consciously or unconsciously—that strange attitude and that strange mental idea that we are superior to all other beings on the face of the earth. There is nothing that will interfere with the progress in life of the average individual so much as a degree of the superiority complex, unless perhaps it is the development of the inferiority complex.

But there is no reason why we should not understand, frankly and honestly, the real facts. Man is the highest form and highest development of the creative forces of the universe. Man was gradually evolved and created to be “the living image of God.” This does not mean the image of a personal God, and it does not mean having the form and figure and body of a God, but having the spiritual image, the spiritual qualities, the spiritual properties of the God Consciousness in our own physical organisms and in our minds and souls.

Man possesses by birth and by divine right and divine gift, more highly evolved abilities and powers than any other of God’s creatures on earth. The fact that he can talk, think, and analyze, and can do things with his fingers and hands and with his body that other

animal creatures cannot do, easily demonstrates man’s highest development. But there are many other qualities possessed by man that are lying dormant, are not fully awakened, and are not often used, so that the average individual is not more than forty-five percent efficient as compared with what he could be if he wanted to be.

All of us are often surprised with the strange abilities, powers, and antics of my little pet dog. We casually remark, sometimes, that the things he does and the way in which he does them would indicate that he is “almost human.” And yet that is not a fair statement because that dog, with all of his wonderful abilities, or the best trained dog and the most developed dog or cat or horse or other animal that ever lived, could not begin to approach a human being in the special faculties and special abilities which human beings possess.

It is true that all animals, all living creatures, have some degree of an unevolved soul. Man is not the only living creature that has a soul, but he is the only living creature that has a soul associated with the utmost of divine wisdom and intelligence. My little dog has learned to do things which a child might do, with the same understanding and the same joy of doing them, and with the same good motives and pur-

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poses. And he has some faculties that the average human being has not even tried to develop.

This dog senses very quickly and very efficiently when anyone in the home is worried or deeply concerned about something or is perplexed or tired. He can quickly show his sympathy and reveal that he senses a strange condition. If anyone in my home were to be stricken with some illness and would be lying in bed, with transition very close at hand, I know that the little dog would quickly sense the approach of transition and begin to cry and wail. He would sense a gradual reduction in the aura of the sick person and know instinctively and intuitively that a strange Cosmic and physical condition was manifesting.

Very few human beings have developed that degree of sensitivity. And of course the dog can sense many other things which we might sense also if we took the time or the trouble to develop the faculties with which we were born. But with all of his intellect, and with all of his cooperation in being trained and developed by me, he still is far from possessing even the slightest degree of the divine intelligence and understanding that a human being possesses.

It is just as though every human being owned and possessed one of the largest libraries of knowledge and wisdom in the world but kept this library of books and information closed in a vault beneath the cellar of his home, and never entered it, never allowed anyone to look at or consult it in any way.

Each one of us is born with such a library, with such a storehouse of divine wisdom, and each is born with certain abilities and powers that are like sparks waiting to be fanned into flames. But we go our way through life without developing these abilities, or awakening these qualities, and without consulting the great storehouse of wisdom, until some day we find a necessity for doing so. Then we join some movement or come under some instructor and start an intense campaign of serious study and practice.

We try to do in eight or ten years what we should have been doing for twenty or twenty-five years previously.

We try to crowd into a few years of life all of the development and study that should have been gradual, and helpful in our progress.

It is this divine quality, this God consciousness in us, that distinguishes human beings from all other creatures of the animal kingdom. It is what God intended in the beginning, when, after He created all the other things in the universe and all the living creatures, He decided that man should be created in His own divine image. Man was the last, the highest product of the creative consciousness of God, and throughout all the ages he has continued to be the special concern of God in His processes of evolution.

No matter what else God may do, and what else He may create in the universe, whatever is good and helpful and powerful, He has reserved for man and continues to confer upon him His most beneficent and most bountiful blessings. That is why man has evolved and brought about what we call *civilization*. Man may attribute to himself, to his thinking, and to his mental capacity many of the great improvements in his life, but back of his own ability lies the divine inspiration which God has placed there, and continues to place there.

Man today has attained only a small degree of what he will become through the passage of eons of time. But, right now, our highly evolved race of man represents the most learned, the most powerful, the most developed qualities of the God consciousness. Yet, it requires man's cooperation, understanding, and willingness, to complete what God has started.

Man's Greatest Exploration

As long as man continues to ignore the divine side of himself and the divine wisdom and highly specialized faculties and abilities he has, as long as he refuses to use them or exercise them, he remains in all of his mental and worldly affairs nothing more than a creature of the animal kingdom.

Man can raise himself consciously to the degree of development that he has inwardly. He must strive to do so, and he must understand and comprehend his own being. With all the worlds that



man is trying to explore, in the heavens and throughout the universe, with all of the unknown lands of the sea that he seeks to explore and excavate, with all of the planets and starry clusters that he wants to investigate and become familiar with, he continues to ignore the greatest field, the greatest world of exploration, and that is the inner self and the divine self.

Throughout the world today the changing conditions in the material world are forcing upon men and women the necessity of finding relief and protection, of finding salvation and strength and power in something that is not of the earthly element. More and more the advanced and evolved human being is turning his thoughts inwardly and as he develops his divine consciousness he becomes a better master of his own affairs and of his life. For too many

centuries man has pinned his faith in the material things of life. The religion of the churches says that man should put faith in God, but we as Rosicrucians say that man should put his faith in the God consciousness, the God wisdom and the God-given powers that he possesses within himself and which remain more or less undeveloped in all human beings.

We have seen the worldly elements and the worldly qualities and valuations depleted, ruined, destroyed and made of no value. But the one thing that survives and comes to the rescue of man is his spiritual and mental powers and abilities. Until man comes to recognize this to a greater degree and makes himself in every sense "a living image of God" he will be a slave to the worldly elements and a victim of worldly circumstances.

FOR YOUR BOOKSHELF:

"Son of the Sun"

by Savitri Devi

It is from Amenhotep, or Akhnaton, as he was later known, that most religious and mystical teachings of today can trace the origin of one or more of their doctrines. His revelations and magnificent hymns constituted a belief 3,300 years ago that anticipated modern science's search for the underlying substance of everything—matter, energy, and life force. In a large, authentic, and simply written volume, Savitri Devi brings you the most modern work on the life and teachings of Akhnaton and the Age in which he lived. It is appropriately titled, *Son of the Sun*. Especially priced low at only \$2.95 (£1/1/9 sterling) so that everyone can have a personal copy of the inspiring life of the world's first idealist—and rationalist.

Send order and remittance to the ROSICRUCIAN SUPPLY BUREAU, San Jose, California, U. S. A. (Sterling area members may send their orders directly to the London Rosicrucian Supply Bureau, 25 Garrick Street, London, W. C. 2, England.)



Amenhotep IV

OUR EDITOR RECEIVES HONORS

Frances Vejtasa, editor of the *Rosicrucian Digest*, was recently appointed by the League of American Pen Women as their National Chairman of magazine editors.

During the next two years she will work with editors in the 188 branches of the League throughout the United States, Alaska, Hawaii, and the Canal Zone.

The editors will challenge their personal creativeness in an endeavor to originate in their respective magazines features inspirational to more enlightened and purposeful living. Recognition will go to the editors who achieve the most with the assignment—not on a competitive basis among themselves, but rather as a service to human needs.

It will be remembered that, two years ago, the *Rosicrucian Digest* was awarded first place in a national contest for editors held by the League of American Pen Women.

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Relax... Breathe Slowly

By JOHN PALO, B. S., D. C., F. R. C.



A recent experiment with therapeutic breathing techniques at Queens College, New York, presents physiological support to these practices, which however are ancient. It also sheds further light upon their mysterious operation. Again, it is proved how wise men, with intuitive insight, uncovered and utilized great truths.

The intent of the breathing experiment was to demonstrate that retarded, slowed-down, exhalation induces relaxation. Thirty students complied. The speed of their pulse at the right wrist was used as a guide to the amount of relaxation induced. The pulse rates were taken during normal respiration and during extended or retarded exhalation. In every instance retarded exhalation produced a slowed pulse rate.

We have here a demonstration of one of the physiological effects known for centuries to mystics, such as the Rosicrucian techniques, for as the pulse rate slows down, the body relaxes. It is believed that retarded exhalation induces a parasympathetic ascendance of the Autonomic Nervous System. The parasympathetic part of the A.N.S. plays a vital role in the reparatory processes of the body.

The sage advice of that grand mystic, Thomas Jefferson, takes on added significance: "When angry, count ten before you speak; if very angry, a hundred."

Insomniacs who count sheep to sleep might find it wise to count as many as

possible on each breath. Aside from the potency of the content of our prayers, one can readily see that lengthy prayer repetitions (beads, chants, etc.) will cause relaxation.

Emotional excitement tends to increase peristalsis, the successive contraction of the muscular fibers of the intestinal walls, and at least one colitis patient has learned to exert a measure of colon control by means of retarded exhalation.

In sinusitis, sinus drainage has been affected by slowed exhalation. The common cold, caught in time, responds well to simple respiration technique.

Future experiments, consisting of long-range clinical applications of periodic controlled retarded exhalation, should prove fruitful. Hypertension, Colitis, Sinusitis, Hay Fever, Asthma, Hyperthyroidism, Arthritis, Paranoia, Hebephrenia, and so forth, are particular targets.

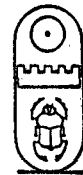
The technique now in use, with the patient under supervision, is as follows:

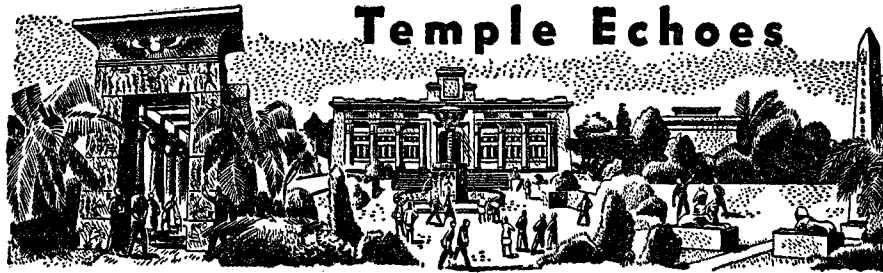
Take a deep breath and exhale as slowly as possible. Time the exhalatory length with the second hand of a watch. After a short rest, repeat the procedure. Endeavor to increase your exhalation time. After a short rest, the procedure is again repeated. At the third or fourth trial the maximum exhalatory time is achieved. The body relaxes and the mind becomes clear.

Persons with heart conditions are advised to check with their physicians before attempting a program of breath control on their own.



All men have the same destination in life, *happiness*. But there is no agreement on which road to take.—VALIDIVAR





THE first Convocation in the Supreme Temple every Fall is as exciting as a First-Night performance in a theater. This year's was no exception. Tabulation now completed shows a record attendance of 324 (comfortable capacity is estimated at 285).

The credit for the twenty-four over the three hundred mark goes to Oakland Lodge which chartered a bus to bring that many of its members. Incidentally, the Lodge did a repeat performance in November when its Past Master, Soror Margaret McGowan, was the guest speaker.

* * *

The regular Convocation procedure in the Supreme Temple on November 4 yielded to the re-enactment of a true-to-life story. In dramatic sequence there was unfolded the experience of a family discovering a new way of life—the Rosicrucian Way. A large attendance and thorough enjoyment were noted.

▽ △ ▽

More than ordinary interest was shown in the October-November offering in the Rosicrucian Egyptian, Oriental Museum. Fifty oils, watercolors, and drawings of the young Dutch artist, Cock van Gent were on display. Beginning to paint at 10, Miss Van Gent studied for five years at the Art Academy in The Hague. Coming to the United States, she held her first one-man show in 1947 at the Seattle Art Museum. In 1952, she received a Catherwood Foundation grant, enabling her to paint for a year in Mexico. Her present exhibition is sponsored by the Catherwood Foundation and circulated by the Smithsonian Institution.

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Last December, Temple Echoes congratulated Miss Frances Vejtasa, editor of the *Rosicrucian Digest*, for her active participation in The Sixth Annual National Writers' Convention in Denver. Exactly one year has rolled around, and here we are congratulating Miss Vejtasa again—this time for her recent appointment as national chairman of editors for the League of American Pen Women. As a professional writer and as our editor, she continues to win recognition. So, again, congratulations, Miss Vejtasa!

▽ △ ▽

The life of an eminent Rosicrucian of the seventeenth century, Michael Maier, was discussed by Soror Ruth Phelps, Librarian of the Rosicrucian Research Library, in the first of her current series of talks. This, she told her interested audience, would be followed in December by a discussion of Sir Francis Bacon's *New Atlantis*.

▽ △ ▽

The Bulletin of Panama Chapter devoted much space in a recent issue to the successful lecture campaign of Frater Mario Salas, who was in that city for three months. In all, he gave ten widely-publicized and very well attended lectures. In addition to discussions for the public, Frater Salas conducted classes for new members and otherwise assisted the Chapter to carry on its work more efficiently. Frater Salas, a member of the Rosicrucian International Lecture Board, came to Panama after successful campaigns in Cuba and Puerto Rico.

* * *

On October 12, the Bombay Pronaos presented Dorab Mehta's comedy *Nas Bhag* for the benefit of Tata Memorial Cancer Hospital—the only one of its kind in Asia. Bombay's Deputy Min-

ister for Public Health, Dr. N. N. Kailas, presided over the charity affair and commended the Pronaos for its efforts in such a worthy cause.

It has become standard practice for this enterprising group of Indian Rosicrucians to sponsor a yearly benefit. According to Pronaos secretary, Soror M. Gandhi, interest is growing in Bombay regarding the work of the Order. On Monday, September 29, "The Bombayman's Diary" in the *Evening News* carried a column of comment about the Rosicrucian Order and its long history.

* * *

Some three years ago, Oakland Lodge of Oakland, California, arranged a "Homecoming Day" for its members and friends. There was a special program with plenty of time allowed for just getting together to enjoy Rosicrucian associations. The next year, Homecoming was repeated with equal pleasure and profit to all concerned. It has now become a tradition. Already plans are underway for the 1959 Homecoming which will take place in April. Old timers and new who are interested should write the secretary, Florence Schumske, 1710 40th Avenue, Oakland, for further details.

▽ △ ▽

It was the poet James Montgomery who wrote that "prayer is the soul's sincere desire." That seems true enough in the experience of Frater Richard D. Beaumont, of Paso Robles, California, who says he awoke from sleep repeating the following:

O God of our hearts, guide our feet along the Path to the Peace Profound, which is the reward of those who live in harmony with thy holy laws.

* * *

RCU Alumni of 1957 will be interested to know that Alumnus Frater Don Miller, then of Toronto and now of Cape Town, South Africa, has been giving lectures on Stereophonic Sound. Audio-engineer Miller is pioneering in his home town as owner and operator of the Hi-Fi Centre, soon to be called Four Corners Book Shop when he adds a book section to his business. Frater Miller was married in Francis Bacon Auditorium in Rosicrucian Park to one

of the Supreme Temple Colombes, Joan Curd. They deserve a Hi-Fi salute.

* * *

Television viewers who saw *You Asked For It* a few weeks ago saw a Rosicrucian at work even though they were probably unaware of it. He was Frater William Haast of Kendal, Florida, who extracts cobra venom for medical purposes. His Serpentarium was one of the fascinating spots visited a year ago by our Grand Secretary, Harvey Miles, where he met Frater Haast and took many pictures. He reports Frater Haast's record of bites to that date as eighty. Can anyone match that?

* * *

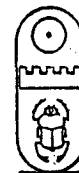
A familiar figure at recent sessions of Rose-Croix University and Convention is Dr. Albert T. Doss of Cairo, Egypt. Important as these occasions loom in his experience, a post-Convention occurrence this year topped them all. It was his marriage on September 16 in Washington, D.C., to Soror Madge Conyers. The religious ceremony took place in St. George Syrian Orthodox Church and the Rosicrucian rite was performed at the Thomas Jefferson Chapter, AMORC.

* * *

Pictures of Colegio Comercial Oxford in Monterrey, Mexico, were passing around Rosicrucian Park last week. These were the result of Frater Miles' enthusiasm for the camera. The pictures show the pupils of this busy colegio, established and operated by Antonio Ayala Lozano, ably assisted by his wife. Frater Lozano is also Chairman of the Board of Monterrey Lodge, AMORC.

▽ △ ▽

A hastily constructed sign seen in Rosicrucian Park, some weeks ago, read: "Beware of the Bees." The night before, the giant hive, mentioned in the October *Digest* as having taken over the redwood tree near the Shrine, had fallen to the ground. The bees were really buzzing. They were no Arabs, silently folding their tents and as silently stealing away. They wanted to make their departure felt. The gardeners reported that they did.



Tomorrow's Conquerors

By ROBERT L. CONSTAS, F.R.C.

THE world belongs to the disciplined. It can go to those whose discipline is fostered by the harsh brutality of a police state tyranny, or to those whose discipline comes as a result of supreme dedication to the Master-life. Disciplined force will conquer this planet, whether it be one of the sword, or one of compassion and consecration to the Divine Plan for mankind.

In this age of transition, during which there is an upheaval of ideas and in which men are struggling to find something to put meaning and purpose into their lives, a little good or a little bad can have an effect far out of proportion to the actual energy invested. The world has become a sensitive balance, and it only takes a little more weight on either side of the scale to make the pointer swing to more enlightenment, or to war, destruction, and the prolongment of the earth's travail in trying to bring forth a Cosmically-guided humanity.

Students of esoteric schools, Rosicrucian or otherwise, cannot remain ineffective in practical world affairs. Perhaps too many are fatally enmeshed in the web of Hollywoodlike glamor which surrounds the esoteric schools, especially those groups which have unfortunately emphasized their leaders' personalities, rather than basic principles. Perhaps too many have become smug and self-satisfied with their advancement in knowing about a great many theories pertaining to planetary cycles and sub-races. Undoubtedly, many students of this temperament



could discourse quite learnedly about all manner of astrological influences and various levels of the planetary hierarchy. In fact, some people might even be fooled into believing that these academicians are on personal terms with the evolved and perfected Soul-personalities who are responsible for guiding man to a more enlightened state.

The sincere student, however, will have the vision and enough discrimination not to commit this error. To be sure, wide reading and a familiarity with the ideas of many schools of thought are desirable for the ex-

pansion of one's perspective, the recognition of truth from diverse sources, and the understanding of the different types of fellow beings. However, Mohammed had something to say about the student who delights only in reading, and not in using his knowledge. He described the student who does not realize his own metaphysics as just an ass carrying around a load of books on his back.

The world needs men and women who can do something. Star-crowned men!—disciplined in the Master-life. It needs men who can stand before the highest councils and lead them with an understanding and perspective born of supreme dedication to the Master Plan for this planet. It needs men of mature experience who know the heights and depths of humanity and who can minister to both high and low alike, who can speak the word which calms the tempestuous life and the word which renews strength in one who

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has given up hope. Star-crowned, dynamic men! Men who have so disciplined and purified their beings that they are capable of being huge transformers with the capacity to convert intangible Cosmic inspiration and force into practical influence in human affairs—that is what the world must have.

If such disciples are not available at this critical time, the evolutionary progress of man will be delayed much longer than it should be. War, destruction, and degeneration will surely fill the vacuum created by the absence of these vitally needed disciples.

Perhaps this does not seem to be really such a critical situation to those students who feel that they themselves will continue to progress in future incarnations in some undamaged Shangri-La region where the esoteric schools will have miraculously re-established themselves. Such an attitude betrays the shallowness of the dilettante neophyte. It does not convey the mature perspective of one who really knows the Path and is acquainted with the burden of pain our human family has carried so long.

As the aspirant's consciousness expands, he sees himself inseparably related to all life, and his reverence for life makes him realize that we are all One, and that his earlier spiritual lust for personal power and advancement must be transmuted to a selfless dedication to all of humanity. He himself must be willing to burn in hell so that another might be saved; otherwise, the esoteric Path is not for him.

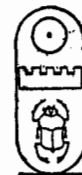
Undoubtedly, such an ideal seems to be not only austere, but also most unattractive to the aspirant who has not come to the point where he can realize that the advantages of a life dedicated to the discipline leading to the Master-life far outweigh the transitory disadvantages. Austere and out of reach as it may seem, those who have felt the force of Soul within them can never be satisfied with anything less. And out from the ranks of these aspirants will advance those sturdy ones who can become the dedicated world-servers whose dynamic individual and concerted group effort will lift up mankind in all fields of human endeavor—in science, the arts, religion, politics, economics, edu-

cation, and in esoteric philosophy and training.

But from where do such disciples come? Presumably, the most reasonable place to find them would be in an esoteric school which searches into the spiritual motivation of humanity. Anyone with even a casual acquaintance with the principles and teachings of the Rosicrucian Order, for example, soon realizes also that there is a great difference between just being a student and in being a true Rosicrucian. In the past the Rosicrucian Order, a power in esoteric science, contributed great personages to the world, men and women who were pioneers of the race in all humanitarian efforts, in the sciences, in religion, and statesmanship. Today the need is greater than ever for the pioneers of the Soul to assume places of leadership in the world and to use their mental and spiritual faculties in directing the affairs of men. This leadership need not always be in an outer sense, but may well be more effective if it is somewhat hidden and unobtrusive.

Such practical service is usually the culmination of an intense dedication to the Master-life from early years on, but not necessarily so. There are those who find the Path later in life and are well prepared for rapid advancement in service due to their past experiences. Nevertheless, the findings of present-day psychology and psychiatry indicate that the character of a person is largely determined during childhood. It would only seem reasonable, therefore, that a child reared in a home in which the ideal of the Master-life was constantly impressed upon him would have a better chance of achieving that goal than would the child who did not have the same advantage, everything else being equal. A sane and reasonable philosophy would give the growing child a stable and secure foundation which would not restrict his mind, but which would furnish channels for growth and avenues of expanded consciousness.

Unfortunately, the reigning philosophy which commands the respect of most academic philosophers in the West today is one of materialism and mechanism. Thus it is that many college students who have been brought up



in a religious philosophy full of narrow dogmatisms and mythologies often throw out the baby with the bath water when they are exposed to the seemingly very logical, materialistic philosophy advocated by their university mentors. The student thoroughly grounded in the esoteric knowledge as a guidance to living will be able to see the limitations of materialism, as well as of narrow, religious dogmatism. He will plumb the mysteries of the universe—physical, mental, and spiritual—more deeply than any of the others.

There is nothing which can help the sincere aspirant, young or old, to advance in leadership for right living as can a deep consecration to the Master-life, inevitable discipleship and world service. This service is desperately needed today, if our world and even the universe is to be conquered by those who are genuinely worthy conquerors.

The intensity of our dedication will call down the refining fire of the Cosmic which will reveal and test every nerve and fiber of our being. The very molecules and atoms of the human being will stand exposed and naked to the penetrating Cosmic eye.

If the searchlight may seem too bright for some, they may go back to a more familiar routine of living. But the intense, penetrating light will fill the true aspirant of whom I speak with an insatiable and inexpressible yearning to become that very same Light. Once he has experienced the force of his own Soul, he will be able to carry on though the world crumble around him. Perhaps the writer of the following New Testament passage was thinking of this type of dedicated conqueror when he wrote, "Brethren, now are we become the Sons of God, and it doth not yet appear what we shall be."



LETTER WRITING, AN ART

PERHAPS in our new-age living, letter writing will once more take its place as creative thought in self-expression. With this in mind, we wish to share the following paragraph taken from a recent letter which arrived in the regular AMORC mail:

"We have fairly tall flowers in our small garden—among them the Cosmos. I like to listen to the chattering of the birds, including chickadees, robins, and very tiny olive green canaries about the color and size of a curled apple leaf at this time of year. They like to hop in our lilac bush at the porch, and will light on a Cosmos stem—so light they are, the slender stem scarcely bends! All these birds express so much spontaneous pleasure and happiness that they are a never-ending source of contentment and interest. Their natural and simple life seems attuned to something fine that man has lost."

—V. BRUCE CHILTON, of Canada



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THE APPIAN WAY

South of Rome on this remnant of an ancient Roman road may be seen the ruins of mansions and tombs of the once Roman aristocracy. The Appian Way, named after Appius Claudius Caecus who began building it about 312 B.C., is the oldest of Roman roads. It originally covered a course from Capua to Brundisium (now Brindisi), and averaged fourteen to eighteen feet in width. The road, its polygonal blocks covered by asphalt, is still in use in many areas as this picture shows.

(Photo by AMORC)



THE ELEUSINIAN MYSTERIES

Ancient Eleusis, a few miles from Athens, Greece, was one of the greatest of the old mystery schools. Here the symbolic rites of Demeter and Persephone were performed annually. They constituted an initiation into the mysteries of birth, death, and resurrection. In the distance is seen the large entrance to the cave of Pluto, the god of the underworld, where he most solemn part of the initiation was performed.

(Photo by AMORC)



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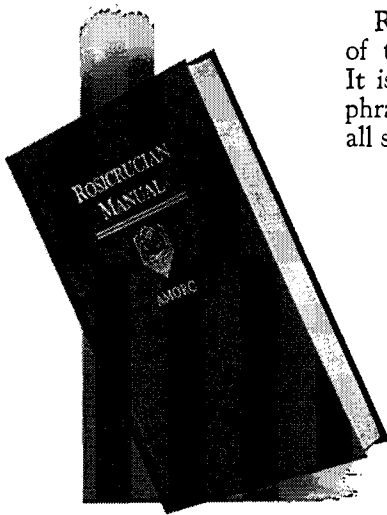
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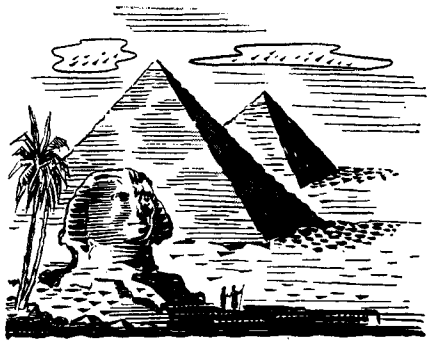
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By Dr. H. Spencer Lewis, F. R. C.

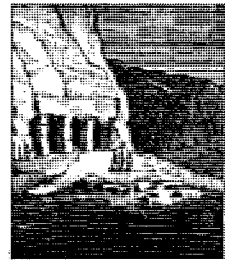
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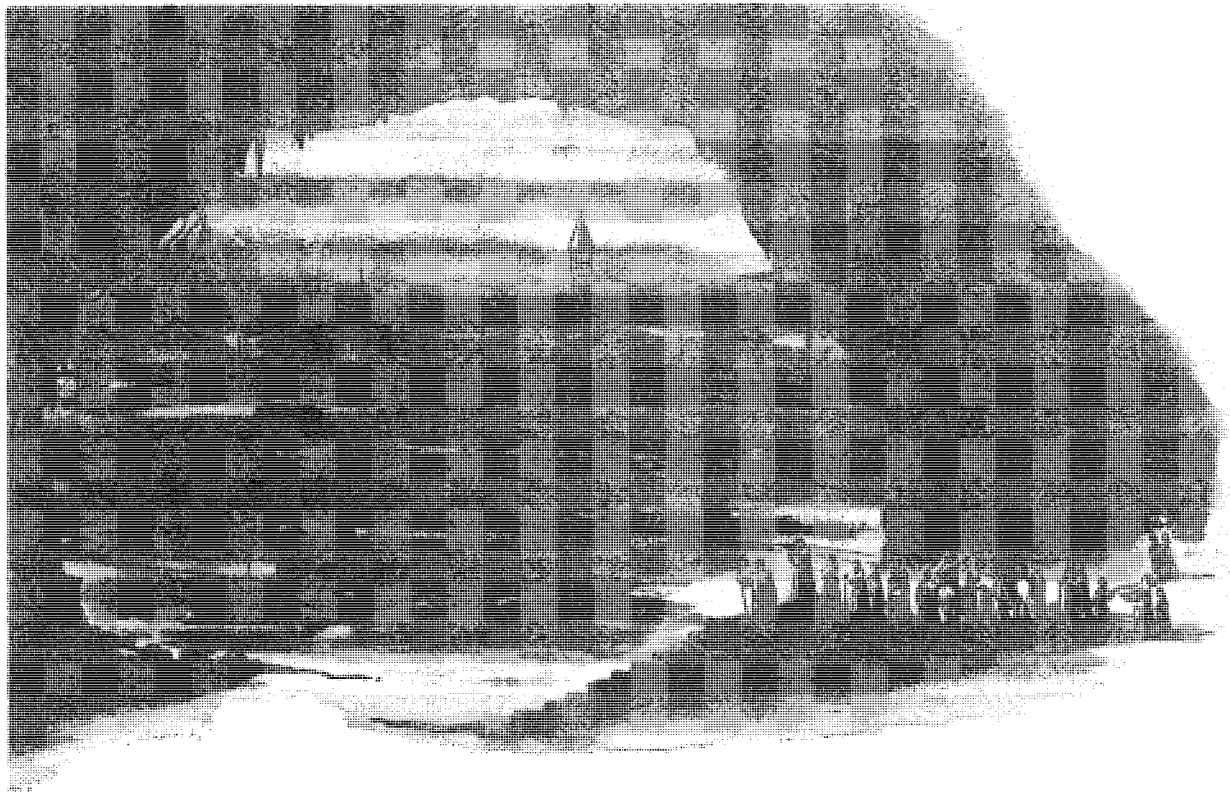
To the early initiates, the King's Chamber was the culmination of their mystical rites. According to modern interpreters of the pyramid's measurements and prophecies, civilization symbolically has now entered into the King's Chamber. Does this mean the culmination of civilization's existence—of its progress and advancement? Where do we go from here?

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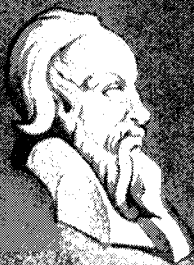
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