

ROSICRUCIAN DIGEST

1959
APRIL

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Prophetic Dreamers

Does mind blueprint
coming events?

▽ △ ▽

Sharing a New World

An orderly inter-
national development.

▽ △ ▽

Maturity of Mind Can you recognize it?

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Featuring:

- *Mysticism*
- *Science*
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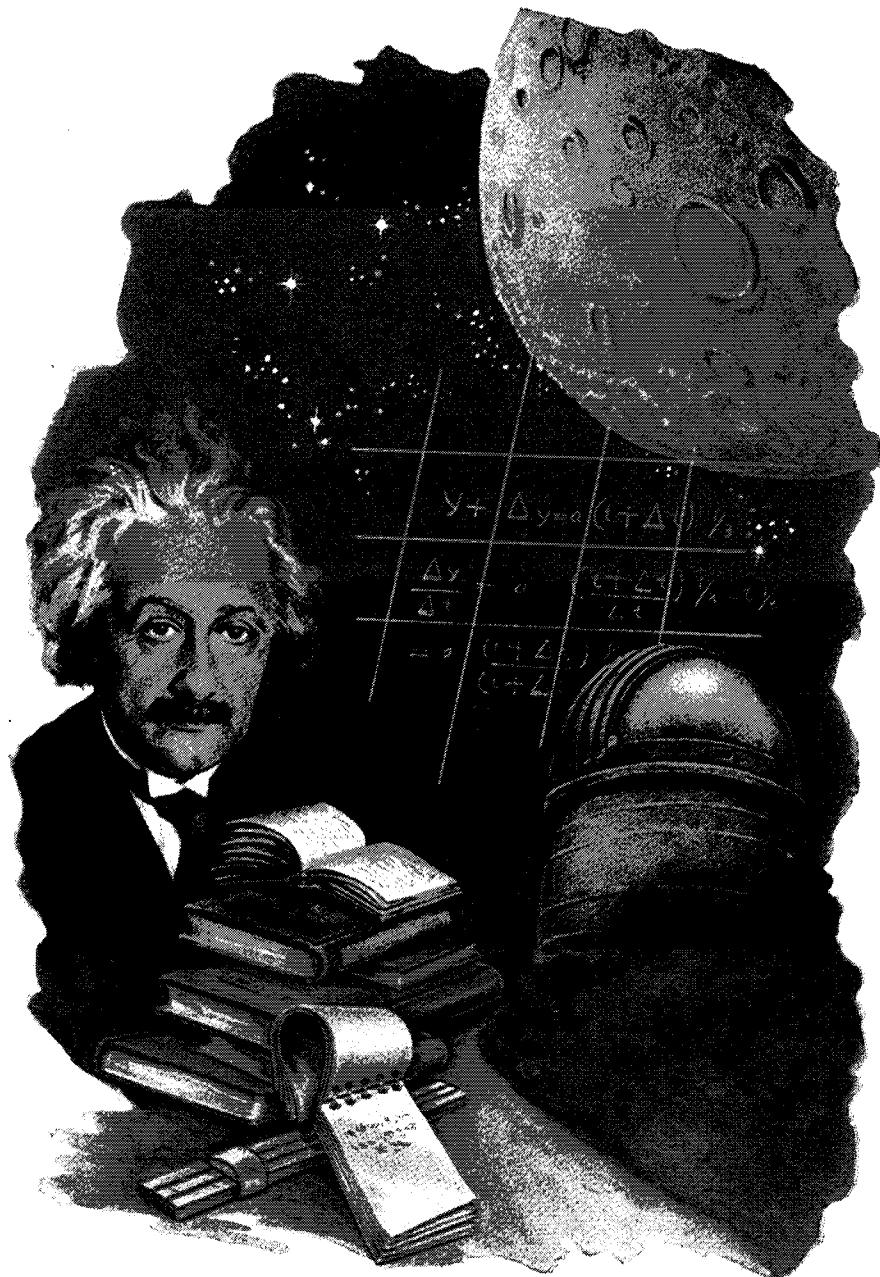
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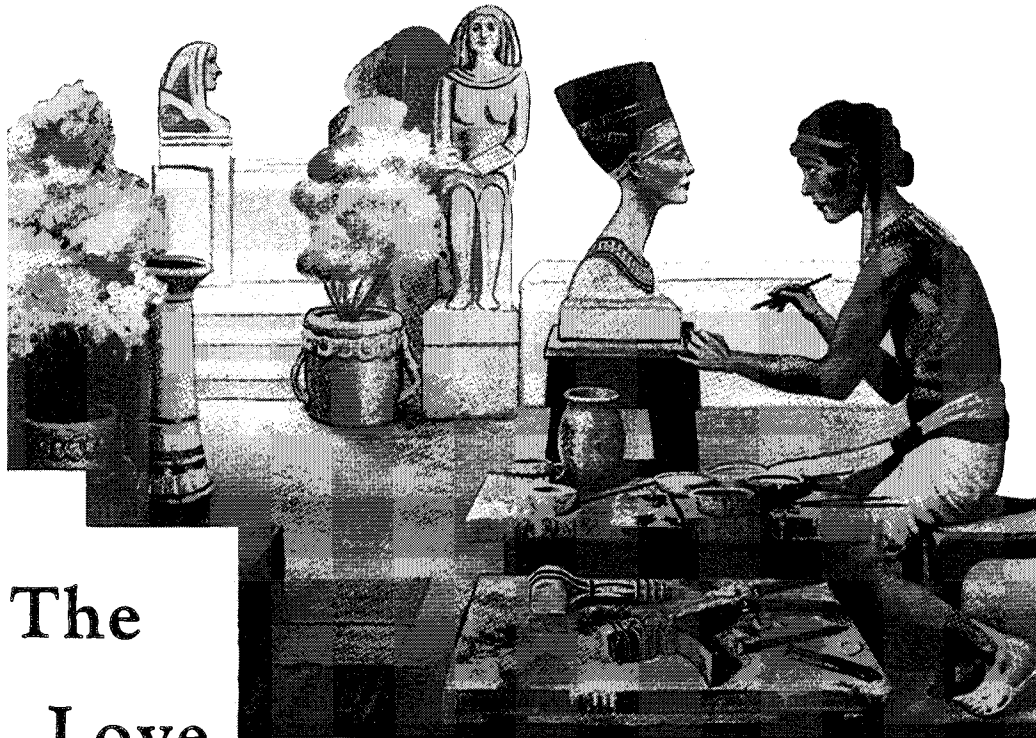
Creative Power
of Mind

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Cover:

The Cosmic Age





(From a Painting by H. Spencer Lewis)

The Love Idol



Nefertiti

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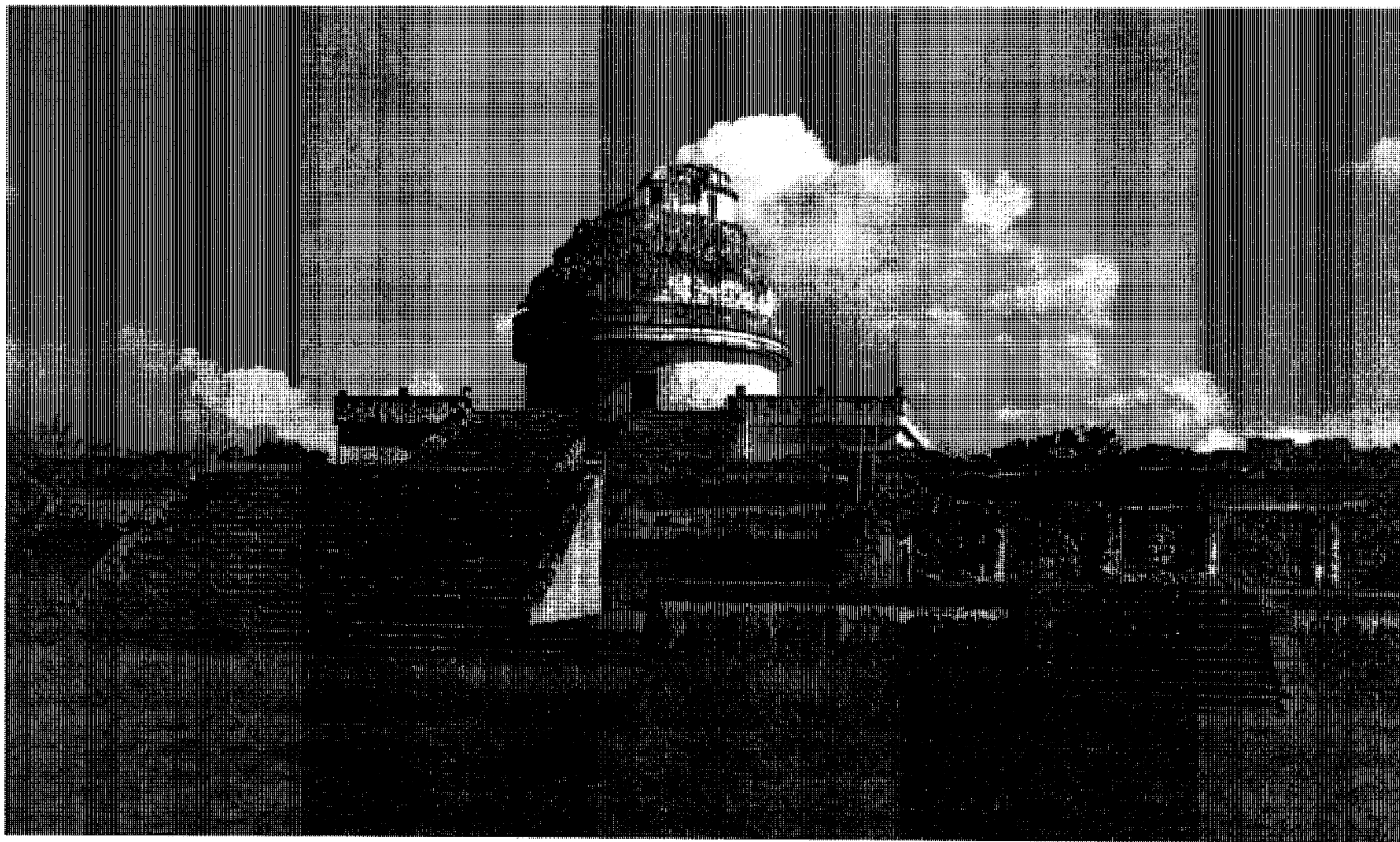
NEFERTITI, renowned as the most beautiful queen of Egypt. Her very name means, "Beauty's Arrival." She was the wife of Pharaoh Amenhotep IV and over 3300 years ago posed daily for the king's chief artist. The sculptor took great pains to do justice to her overwhelming beauty. The bust statue he made of the queen was found some years ago and has been declared by leading artists and sculptors as being expressive of the ideal form of feminine beauty and also as representing an exquisite mystical grace . . . she was truly an *idol of love*.

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



ANCIENT ASTRONOMERS

The remains of a Mayan astronomical observatory in Chichén Itzá in the Yucatán jungles of Mexico. The massive stone structure aided the Mayans to become one of the most advanced ancient civilizations in the Western world in the preparation of a remarkable calendar and knowledge of celestial phenomena.

(Photo by AMORC)

"The Strange Middle World"

...BEHIND YOUR CONSCIOUS MIND

YOU—your *conscious* self, is suspended between two worlds! There is the world of every day—of colors, sounds, and substances. There is also the world of the universes—of moons, stars, and distant nebulae.

But has your mind ever been suddenly filled with the light of other realities—ideas which, although stimulating and informative, were strangely *new* and *different*? Have you had mental pictures of events that your mortal eyes have never seen? Do you feel at times as though an *intelligence* was striving to guide you? Have you found yourself listening to words of *inner* direction?

Behind your thinking mind lies a great *middle world*—the world of the subconscious. It is poised between the world of everyday existence and the great *intelligence* of the universe. It is this *middle world* which translates the subtle Cosmic forces which pervade your being, into the urges of self and into *intuitive impressions*. Do you want to know why you act as you do? Would you like to have access to the source of those talents and abilities which make for the mastery of life? Learn how to *explore* this middle world.

Accept This *Free* Book

The Rosicrucians (not a religion) are a world-wide fraternity of thinking, *inquiring* men and women. They have united their existence—they have brought together the physical world and the world of self into a *harmonious*, livable whole. They have learned to conquer fears and substitute knowledge for the so-called *mysteries* of life. Use the coupon below for a *free* copy of the book, "The Mastery of Life." It tells how you, too, may share this unique wisdom.

The ROSICRUCIANS

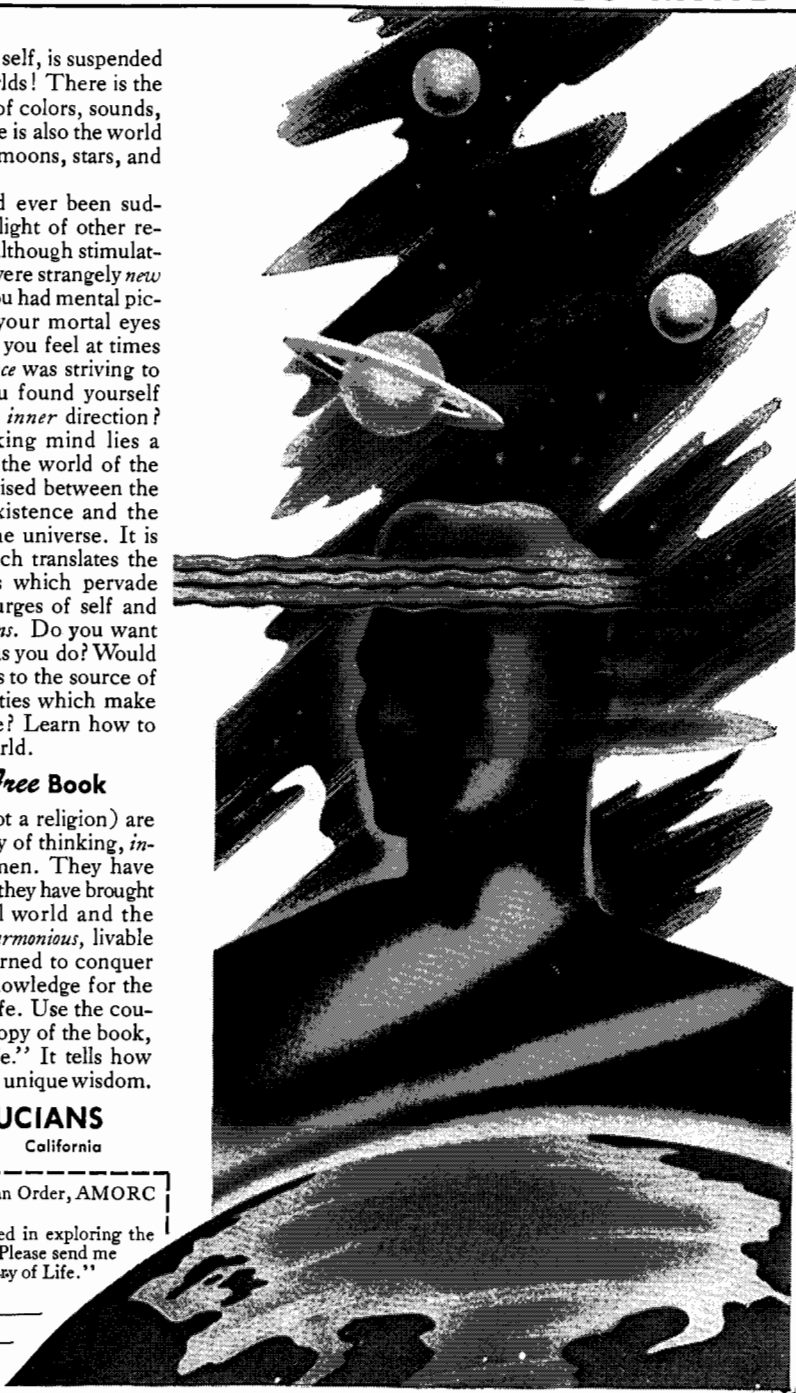
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Gentlemen: I am interested in exploring the middle world of my mind. Please send me the *free* book, "The Mastery of Life."

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXVII

APRIL, 1959

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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
MATURITY OF MIND

By THE EMPEROR



ARE there definite factors to determine when one has attained a maturity of mind? Physical maturity is ascertained by organic development and certain accompanying functions. The arrival of physical maturity varies slightly in point of time with the different races of men. Maturity of mind, however, is far more individualistic. One may be mentally mature while yet a young person. Another may not exhibit such maturity until middle age. There are also those who have given no evidence of mental maturity throughout their lifetime.

Since it is presumed that a state such as mental maturity exists, obviously there must be certain characteristics by which it is known. The point at issue is whether these standards are proper ones. If any are not sound, they create a false estimate of individuals. The customs of society, its conventions and behavior, are measured in terms of the maturity of its members. The behavior of immature persons, were they not known to be such, could become a detrimental influence in the legislating of laws and the adopting of customs by which their society was to be governed.

Mental maturity and intelligence are not always synonymous, as incongruous as this statement may appear to be. Intelligence may be succinctly described as the adaptability of the individual to new and different circumstances that may confront him. Most of us are easily conditioned to recurring circumstances so that we habitually respond to them

with little conscious effort. When circumstances arise which are different and therefore have direct bearings on our welfare, for better or worse, we are then called upon to exercise intelligence.

The use of intelligence is first the focusing of the attention to keenly perceive new events and conditions. One must have a realistic view of what appears to be the unique or novel condition. Improper observations may result in a confused experience. In other words, the familiar, the known elements which one is qualified by past experience to cope with, may be obscured by that which is new. The new, or different, actually may be but a minor factor which could be readily disregarded. The improper observation and attention, however, gives it an erroneous and confounding prominence.

Intelligence next employs the function of *reason*. Reason is the evaluation of the ideas of experience, past and present. In its syllogistical process it constitutes the analysis of ideas so as to arrive at a conclusion that has clarity to the mind. Reasoning is thus the ordering of the mind. It is the organization of the thoughts into a comprehensible structure.

Let us presume that a number of children's alphabet-blocks represent ideas that we have in mind. Each block has a different letter of the alphabet. Individually each block with its single letter is quite understandable. But the blocks thrown together constitute a form, a pile, that is not comprehensible. The reason, for further analogy, would consist of arranging the blocks. Reason would, by the induction method, try to

place the blocks into a whole, so that as a *unit* they would spell words or have some composite meaning to the mind.

Intelligence

Intelligence consists, then, of certain functions of the faculty of mind. There are degrees of intelligence, that is, degrees of *sensitivity* of those areas of the brain related to the faculty of intelligence. The ability to reason, the organizational powers of the mind of some persons exceeds those of others. In other words, from many of the same elements of experience, they can adduce more profound ideas, more all-embracing thought than can other persons.

Intelligence, however, can be but superficially employed. The intelligence capacity of a great number of persons remains only partly utilized. They have perhaps acquired the habit of *mental indolence*. These persons avoid as much as possible conflict with any challenging or opposing circumstances in life. They refuse to survey mentally the new or different conditions that arise if they can possibly retreat from them or adapt to an easier way. Their powers of accomplishment are thus constrained.

Exercising intelligence requires effort. Cogitation at first can be a considerable effort. The satisfaction, however, which an intelligent approach to a problem and its solution affords will often more than compensate for the expended mental effort. But this the individual must learn. The natively intelligent person who purposely avoids taking the initiative in bringing his intelligence to bear upon the mysteries and complexities that arise in his life has not acquired a maturity of mind.

Decisions and Responsibility

A fundamental characteristic of the mature mind is the ability to make *decisions* which reflect reason instead of emotional impulsation. A decision is a choice. It is the exercise of will. However, we are never really free in making our choices, as we may presume. We have certain desires—emotional, physical, and intellectual. If there are two or more of these, they become the cause of our making a choice. At the time the choice is to be made, one of

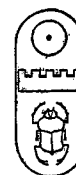
these desires usually has a greater intensity than the others. There may be antecedent experiences which fortify one of the desires, that is, increase its *appeal* and give it that preference which compels the choice we eventually make. Our will, then, is in fact the manifestation of the desire having at the time the greatest stimulus.

We can, however, often increase the stimulus of a desire. We can so expand the nature of our mental image by associating it with previous experiences that have proven their worth as to cause the image to become a dominant desire. The will then gives that desire preference, makes it our choice. The mature mind never makes impulsive decisions. Before a decision is made, the mature mind will try to discipline the emotions and let cold reasoning fortify any other lesser alternatives.

The mature mind will, wherever possible, not make decisions where the benefits to be derived are only viewed in the light of one aspect of self. Man is a physical, mental, emotional (psychic), and social being. The social part is artificial. It is a man-made creation. But the other aspects of self are obliged to express themselves through the medium of the social life which we live. To make a decision on an emotional appeal exclusively, involving, for example, a purchase that will affect adversely the economic security of the individual, is to display an immaturity of mind. It indicates lack of thought about one's security of self in society.

The popularly called *sober mind* is usually the matured one. This phrase does not refer to the placid persons or the emotionally unresponsive individual. Rather it alludes to the person who evaluates the effect of his decision in relation to all phases of his composite being. The mature mind thinks in all directions, temporally speaking, before he acts. He draws upon antecedent experiences, those of the past, considers the present and, by imagination, projects the circumstances into a possible future and then makes a decision. He may be in error, but the possibility of a wrong decision, one that may be harmful to him or others, is diminished by such procedure.

Another important element in developing maturity of mind is the assuming



of responsibility. Concisely, responsibility is a *liability* that one assumes for the specific conduct or nature of something. It is a particular relationship which we recognize between ourselves and an external thing or condition, the maintenance of which is our obligation. Responsibility makes demands upon us. One cannot meet his responsibility and simultaneously be indifferent or negligent with regard to its source.

The relationship between ourselves and the object of responsibility requires the exercise of good judgment. The bonds of this relationship must be understood. In other words, what is there that must be exacted from us to maintain this relationship? One is required to appraise his own qualifications. He must determine which of his talents, abilities or capacities must be drawn upon to further the responsibility. He

must further know what constitutes the normal or preferred state of that for which he is responsible. Otherwise, he will not know whether he is properly bearing his responsibility. Consequently, the assumption of responsibility compels rational thinking to make the necessary decisions.

Regardless of the individual's intelligence, maturity of mind is developed only when the individual is placed in circumstances where vital decisions must be made, and when likewise he is given responsibility which is within his capacity to assume. Continual patronizing of the individual, whether by parents in the instance of teen-agers, or adults by a welfare state, may deprive one of the important decisions and grave responsibility that make for *maturity of mind*.



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 paragraphs taken from a recent letter which arrived in the AMORC mail:

I sit and ponder . . . Why do I strive for greater spirituality? Why would I surrender all I have, even life, for spiritual attainment? Not for power, nor fame, not even immortality. I would die this moment never to be conscious again, yet I seek the greater life and constantly aspire to Cosmic attunement. I consider what I must accomplish this time and in my future journeys on earth, yet all the while ask myself "why"?

Then through the vibrating atmosphere, where the calm light blends to stimulate the receptor senses, I realize the purpose. I love Good. I love peace, harmony, and beauty. I will to see goodness reign supreme in all things and in the consciousness of all persons.

I don't really care about my past lives on earth, nor if I live beyond this life and return again or not, though I know I shall, but I do want *goodness* to live. I want goodness to be a law in the minds and hearts of all infants, so strong, so compelling that it will guide their way through all life.

I continue to live for the reason that I love goodness more than I do myself. If by dying I could serve goodness more, then I should die.

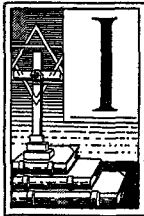
Let the Earth, the Moon, the Stars, even the Sun, pass away if necessary, but let goodness live forever, and if there be no goodness, then let there be no life.

—JACK D. STEGNER, F. R. C., of Pennsylvania, U. S. A.

*The
Rosicrucian
Digest
April
1959*

An Experience and a Discovery

By AUGUST F. SCHUETZE, F. R. C.



IN October of 1954, workmen laying a new sewer line through Marstallerplatz in Kassel, Germany, unearthed a long-forgotten part of the historic past. There once stood the Church of St. Cyriacus, thought to be the oldest of Kassel's churches. The remains uncovered consisted of masonry and corner columns, suggesting that here had been the crypt.

Oftentimes, immediate assumptions too easily satisfy and things more anterior are thereby not discovered because research stops too soon. At least it seems so in this case, for to me the least important thing about this discovery was the possibility of its bringing to light sepulchral remains going no further back than 900 A.D. when the first Christian structure was thought to have been erected there. I grant that the possibility of recovering a few bones of saints or martyrs of that era might be of value, but nothing equal to what might have come to light if the whole area had been laid bare.

To me, it was a somewhat personal matter and my enthusiasm raised by the little that has been revealed is mixed with a great deal of disappointment because the larger part still remains hidden. I shall tell you why. I was born in Kassel and although I had gone over the world I still came home again to live. When I was young, I once had a vision—and the recent excavations in Marstallerplatz were in the line of confirmation. In my vision, I

August Schuetze, a member of the AMORC German Grand Lodge and an active participant in its affairs for several years, passed through transition in 1955. A few months before his passing, he transmitted this article to the Imperator for deposit in the Order's archives.

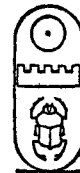
saw beneath the cobblestones of the square a little temple, rectangular in shape and supported by eight pillars. Against one wall there was a stone altar while in the center was a basin or fountain of stone.

Books could only tell me that a church had once existed on the spot—now all of four hundred years ago. It was, of course, possible that it had had a crypt, but no one knew. My feeling was that the crypt had a pre-Christian origin, quite possibly being a spot sacred to the Druids.

Once, in 1946, I thought there was a chance of finding out. The U. S. Army was stationed in Kassel and some of the officers were greatly interested in my story and the likelihood of its being true. A few more shell holes in the pock-marked area would hardly cause comment, they thought, and they were ready to undertake the excavation. Before they could arrange to get their steam shovels to work, however, the whole outfit received orders to vacate the area. My hopes for any confirming discovery left me when I saw those steam shovels pulling out of Kassel.

Then came the wholly unexpected events of October, 1954. I read in the paper that workmen trenching across the square, preparatory to laying a new sewer line, had uncovered a round stone and parts of a wall. "My temple," I burst out, and putting down the paper I rushed to the scene. I was afraid of damage if the commission or workmen had no knowledge of what they were doing. I discovered that the pipeline was to take another course, and I was momentarily relieved.

Then I did an extraordinary and I suppose somewhat foolhardy thing. I wrote a letter to the News Editor, asking that the pillar be left in place and that further excavation be allowed to uncover the remaining seven standing in the square—four in the corners and one in the center of each side. I plead-



ed, too, that utmost care be exercised so that the basin in the center would not be damaged! At the moment, I had no realization of my brashness—or presumption—since I was proceeding wholly on a vision and had only this bit of tangible evidence.

Fortunately, in the meantime, some university professors had visited the scene and funds had been made available to clear the site. But not because of *my* temple! They were not interested in that. Even if such a crypt existed, they told me, it could be no older than the church itself which had been there. Research had gone back to 1152. There were no accounts up to 1526; so how was it possible that I should know about something which no one else had ever seen or heard of? Their interest, they assured me, was in tangible matters such as sarcophagi and their contents.

I confess I was abashed and crushed. I went home, mainly because I could do nothing else. I could not in the least put the matter out of my mind although it was some weeks before I

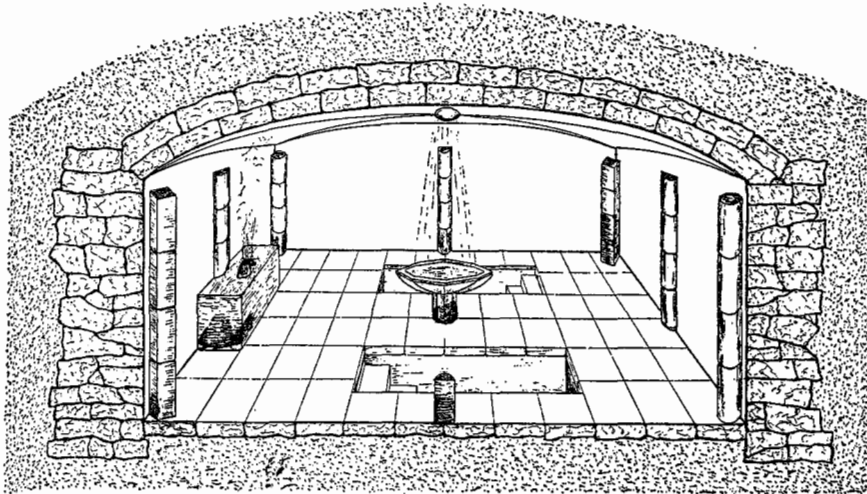
could bring myself to go near the site. It was a sunny afternoon and as I neared the place I could see two men digging. Passersby paid not the slightest attention, but to me it was in a certain sense the most thrilling moment I ever experienced. There spread out before me lay the outlines of the temple I had seen with my inner eye so many years before.

Five pillars marking off a square were visible; the remaining three were gone but their foundation marks remained. Even the fireplace or altar was partly exposed; but the workmen informed me that the university men had been unable to determine its age or say what its purpose had been.

"What about the center?" I could not help asking.

"Oh," said one of the workmen, "there is only a short, broken-off stump of a column there. It has eight sides and as you see has a squared clumsy foot." He took his shovel and freed some of the dirt so I could see it better.

"That is no broken-off column," I said. "That is the foot of the basin."



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April
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Reconstruction from the ruins of one pre-Christian crypto-temple of the Druids with probably Wiltshire influence, located under the plaster of Karolstadt-square in the City of Hessel, Germany, excavated Oct. 1954, long foreseen and subsequently sketched by August F. Schulze, F.R.C.



"Oh, no, you're wrong, sir," he said, "Herr Doktor . . . has said it is a broken-off column."

"And what do you do now?" I asked, my hope leaving me.

"Well, we will cover it all over again and put the paving back just as it was."

I choked back my disappointment, for who is ever permitted more than a brief glimpse behind the heavy curtain that covers the past? And was I not really fortunate—more so than most—in having this much of it revealed? I took several snapshots and went home to sort over my thoughts and impressions.

The local press reported that lime marks discovered on the stones uncovered indicated that the crypt had been used for burial, the dead for some reason were seemingly hastily interred and lightly covered with lime or dirt. A plague or pestilence of some sort is the suggested explanation. Chronicles existing do not, however, mention anything of the kind in Germany between 1483 and 1550. In fact, the only evidence of the existence of a cathedral during that time are just a few documentary seals.

In my mind, the temple is of pre-Christian origin—possibly Mithraic, but much more likely Druidic. It was common for both to construct underground temples, and for Christian structures to be raised on their sites. The altar first leads me to that consideration, for cathedral builders would hardly have carved an altar so laboriously out of the rock itself as this one is—nor would the Mithraists. Anyway, the symbolism of the structure is definitely Druidic.

The eight pillars are customary. The four corner ones mark out the cardinal

directions—the East and West being square, the North and South round, the in-between ones semi-circular. The octagonal basin for lustrative rites in the center is another significant element. Being in the center, as it should be, it intercepts the axes from East-West and North-South. The square columns of the East-West axis denote finity or the limited; the round ones of the North-South denote infinity or the unlimited. Meeting in the central basin or font they symbolize the centripetal and centrifugal force in the universe.

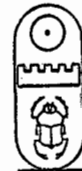
Another bit of confirmative evidence which I have not so far mentioned is that the site of this crypt is about 1500 feet away from and slightly higher than the river Fulda. Some little way from the edge of the river there still exists a tunnel or subway of possibly two or three hundred feet. It could easily be imagined to have originally extended from the river bank to the temple, thus affording easy access. Whether it did exist for that purpose or not, I do not know; nor do I know what explanation has been made for the section which still exists.

I cannot still my thoughts about the temple itself and what went on there—nor can I answer the question of why the whole matter of the vision came to me. Certainly, nothing beyond what I have written has been revealed to connect me with the events which took place there. While I ponder these matters, the cobblestones of Marstallerplatz are once more in place, and the past which momentarily was exposed is covered over again. In my mind's eye, however, that bit of symmetry and order—testifying to knowledge which is ageless—stands perfect and indestructible.



DAYLIGHT SAVING TIME

Daylight Saving Time will become effective in California on April 26. Pacific Standard Time will be resumed on September 27. AMORC members, in their contacts, will please take notice.





Sharing a New World

By RAYMOND SCHUESSLER



ADVENTURES of the polar region have changed from individualistic romantic exploration into an international and yet segregated world interest. This is a conquest not of man by man but of natural resources—their discovery, production, utilization, and exportation. From the top of the earth world, activities of development are not the work of one nation but of several nations in neighborly prowess.

This Arctic frontier remained long undeveloped, mostly perhaps because of its inaccessibility. Now aircraft can reach all corners to a degree undreamed of in recent years. In the last decade, men have learned more about the Arctic than in the entire preceding century.

It is significant too that, as if in accommodation, the Arctic is slowly beginning to warm up, making development easier. Some ports in Alaska which used to be open only six weeks of the year are now accessible for twelve weeks. Greenland, once a nation of hunters, has become a nation of fishermen. Sea mammals have almost vanished from the West coast, being replaced by codfish and other varieties. At the beginning of the century, cod were seldom found north of 64°N. There have been comparable migrations of herring, halibut, and haddock in the more open waters of the north Atlantic.

The Arctic covers about six percent of the world's land surface. Forty per-

cent of it belongs to the Soviet Union, 28 percent to Canada, 26 percent to Denmark, five percent to the United States, and about one percent to Norway and Iceland. These countries are slowly penetrating and developing these regions. That many Eskimos have traded in their kayaks for motor boats is proof enough.

Of course, some minerals have been mined commercially in the Arctic for a comparatively long time. The Arctic was once of tropical temperature and therefore of lush vegetation. Even before 1885, coal was mined at Cape Lisburne, Alaska, well above the Arctic Circle, to supply whaling fleets. Though most of the known reserves are of lower grades, there is enough for export to interest Oriental markets.

The only cryolite mines in the world near Ivigtut, Greenland, have been in operation for over 100 years. And for some years too the Norwegians have been mining iron ore in the Kirkenes district, bordering on the Soviet mining center of Kirovsk, near the world's largest deposits of nephelite and apatite.

A wide variety of other minerals exists along the Arctic shores of the Soviet Union—at least 1500 such deposits have been located. These have become valuable in the Russian economy. In 1947 the coal output of the Pechora Valley alone was seven million tons. Other minerals exploited on an increasingly large scale are fluor spar, salt, copper, nickel, platinum, gold, tin, and radium.

Prospecting activity in the Arctic will face problems, of course. Explora-

tion costs will be higher than in other more accessible areas. But there is one advantage: bare rock is exposed in many places and preliminary prospecting can be done from aerial photographs.

It can be contended by the U. S. Department of Interior that thirty-odd minerals classified as strategic or critical are known to occur in Alaska. To what extent is yet to be determined.

Two of the biggest American steel companies are actively prospecting on the Prince of Wales Island. Other companies interested in copper, nickel, chrome, mercury, tin, manganese, lead, and zinc have also visited the area.

Oil seepages occur in several places in the Arctic. The Imperial Oil Company of Canada has wells on the Mackenzie River just south of the Arctic Circle and the same oil fields are known to extend geologically beyond the Circle. We know, too, that Stefansson found oil on northern Melville Island.

Though Alaska's normal fishing has declined to almost half the pre-war average, great promise is held for unexploited marine resources in its deeper waters. Research expeditions have reported on the migration of tuna and albacore into the Gulf of Alaska and have confirmed the presence of large concentrations of crabs and flatfish in the Bering Sea.

Alaska's forests offer a great immediate opportunity. According to the Forest Service, it would be possible to cut one billion board feet of hemlock, Sitka spruce, and Western red cedar every year on a sustained yield basis, from the Chugach and Tongass National Forests. One pulp mill at Ketchikan reported a daily output of 500 tons of pulp. Transportation costs will be lowered by delivering to the East coast via the Panama Canal.

Challenging Opportunities

Russia has important projects under way in their Arctic. They have put scientists to work acclimatizing cereals, fruits, and vegetables at extreme latitudes. On one farm located within 900 miles of the North Pole, they have succeeded in raising hardy grains, an Arctic raspberry, and flax. According to one report, growth during the short vegetative season is so rapid that it must

actually be controlled by spreading tarpaulins over the hotbed frames in order to simulate artificial night.

The most northerly garden in the world at Umanak, Greenland, grows broccoli, radishes, and occasionally turnips and lettuce. However, the Arctic is no place for the usual types of farming; the soils for the most part are shallow, acid, and poorly drained.

Agricultural research may overcome some of the obstacles. Some amazing progress has already been made, such as solar radiators and reflectors which create a warmer microclimate for truck gardens. Growing periods have been lengthened by spreading coal dust to make the dark-colored surfaces absorb heat in the spring.

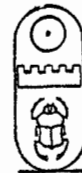
In some of the southern borders of the Arctic, domestic animals are raised. Iceland alone has 530,000 sheep. Because of plant life on the Tundra, reindeer herding is increasing. Unlike sheep, the reindeer does not require shelter from weather and even in the depth of winter can fend for itself.

Reindeer farming in many parts of the Soviet Union is already a major activity. Besides the traditional uses, parts of the carcass are made into such diverse products as suede, mattresses, furniture, felt, glue, and gelatin. Thousands of reindeer are also used as draft animals.

The United States has a herd of about 800,000 reindeer in Alaska, and the Department of Agriculture estimates that 4,000,000 could be supported. The Canadian Arctic consists of an area ten times as great.

What about power? Surveys along the Yukon, the Copper and Susitna River basins indicate that Alaska has 200 potential water-power sites. Some hydroelectric plants are already in operation. Aluminum companies along the Yukon are planning huge power plants. Canada's Hudson Bay region has rivers with a high potential for electrical development. And in Russia, power developments already take care of numerous sawmills and mines in their northwest Arctic.

The basic problem of Arctic development, however, is how to move people and goods cheaply. Air trans-



port may be the solution, but the expense at present would be prohibitive. Vast fleets of ships during the navigable season is more likely. Barge traffic up and down the northward flowing waterways in the Soviet Union is well developed. And the Northern Sea route from Murmansk to Vladivostok is efficient, although it needs the assistance of icebreakers and complex navigational aids. Perhaps the solution will lie in atom-powered ships which being propellerless will be able to push through ice floes.

Appeal to Science

The Arctic is a challenge to modern science. Here for the first time in history is the opportunity to provide a scientific basis for the orderly development of a new land. Here the scientist may seek the rewards promised by a region daily increasing in importance for government and industry. It must also be remembered that the challenge is already being met on a broad front by several great powers which encircle the Arctic Ocean.

The problems, though not insurmountable, are many and complex. The extremes of temperature, the perennially frozen ground, the alternating periods of darkness and daylight, the remnants of glaciation, the biological adaptivity of plants and animals, and more.

The Arctic is the most extreme and difficult environment ever faced by man. Sustained human life in low temperature areas poses problems of a kind encountered nowhere else in the world. Nevertheless, by a series of ingenious adaptations, the Eskimo has solved the problem of Arctic living. This problem now confronts those who recognize the importance of these regions for their national economy and defense. As increasing numbers move into the Arctic, there is urgent need for

scientific knowledge of its living conditions.

For example, the great lack of knowledge of Arctic fresh water confronts man when he tries to use it. Contaminants are perfectly preserved in cold, ice-covered water. Waters which should be usable corrode pipes and boilers after treatment, or even without treatment. Perhaps this is due to living organisms, some of which are even reported to get through condensers into distilled water supplies. Many factors are probably involved. Plants and animals in Arctic lakes may respond so rapidly to the introduction of foreign chemicals that a bacteriologically clean water supply may soon become unpalatable. This calls for the study of the life cycle of Arctic fresh water, now largely unknown.

"To solve these and many other problems," says the Arctic Institute of Northern America, "we need three things: research facilities, money, and most important of all, men and women to gather and interpret the data.

"Financial long time support must come from industry which is so vitally concerned with northern progress. As for manpower, the Institute will welcome word from any who are interested in helping to further the great task it has undertaken—to accelerate and expand scientific study of the north that we may more fully and speedily realize its economic, strategic and scientific potentialities."

The human search for additional resources will lead the Arctic to play an increasingly important role in the affairs of industry and nations. The breaking down of Arctic isolation has become necessary. The main land masses of the world, nine-tenths of its population, and most of the economic potential are located within 90 degrees of the North Pole. Since civilization began in the subtropics of Asia Minor and Yucatán, mankind has continued to move northward. It will not stop.

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Reason as knowledge excels perception because it always concerns itself with first principles, the causes—either of the past or the future. Perception is limited to effects, no matter how causal they may appear to be.—VALIDIVAR

Teen-Age Language

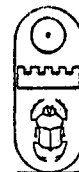


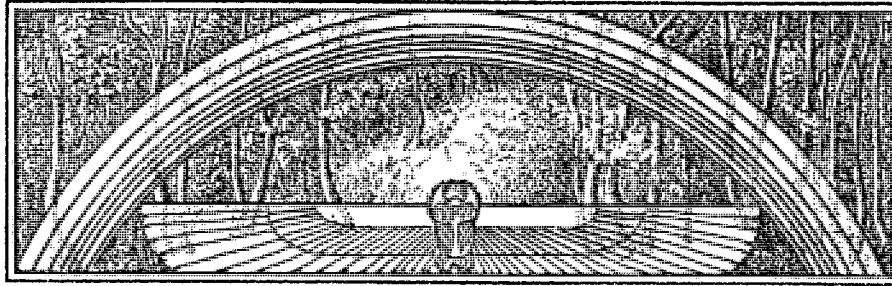
If necessity is the mother of invention, then what necessity has caused today's junior population to assemble various words in order to liberate their urge to communicate? Is at the root of these self-originated impulses a desire to be understood, and in so doing to open some avenues of stirring but unused thought?

The following phrases are volunteered by a 16-year-old boy. The interpretations are in parentheses, as would be given for any language foreign to us. In contemplating the familiar words with their detoured or imposed meanings, do we sense in the new generation the inadequacy of our old vehicles of expression into which they were born? Who among us, then, has the intelligence and vision to provide the proper vehicle for the stirring young mentality? Will the reader try his solution? Here is the code—apparently, a mere symbol for the underlying need:

Is he lighting his tilt button?	(Is he telling the truth?)
He's real gone. He's real crazy.	(Crazy in his own way, but a little likable and funny.)
That's tough.	(That's real nice.)
I read you.	(I understand you.)
Reet.	(I understand, or O.K.)
Give me a jingle.	(Call me on the telephone.)
Cool it.	(Keep quiet, or quit what you are doing.)
To fake out.	(To fool someone.)
Take-out time.	(A fool's time to speak, or one who just spoke.)
Man	(Any person.)
She flips for -	(She likes.)
The print.	(The newspaper.)
You're racing your motor.	(Slow down, and let me know what is happening.)
Too much	(Real nice. Real bad, or <i>almost</i> impossible.)
Shall I put accordion pleats in your tin?	(Shall I park your car?)
Don't do me out; I'm still sending.	(Don't leave; I have something more to say.)
Latch on.	(To find.)
He is as level as a pool table.	(He is telling the truth.)
You're doing the prairie-dog bit.	(You're keeping away from someone.)
Maybe it's copacetic; maybe it's not.	(Maybe it's the truth; maybe it isn't.)
Don't blow your jerk.	(Don't become angry—or in too much of a hurry.)
Let's add some notes to your music.	(Let's add some proof to what you are saying.)
No sweat.	(Don't worry. Go easy.)
He's socked out in his feathers.	(He's in bed asleep, or sleeping.)
It was breezy.	(It was easy.)

—The Editor





Our Heaven on Earth

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

(From *Rosicrucian Digest*, February 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, 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.



JESUS constantly reminded his disciples and those who listened attentively to him that the kingdom of Heaven is not only close at hand and might be contacted sooner than the multitude had expected but that the real entrance-way to this kingdom is within.

However we may view the preachments of Jesus in this regard, and lay aside all of his symbolism, the outstanding fact is that he made Heaven immanent, and a kingdom which those upon the earth might enjoy. Certainly, he was not the father of the idea that the greatest or most intimate joys of Heaven were to be realized only after transition.

Those who have been inclined toward the spiritual life are often under the impression that the coming of spiritual attunement and the consequent contact with the kingdom of Heaven brings naught but spiritual joy having its reflex in earthly joy. Such persons become disappointed and discouraged, in their journey toward spiritual heights, by the sorrows and griefs they continue to experience and especially by the great sadness that seems to be a part of the spiritual light that gradually illumines their consciousness.

To the mystic this is easily understood and the kingdom of Heaven

means to him a contact with all of the hearts and minds of the universe and with all of the joys and sorrows of human experience. Heaven cannot be a place of continuous joy for there must be sorrow and sadness as a result of the sins and errors, the griefs and pains, of the multitudes who live either in darkness or sin or who are slowly evolving to spiritual perfection.

The keynote of mystical life is joy and this joy is hidden from those who do not enter into the mystical life and is therefore deep and pure. But this joy does not preclude a sensitiveness to all of the sorrows and grief of mankind.

It is said that Jesus was a man of great sorrow. He was often seen to weep and to express in his countenance, as well as in his words and attitude, the suffering he felt from those around him. Yet Jesus often rejoiced and his joy was profound on many occasions. No great master can be wholly happy all the time nor is he always sorrowful. The way of the spiritual life and of the mystical life is the way of abundant living, a certain fullness of living that brings to the consciousness of each individual a keen appreciation of the heartaches as well as the joys and ambitions, the disappointments and sorrows, of all living creatures.

While the mystical life is filled with these impressions of sorrow and grief,

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the sadness is not like the sadness of one who is steeped in sin. The keynote of the sinful is sadness and not joy. But the sadness of the sinner is different from the sadness and sorrow of the mystic, the spiritual being. The sadness of the sinner is a secret sadness which is constantly eating its way relentlessly into the core of a sinner's heart, as the mystics tell us. He is ever conscious of the fact that he is out of harmony not only with the higher nature of himself but with the higher principles of the entire universe. Most of his sins must remain secret, in order that he may enjoy life and liberty and the association of men.

The sinner is a coward at heart in most instances, inasmuch as he fears above everything else the possible facing of his own sin and the consequent results. He not only fears to face his fellow beings and admit to them the sins he has committed, but he fears to face his own reflection in the mirror and to admit to himself the evil of his ways. How could it be otherwise with one who has wilfully chosen to be an enemy of mankind and a disobedient child of his Father? The sinner is always an enemy of civilization, of righteousness, and of better instincts in the human race; therefore, his sins torment and enslave him. In their bitter mockery he suffers as no other sorrows in life can cause him to suffer.

It is fortunate also for the human race that sin administers its own chastisement, and if there is any vengeance resulting from sin it is the automatic action of its own discord. God, the Father of all beings, is merciful, and even the average human is merciful to the sinner, but sin is unmerciful in its own condemnation and in the punishment it constantly wreaks upon the individual. There is no sadder heart, nor heavier with grief and pain, than the heart of the conscious sinner. It causes mental as well as moral and physical anguish and disorder, and is the cause of disease and destruction. Truly the sinner is in sorrow constantly and eternally until he finds salvation.

The mystic, on the other hand, is sensitive not only to the joys and blessings, the gladness and the songs of merriment that are in the hearts of the

good and the righteous, but to the grief, remorse, regret, and heartaches of the sinful. For this reason the mystic finds his hours of thoughtfulness divided between the ecstasy of sublime, spiritual joy and the bitterness of the earthly life as represented in the heart of the sinful. The mystic becomes conscious of the fact that the sinner may be redeemed, that through grace and spiritual light he may be saved from himself and from the torments of the evil within him. Because he refuses the Way to salvation he wilfully prolongs his suffering.

The Father of us all is saddened by this wilful attitude; and the host of angels and the holy assembly of Masters, in the Cosmic, bow their heads in grief as they realize that sinful man holds himself enslaved in grief and pain because he refuses to see the Light or to venture upon the Way to salvation. The mystic, ever attuned to the consciousness of God and the Heavenly hosts, senses what They sense and shares to some degree in their sorrow and grief. Thus the mystic passes his time in moving from great joy to great sorrow; he feels the pulse of the universe, the heart of man, and the spirit of God working in all things and moving in all beings.

This complete attunement with all of the constructive and operative forces of the universe and with the combined consciousness of all beings makes the mystic's life an abundant life, a life of fullness and supreme effulgence. It makes life not only more complex but more complete and more interesting. It robs the idle hours of the shadows and removes from our earthly existence all sense of isolation and separateness from our kin and from our Heavenly Father. It makes the horizon of sunrise tinted with the most magnificent colors of human experience and paints the sky of midday with a splendour of life that can only come through living life in all its fullness. This attunement makes the golden sunset at the close of day a panorama of human contact and an expression of spiritual and worldly interests combined to manifest God and His magnificent powers.

The mystic sees in every human being a real brother and sister, a close



kin through every human and spiritual association. The interests of his human relatives, and those of all mankind, are his interests. All are united and constitute one grand experience for the evolution of the soul. The mystical life opens wide the portals of human understanding, sympathy, and human attunement, and through this comes a closer attunement with the spiritual consciousness that pervades all beings.

This is the keynote of the power that comes into the very being of every mystic and enables him to wield an influence for good in the lives of others. Through his attunement and contact with the soul in each individual around him, he becomes more closely attuned with God and His viewpoint, and in this manner he becomes a channel of divine comprehension. He is not only a servant unto God but a servant unto man and one of God's chosen workers.

The sinner or the one who chooses to dwell in darkness and who refrains from stepping on the narrow path that leads to spiritual power is constantly separated from the human heart of all beings and like a prisoner held in his own prison by his own choosing and through his own commandment. He does not ostracize society but he ostracizes himself. He does not push his human kin from him but tears himself

away from them so that in his sin and remorse he may abide in secrecy and avoid the fearful Light of condemnation.

He refuses to listen to the voice of mercy and he hesitates to accept the Grace of God and save himself from the sorrow of his own making. He does not know or else he wills not to understand that the grace of forgiveness and the mercy of God's love can cleanse him, purify his heart, and bring joy and peace in the twinkling of an eye. He convicts himself and chastises his flesh while tormenting his heart and destroying his mind in the evil of his ways. No real joy can come to him since the joy that the sinner experiences is spurious and in every sense fictitious and unreal. Eternal life is withheld from him for he separates himself from all contact with it.

The mystic, on the other hand, has placed himself in communion with the eternally constructive forces and is enjoying the influx of new life and new power every moment that he lives. It is a joyous living, with all of the sorrows and griefs, for the end is always a beautiful one and the spiritual goal at the end of the journey is ever a magnificent picture, inspiring and filled with love and mercy begetting a new life and a life eternal.

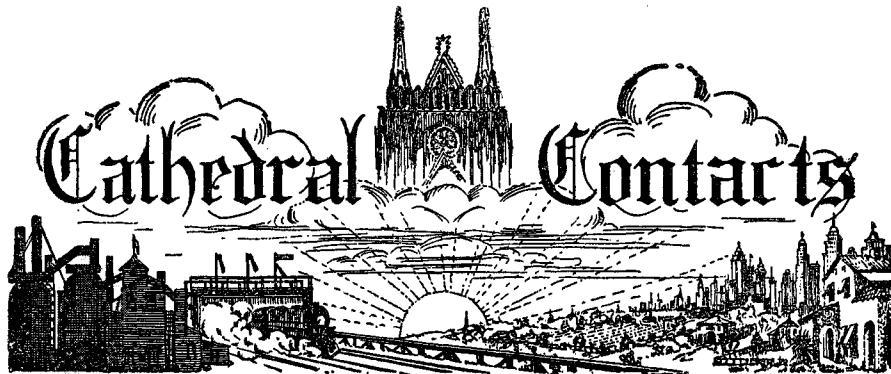


YEAR-END STATISTICS

The figures listed below portray a dramatic story in condensed form—another year of activity at Rosicrucian Park. Each line of statistics shows an increase over former years, not only in costs but also in service rendered. Every two seconds of the working day another piece of correspondence is ready to be mailed. The wholehearted cooperation of the many members who have given their loyal support to the organization during 1958 has made this service possible. Both AMORC members and other readers of the *Rosicrucian Digest* will no doubt be interested in the statistical data.

Total number of pieces of incoming mail.....	460,986
Total number of pieces of outgoing mail.....	3,716,120
Individually dictated correspondence.....	99,648
Staff payroll	\$600,706.32
Property taxes, utilities, maintenance and insurance.....	\$ 73,425.07
Printing costs (not including books).....	\$258,557.30
Envelopes, office supplies, and stationery.....	\$ 56,183.71
Postage for the year.....	\$201,547.19

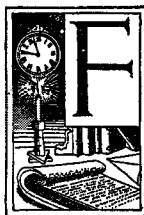
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

CONSERVATION OF HUMAN DIGNITY

By CECIL A. POOLE, *Supreme Secretary*



FOR many years I have been associated with organizations that have as their purpose the conservation of natural resources. While their activities have my personal interest, I cannot help questioning the desire of present-day society to be truly working for conservation of any kind whatsoever. Almost every year in this country we hear of efforts to use in some more utilitarian way the land or areas that have been set aside as parks and monuments. There are certain elements at work to set aside national parks in order that they be used for the building of dams or for commercial purposes.

It is very difficult to enter into an argument as to the right and wrong with reference to the controversy regarding the preservation of natural areas because the proponents of each side are very determined in their viewpoint. Even more fundamental than the preservation of natural resources or national monuments is the question of conservation itself. This question has to do with the conservation of human dignity, the right of man to think and act within certain limitations in accordance with his own convictions and ideals.

In the present century, man has seen the rise and fall of dictators. The societies opposed to such type of government have made big issues of human rights, particularly the rights of minori-



ties. In regard to the preservation of natural resources, is it true that only a minority is really interested that places such as the Grand Canyon, the Yellowstone National Park, or similar areas throughout the world be preserved for posterity? In the final analysis, is our civilization moving the majority of human beings away from values as found expressed in nature?

We are constantly bombarded through various advertising media with subtle suggestions that happiness, prosperity, and human value are to be found in continued technological improvements. The implication of almost every advertisement and campaign to attract attention and to supposedly offer means of improving the situation of the average human being contains the appeal of possessing something better. As an illustration, the appeal to the housewife today is that she will be happier with a better washing machine, a better dishwasher, stove, or refrigerator—something that works more simply, more effectively, does more things with less effort. The appeal in transportation is for a larger car, with higher horsepower, a car that will go faster, farther, and permit an individual to spend less time in enjoying the natural resources that another group seeks to conserve for the benefit of the human race.

This appeal of modern living to a push-button age has many values and certainly no one can complain of being relieved of activities which are a burden. We all benefit and enjoy the technological advantages that have come to us in comparatively recent times; but, in becoming conformists, are we not giving up a certain degree of our own birthright in exchange for a push-button, a car of high horsepower, or a means of excusing us from certain responsibilities?

Unfortunately, this last appeal is the most important of today. We not only have the push-button age held out to us as an ideal state of living, but we also are assured that our responsibilities will be fewer if we allow science or the discoveries by science and the applications of its scientific principles to release us from existing responsibilities. Human dignity, if it is to be upheld, must be based essentially upon the as-

sumption of responsibilities. Man is born into the world to cope with the environment into which he is placed. If an individual is relieved of all the responsibilities of adjustment, his life is turned into nothing but a form of automation where he lives from day to day merely for the purpose of satisfying his physical desires, and this is done with a minimum of effort, labor, or even thought.

Human dignity, or the value assigned to a human being, supposedly to distinguish him from other kinds of creation, is that which gives him the right to think and the right to adjust himself to the circumstances in which he has to live. The technological tendencies seem to outline at the present time a future that will be one where every decision is made for an individual and he will have only to push a button to manifest certain circumstances. Under such conditions, man as a creative being will cease to have value on earth and the technological advancement making possible the push-button age of the future will defeat itself by having no one left to think about its maintenance or the means of making adjustment to changing circumstances.

It seems that all thinking men and women should agree that in the purpose of living, the conservation of the rights of an individual to think for himself, to be creative and to express himself, is one of the most important with which a living being is endowed. Regardless of what may be our philosophy, our religion or politics, each individual can only live a well-rounded life if he has the chance as an individual entity to express freedom of thought and is permitted without undo influence from the outside to direct his thoughts to those purposes which leave for him, at least, a satisfying value. The possession of all the push buttons on earth is not necessarily a key to happiness. Happiness lies in the realization of the fact that we are potentially equipped to be creative individuals and to produce ideas as well as material gadgets. To discourage an individual's production through creative thought is to close the door to evolutionary progress to which human dignity entitles the human being.

Necessity for Compromise

By THOMAS J. CROAFF, JR., F. R. C.

(Member, State Bar of Arizona and Bar of U. S. Supreme Court)

MANY of us have said, and with decided emphasis, too, that we will not compromise on anything. We feel thus to have taken a definite and positive position, and that the act of "giving in" would be an admission of weakness, and would result in the destruction of our personal dignity and integrity.



While such an attitude is quite common, it indicates, nevertheless, basically a state of individual immaturity, or the refusal to face life's problems, that arise from day to day, in a realistic manner.

All any one need do is to contemplate for a very few moments some of the common-sense principles for everyday living, of relationships between persons, whether on a family or community basis. We then find that the reason man gets along in the world as well as he does is that he compromises and that he has learned the art of "give and take" as the prime requisite for successful and effective day-to-day living. For example, how far do you suppose a motorist could travel on a public highway if he didn't "give and take" in the matter of observing traffic regulations? Or, how many marriages would endure and become strengthened through the years if the husband and the wife did not constantly strive for "meeting of minds" and for adjustments in their relationships?

The expressions or manifestations of individuality (or individual differences) are all very well and good. We, in a democratic society, must encourage independence and the development of personality on the part of each person. However, quite early in life, we must gain the recognition that "give and

take" between individuals and groups of individuals constitutes the very foundation upon which progressive relationships must be built and then extended for the evolution of humanity, for the betterment of all persons, irrespective of race, color, or creed.

Statesmanship and leadership are likewise dependent upon "give and take," upon compromise, upon establishing and developing areas for agreement, for the maintenance of the wholesome and necessary spirit of "togetherness" in the affairs of men and women.

No nation, just as no individual, can have things completely as wished for, because at all times there arises the importance of, in fact, the necessity for, a "meeting of minds"—and this is true wherever people may find themselves.

Irrespective of the power or strength of any "great leader," there arises inevitably the need for "give and take," for a joining together, for the necessity to compromise in order that humanity may continue to progress along the evolutionary road, which leads onward and upward to man's eventual unity with God; this, of course, is man's ultimate goal in living his various incarnations as he achieves complete understanding eventually of his true relationship to the Universe or the Cosmic scheme of things.

By working together and compromising when the need arises, we find that we must "give and take" constantly to survive in a world that requires compromise. The earlier we realize this important fact, the better our individual and group relationships become. The attainment of such maturity is the key to successful living in a Cosmos governed by God's laws.



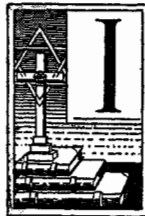


Making Your Life a Success

By RODMAN R. CLAYSON, Grand Master

"Life will give back precisely what one puts into it, and in a greater measure."

—From ROSICRUCIAN PRINCIPLES FOR HOME AND BUSINESS.



IN what terms do you define success? What is your standard for such an estimation? To many, it is the accumulation of riches, of material goods. To be sure, success implies a wealth of many things, but not necessarily in terms of automobiles, yachts, mansions, and expensive statuary. The wealthiest people are not necessarily the healthiest nor the happiest.

There are many courses of instruction, and many lecturers visit our communities every year. Each tells us that success will be realized by achieving a better job, by making ourselves more attractive physically, and by learning how to speak well. These are, indeed, elements of success but much more is needed. Success also means being active, exercising an active mind, seeking accomplishment, being self-confident, manifesting the courage of one's convictions, and maintaining the proper poise in business and social engagements.

A successful man or woman has an orderly mind and an orderly life. He is generally not completely satisfied with his place in life. He is seeking to achieve or accomplish certain objectives. He knows how to get along with other people; he exercises his imagination and his creative ability; he likes people and has an interest in their interests. He is always sincere—never shallow or superficial. A person who has made his life

a success is dynamic, and is known by his radiant personality. He knows that every day he is confronted with changes. He prepares and adapts himself to them, and in many instances adopts what has been changed to become a part of his life. He is flexible in his views; and, above all, he enjoys what he is doing and is happy in the living of life.

When one has good health and happiness he enjoys a kind of prosperity which conforms to the ethical, spiritual, and beneficent laws of the universe; he prospers and creates opportunities to enjoy the abundance manifesting about him and of which he may partake. He achieves prosperity and success through his living in harmony with the creative constructive forces which are in and about him. Prosperity is the result of attraction. Conversely, poverty is the manifestation of repulsion and negation. A successful person is positive in his thinking and actions. He is sincere and conscientious. He is as he thinks, and enjoys and possesses that which he attracts. He learns that one must earn what is desired. He does not covet that which another possesses.

Success is more than the exchange of labor for life's essentials. It means to deserve and to prepare oneself through labor, worthiness, sincerity of purpose, goodness of motive or altruism of intention. A successful person is not selfish, but he does have an intimate acquaintance with his inner self. He permits the inner self to function, to

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manifest, and to direct the forces of the outer self. Just as the flower bends its body toward the sun in order to attract more efficiently the sunlight, so must man through his mind and inner self lift himself above and beyond the commonplace. He thereby attracts, demands, and draws to himself the abundance of life which is always present.

Survey of Possibilities

Success has to do with prosperity in material ways, in achieving health, happiness, and the power to control, to will, and to become a noble personable being. One who has the assurance of success in any venture and in the attainment of his ambitions does away with unhappiness, ill-health, and misfortune. Success is man's rightful divine privilege. Only through ignorance, conscious or otherwise, he permits the continuance of misguided beliefs, the falsities of limiting creeds that do not allow him to truly manifest himself nor all of his faculties and potentialities.

In a way, success means to live a new life, but simply to have the desire to do so is not sufficient. Desire alone will not aid the growth of the whole person into an intelligent devotion to higher ethical and spiritual values. Something must lead man to action—help him achieve the comfort and peace which he desires and to realize what he hopes to be. He knows that to achieve success he does not need any kind of psychotherapy. He knows that worry, fear, and anxiety must be relegated to their proper place. To achieve, one must accept himself for what he is, but at the same time progress forward in search of wholesomeness, integrity, harmony of heart and mind, and expression of the very best of which he is capable. What is required is perhaps a kind of reorientation.

We can never achieve our objective of success by the entertaining of simple random thoughts, by the dependence upon chance acquaintance with people who might be able to help us, or by the accidental stumbling upon appropriate literature which may give us direction. There must be a sincere search for better understanding of those things which exist and influence our lives, and

with which we may co-operate and blend our lives. If a new course in life is to be taken, we must search within ourselves. There we will find inspiration and the foundation of truth and justice, the very foundation upon which all action is based.

It is well to have a degree of restlessness. There is nothing wrong with a little restlessness, for this indicates a certain amount of dissatisfaction; it also suggests a wholesome curiosity. These are necessary requisites which, when recognized, help to provide the opportunity of reaching higher values and accomplishments.

We must learn to accept ourselves for what we are before we can expect to bring about a change or any adaptations whatsoever. We must respect our obligations, regardless of what they are, for they are a part of life. We must carry out our obligations with dignity. In striving for success we exercise foresight and plan for the future; we use imagination and our creative ability. We manifest a willingness to approach difficult problems. Soon we find that virtually every adversity can be overcome.

Actually it is the innate restlessness and curiosity in man, his desire to know and experiment, that has caused him to progress to the present point. He has been spurred on by new discoveries which create better ways of life. He endeavors to be like the early people who came to America. They were not happy or satisfied with their living conditions in Europe. They felt the need to do something about the circumstances, to help themselves. That they did do something is now history. They were driven by a deep desire, and they came to achieve success.

Change and Unfoldment

We are subject to change, and find it all about us. Our lives are in a constant process of change and adjustment. This gives us the opportunity not to repeat mistakes of the past, but to start new directions, use new approaches, and keep our minds alert and ready to act. We are naturally endowed with resources of courage, endurance, and many other attributes, much more so than would be supposed. We come to believe more in ourselves, in our in-



herent power, our potentialities and abilities, for we have learned that we must respond to an inner urge if we are to achieve the desired success in life. Mere words and affirmations will not help us bring about this change.

There are untold possibilities for human development and unfoldment. These possibilities are always in the probability stage, always in potential. We use them in our progress toward success. We learn to use our strength rather than our weakness. We work from and with our hopes and desires which are deeply sincere and conscientious rather than from possible fears and anxieties. We are capable of reasoning and rationalizing. We have the power of choice. In our restlessness we wonder and think. We are not indifferent to the interests and needs of our neighbors. We are not asleep when the inspiration of an opportunity knocks upon our door.

The opportunity for nobility as a personality and for living a successful life, as Shakespeare reminded us, is not to be found in the stars, but in ourselves. A modern contemporary poet has referred to this as "an inside job." We look for wider understanding, new knowledge, greater perspective.

Our search is orderly and systematic. It will reveal to us new and more effective ways to achieve our objective. We never postpone action until we have absolute certainty. If we were to do so, it is likely that we would never act at all. This would not be logical; and we must be logical in all we do. We pursue our course with humility; we use our heart, mind, and conscience; we think for ourselves. In thinking for ourselves we are not affected by the weaknesses, negative suggestions, and fears of our neighbors. He who thinks for himself is bound to achieve a greater amount of freedom.

We will always have problems and a certain amount of adversity, but the mastering of them contributes to our growth. They are necessary experience. We are refined and strengthened in preparation for the future. Our problems cannot be explained away by moralizing. The mastering of them, however, can help to give a new meaning to life, through which we will be

strengthened as we march toward success.

Primarily man must have faith in himself and in the eternal goodness of which he is a part. As he maintains this faith and the knowledge which is his, he begins to sense a growth of the success which he desires. He gathers to this growth new knowledge and understanding, and does not allow doubt to weaken his intention or purpose. As the capacity for growth and understanding increases, we see our problems and the world about us in proper perspective. They are real, indeed, but not insurmountable. In surmounting them, we grow because of the experience. The solving of a difficult problem or the reaching of a decision leaves us wiser and stronger. Thus we begin to maintain for ourselves a balance in life.

Quality and Flexibility

We never desire the impossible, but seek to live a reasonable life and to exercise freedom of thought. Success can be achieved in little and large ways. Such success is a mark of growth. The person, in making his life a success, seeks to keep on growing and finding greater use for his talents. Growth and success are enhanced by doing away with old concepts, by discarding superficial ideas and thoughts. We take to ourselves the important phases of life, that which is worth while.

In making our life a success, we find an effective balance between the external demands made upon us with all their responsibilities and the internal necessity of meditation, the maintaining of a few moments of contemplation each day, of responding to an inner urge and the inspiration of the inner self. In the effective balance which we maintain will be involved the creative ordering of our lives. The orderliness of one's thoughts is also of paramount importance. People judge us by the quality of our thoughts, what we express, what we say and do, our poise under any given circumstance, our intentions, objectives, and inner strength. Our ideals are thus revealed.

By not manifesting weakness and being sufficiently strong, we become an inspiration to others and introduce a new perspective and courage which

help them to acquire a successful life. From the daily quiet moments of meditation and contemplation, we realize much benefit. We are refreshed in mind and body, and in our every effort tend to be successful.

We who would make our life a success willingly accept the challenges of life. We are rational beings, and should want to live a logical and reasonable as well as a practical life. At the same time, although we are emotional beings, we must not let the emotions, our feelings about certain conditions or personalities, over-rule our good judgment. Emotion must be disciplined and directed by reason and thought. There is dignity in rational thought and action. As we grow in experience we bring new ideas into the field of action.

It is our sober responsibility to understand ourselves and to use all the powers which are at our command. If we do this we will not be drifting aimlessly, but will have a sense of direction. With this new standard of judgment, the incessant demands and challenges of life are met and acted upon in orderly fashion. We must learn to readily admit our own limitations and mistakes, and not deliberately evade responsibility and decision. As someone has said, it is human to err, but we must profit from our errors.

Within ourselves is a well of great abundance, of great resources. We have the quality and flexibility for change

and adjustment. We are sensitive to our weaknesses as well as to our strength and our personal idiosyncrasies. In exploring ourselves honestly and deeply, we will find that we have the capacity for new strength, growth, and adaptability. Perhaps we are not all that we pretend to be, but if what we pretend is noble, we can work toward making nobility a true accomplishment, by being sincere and conscientious in our endeavors.

As long as you draw the Breath of Life you have the power and the intelligence to use your potentialities, and to achieve a mature successful life. You can do this in all of life's activities—in your family and social life, in your vocational and avocational pursuits. Actually you give power to whatever you decide are the most important things for you to do. You then seek to give them personal quality and also effort. Thus you come to have a realization of individual advancement. Your success includes health, happiness, and a certain amount of prosperity.

Your life should never be dull and listless, you should find time for enjoyment as well as for the more serious things of life. Because life is not static, you will continue to achieve and accomplish. Perhaps you had not previously thought of success in this light, but think about it now. It is deserving of careful serious thought. It will contribute toward making your life a real success with its many resulting rewards.



CREATING A SANCTUM

The requirements for a sanctum are simple and few—a place set aside for you alone, a moment or more, somewhere near at hand. Within this sacred area, you place symbolic items which transform ordinary surroundings.

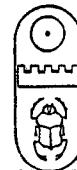
To cover your desk, table, or stand during the period of your meditations, we suggest a sanctum scarf, now available through the Rosicrucian Supply Bureau. This beautiful, simply-styled scarf is handmade, with Rosicrucian symbolism and harmonious colors against a white-cloth background.

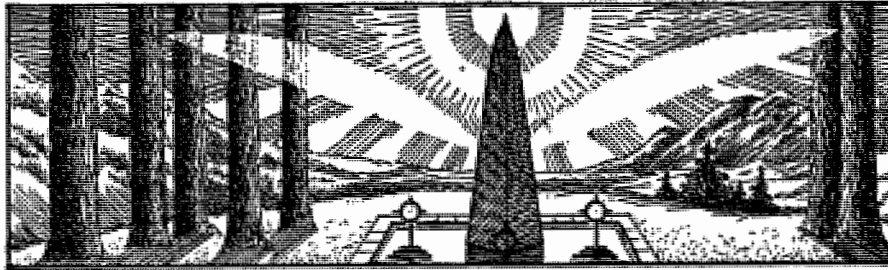
Because of special arrangements with the seamstress, these scarves can be offered at very little cost to our members, only \$3.75 (£1/7/3 sterling) postpaid. They are 36 inches long by 15 inches wide.

NOTE: Because these scarves are handmade, only a limited number are in stock. If your order is late, you may expect a delay of a few extra days.

Beautify your sanctum. Order a scarf from:

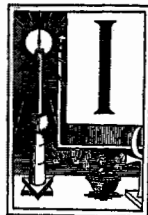
ROSICRUCIAN SUPPLY BUREAU, SAN JOSE, CALIFORNIA





Prophetic Dreamers

By WILLIAM L. ROPER



IS THERE an intelligence higher than human reason within the reach of each of us? Many writers of dreamstuff, science fiction and fairy tales, have foreseen everything from television to interplanetary rockets.

The accuracy of forecasts by these dreamers is startling. Today as the United States and Russian scientists vie with each other, trying to be the first to send a rocket—and ultimately a space ship—to the moon, we are reminded that this scientific project was predicted by Jules Verne nearly one hundred years ago. Verne's book, *From the Earth to the Moon*, was published in Paris in 1865.

Yet Verne, who shares with Britain's H. G. Wells the honor of fathering science fiction and whose wild fantasies foretold submarines, helicopters, and other marvels which today are realities, was only one of the world's prophetic fictionists.

Sixty years ago, an American author, Morgan Robertson, who had served an apprenticeship at sea, wrote a novel about a gigantic Atlantic liner, the Titan, which struck an iceberg in the North Atlantic one cold April night and went down. He named his book, *Futility*.

The title was apt. As a warning, his prophetic book was futile. One cold April night fourteen years later, a giant White Star luxury liner, the Titanic, collided with an iceberg, just as the fictitious Titan had, and sank in the North Atlantic, with a loss of 1,517 lives.

Not only had Robertson given his fictitious liner a name almost identical to that of the ill-fated Titanic, but he had made it strikingly similar in other ways. His Titan had a displacement of 70,000 tons and was 800 feet long. The real Titanic had a displacement of 66,000 tons and was 852.5 feet long. Each liner had a triple screw propulsion and was capable of making 24 to 25 knots. Each was designed to transport 3,000 persons, and carried only a fraction of the lifeboats needed in case of emergency.

Like Verne, Robertson possessed an inventive turn of mind. In addition to writing a number of books, he invented an improved periscope for submarines.

It is doubtful if the owners of the Titanic ever read or gave serious thought to Robertson's story about the Titan. But if they had, many lives might have been saved. Probably, if they had read Robertson's tale, they would have been inclined to scoff. What could they learn from a fiction story?

Still, one businessman did receive a hunch from ancient tales that led him to one of the richest treasures ever found on earth.

Heinrich Schliemann, the son of a poor German clergyman, was fascinated with the fairy story of King Midas which his father read to him. He became obsessed with the idea that this fairy story and the blind poet, Homer's *Odyssey*, had some basis of reality and contained clues to the location of an ancient city of buried treasure. Working on this theory, he uncovered the Mycenaean Palace in Greece, an im-

mense treasury of gold, silver, and ivory. Described as the richest treasure ever found in any land, it revealed for the first time the character of the great civilization preceding the Hellenic, and pointed the way to other wonderful discoveries, including the historic City of Troy.

Learned scientists of the time had hooted at the fairystory-guided Schliemann. They regarded him as crazy. But his discoveries changed the entire picture of the past. Until Troy was excavated in the 1870's, there was no real science of history. Students, up to that time, had been dependent upon the unreliable reporting of Herodotus and other ancients.

More So-Called Fiction

Speaking of fairy stories recalls one that Jonathan Swift, a political satirist, wrote in 1726—*Gulliver's Travels*. In the story, scientists on the imaginary, floating island of Laputa make the astounding discovery that the Planet Mars has two moons—and that one of the satellites is traveling around the planet twice as fast as the other. At that time no earthly astronomer had yet seen a Martian moon, because no one on earth had a telescope sufficiently powerful. The moons are small, one about five miles, the other ten miles in diameter.

In 1877, one hundred and fifty-one years after Swift's book was written, an American scientist, Asaph Hall, confirmed the truth of the fictional discoveries. Mars did have two small moons and one was circling the planet faster than the other.

How did Swift happen to write that line about the Martian moons? He no doubt would have said the idea just happened to pop into his head. But may it be feasible to suppose that he could have received a telepathic flash from scientific thought somewhere in the world of mind?

Too many instances of fictional flashes become prophetic and cannot be dismissed as accidental.

H. G. Wells in his *War of the Worlds*, published in 1898, painted a vivid picture of the horrors of World War II, including the devastating aerial attack on Britain. In 1914, he prophe-

sied the atomic bomb. And in 1901, he wrote a book, forecasting a rocket journey to the moon.

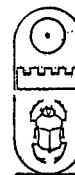
His story, *The World Set Free*, published in 1914, described an atomic war. In it he mixed scientific fact with political prophecy to emphasize the idea that man's moral development, particularly man's humanity to man, continues to lag behind man's scientific progress—a thesis that finds wide acceptance today.

Actually, it was Fiction-Writer Wells, not Sir Winston Churchill, statesman-historian, who invented the phrase—"The Iron Curtain." Although Mr. Churchill has been generally credited with originating and first using the phrase in a historic speech at Fulton, Missouri, where he was the guest of President Harry Truman, Wells had coined the phrase many years previously.

Wells, as a prophet of doom and disaster, has had plenty of company. Many others have forecast grim and dire things that have become realities. In 1670, Francesco Lana of Brescia, Italy, published a book, *Il Prodhomo*, describing flying boats that could throw down fireballs from the sky, destroying ships and cities. And Alfred Lord Tennyson wrote many years ago, long before the invention of the airplane, of "aerial navies grappling in the central blue."

However, Wells portrayed in graphic detail the full horror of aerial conflict in his story, *The War in the Air*, published in 1908, fourteen years before Gen. Billy Mitchell incurred official disfavor by insisting that a bomb dropped from an airplane could sink a battleship. Wells also forecast armored tanks, air-conditioning, moving sidewalks, intercontinental air travel, and television.

Mark Twain, by the way, invented fictional TV many years before American inventors actually started working on television. When he died in 1910, there were no television sets in America. However, in one of his lesser known stories, he used television to save the life of an innocent man under sentence of death for murder. The inventor, according to Twain's story, happened to tune in on a big festival in China. There in the colorful procession



—very much alive—was the man who was supposed to have been murdered. The ironical twist is that Twain used fictional TV to save an innocent man from death, while real TV today is chiefly devoted to killing fictional cowboys and Western villains.

Of course, none of the prophetic fictionists can equal Jules Verne. His forecasts were exciting, not ominous, and they continue to stir the imagination of the world.

Photoplays based on his *Around the World in Eighty Days* and *Twenty Thousand Leagues Under the Sea* have been surprisingly successful. His play, *Michel Strogoff*, which opened at Paris' Chatelet theater in 1880, has never been dropped from the repertory. The United States Navy now has its first atom-powered submarine, the *USS Nautilus*. Verne's *Nautilus*, an undersea vessel, was powered by a secret force.

Although less than one hundred years have passed since Verne began his literary forecasting of scientific marvels of the future, many of his fictional creations have become realities and some are now commonplace, such as submarines and helicopters.

From Small Beginnings

Who was this French dreamer of fantasies, who drew such wild, incredible blueprints for the future?

The son of a lawyer, he was born in 1828 on an island off Nantes, France. He studied law in Paris, and put on two unsuccessful plays. At 28, he married an Amiens widow who had two children. A year later his own son, Michel, was born. To support his family, he worked at odd jobs, but continued to write in his spare time. A friend, Alexander Dumas, Jr., suggested that he try writing adventure stories based on scientific possibilities. Dumas knew

that Verne spent much of his leisure time in the Bibliotheque Nationale, eagerly reading books of science, engineering, and exploration.

Acting on Dumas' suggestion, Verne wrote *Five Weeks in a Balloon* and submitted it to the leading Parisian publisher, Hetzel. Published in 1863, it became an immediate and enormous success. Immensely pleased, Hetzel, contracted to pay Verne 20,000 gold francs a year for two new novels every year.

Around the World in Eighty Days followed in 1872. It was published serially in *Le Temps* and in many newspapers throughout the world. Nellie Bly, a New York girl reporter, set out to give it a try. She made it around the world in seventy-two days, 6 hours and 11 minutes, and was congratulated by Verne himself.

Ever since then, Americans have been trying to outdo Jules Verne's fictional heroes. He had invented a new field of literature—science-fiction—and also opened up a whole new world of adventure. With his creative genius, he had challenged men to live up to their imaginations.

The creative magic, which Jules Verne used to unlock the future, is something we all can use daily in solving our problems. It is harnessed imagination—intuitive thinking.

As someone once said: "There are two worlds: the world we can measure with line and rule, and the world we feel with our hearts and imagination."

The prophetic fictionists have again pointed out one of the master keys of Rosicrucian philosophy—the importance of creative imagination and intuitive flashes of wisdom. These prove that there is a higher source of intelligence than that of human reason.

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SPRING CONFERENCE—BALTIMORE

John O'Donnell Lodge will hold its annual Spring Conference on May 10 at its quarters, 225 West Saratoga Street, Baltimore, Maryland.

An interesting program has been planned, including the First Degree Initiation, and a visit to the beautiful Sherwood Gardens.

For further information, write to the Lodge Secretary at the above address.

Values in Conversation

By ANNA S. FRANKLIN, F. R. C.



THE world of speech is and has always been of concern. Scripture lays great emphasis upon word values. Jesus Christ himself is spoken of as the WORD—the ideal thought of our Creator made manifest. He taught that the spoken word and its parent, thought, are of equal importance and that we shall be held responsible for both as well as for our actions.

From observation and experience we also learn that good thoughts bring forth good words and deeds of merit, while evil thoughts nurture evil words and harmful consequences.

The power of words is varied and remarkable. Words cannot be confined by time, space, or by most people. Many of us have learned this to our sorrow. Who has not told someone a secret in confidence and later been shocked to have a casual acquaintance repeat to us the substance of our original conversation? Thus our thought-words return home, bearing with them their constructive or destructive content which often has been multiplied along the way.

Thinking people agree that there is considerable idle talk going on in the world today. Much of it does no apparent harm although serving no constructive purpose. But some remarks of more injurious content cause hard feelings, strife or even illness.

That words return to their speaker is clearly illustrated by an echo, with which most of us have experimented. An amusing example of this was once provided by a dog in my family. This animal delighted in barking at his own echo, mistaking it for another dog's reply. With each bark he became more irritated and ferocious. His hair stood on end and he strained at the leash,

longing to battle with his imagined antagonist.

He did not realize that he was being alarmed by the sound of his own voice returning to him. We humans act in much the same manner when we start a rumor which boomerangs and frightens even us. Rumors of war, of depressions, and so forth, follow this pattern.

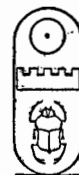
A less-known attribute of words is the effect of their vibrations upon the human body. A frequently used word of important vibratory significance is "mama." A tiny child says it as soon as he can speak. Over and over he will repeat "ma-ma, ma-ma."

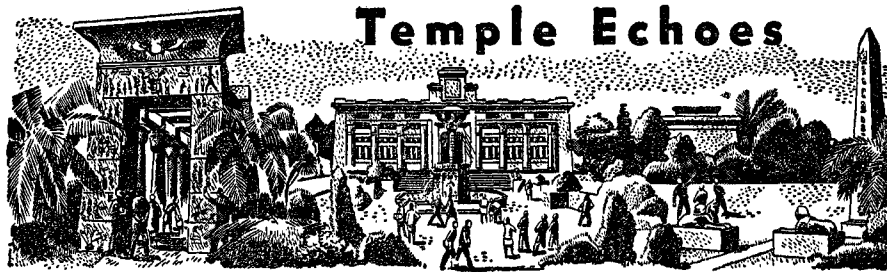
Any little hurt brings a youngster running to mama, who gives him first aid and reassurances. Often, in the child's mind, a mother's kiss and her comforting word heal the injury. So he is quickly restored to harmony and once more leaves mama's side to gain experience.

This same mother-protecting principle is carried out in our own minds which are like mothers to millions of conscious cells within our bodies. An injury to any part of us brings an instant appeal for help at mind-head-quarters.

When this happens, how do we act? Do we, as good parents, send comforting, reassuring thoughts to that part of our bodies? Or do we create greater confusion and harm by thinking and voicing fear? We know the good results of constructive thought, but knowledge is of no practical value unless we exert our will power to apply it.

The world of words is available for everyone to explore and use as he or she sees fit. Eventually each of us discovers that our thoughts and conversations, as well as our actions, can make or break the harmony of our lives. Then we begin to realize the importance of words.





Temple Echoes



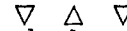
VISITORS to the Art Gallery in the Rosicrucian Egyptian, Oriental Museum during January and February were intrigued by the work of some fifty modern artists on the theme *Great Ideas of Western Man*. They had been commissioned to comment on the men or ideas which had influenced Western culture. Each made his selection and expressed himself in his own way. Abram Games, for example, chose Francis Bacon. His portrait was purely symbolic, being a classic-headed, presumably a Greek god, within which grew strongly and mightily an oak. This was in tempera.

George Giusti and Elaine Urbain represented their subjects by hands. Working with opaque water color, artist Giusti depicted four hands—red, white, black, and brown—joined to form a seat or saddle, suggesting Jane Addams' accomplishments at Hull House. With colored glass in plaster, Miss Urbain fashioned hands lifting toward a light. Thus she characterized the restless and searching mind of Michel Montaigne.

These artists all were measuring themselves against concepts which ordinarily defy the limits of form and space. For that reason they mainly sought a symbol that would carry the idea. Leon Karp used a dove to symbolize that peace which must be artificially maintained according to Thomas Hobbes' mechanistic philosophy. In dealing with John Locke's viewpoint, which was decidedly antithetic to that of Hobbes, Ben Shahn made voting booths his symbol.

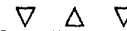
More conservative and traditional but nonetheless appropriate and expressive was Walter Reinsel's medieval stained

glass of the kneeling figure of Martin Luther with his seal the crucified heart ensconced in the rose. This seal attracted much attention and occasioned much comment because of its mystical character, especially because of its similarity to others used at the same time on recognizedly mystical works. One such, almost identical, appeared in *The Secret Symbols of the Rosicrucians*, first printed at Altona, Germany, in 1785.



In the early development of the Rosicrucian groups in Pennsylvania, music played an important role. At Ephrata Cloister, particularly, the hymns written and the choirs directed by Conrad Beissel were outstanding. At a Supreme Temple convocation not long ago, the Grand Master, Frater Rodman R. Clayson, spoke of Beissel and his music and played a taped selection of the hymns which had been sung at Beissel's graveside.

Frater Richard G. Ballou of York, Pennsylvania, who has made a study of the subject, was responsible for the recordings. They have been made available in taped form, with the Grand Master's remarks, for use by lodges, chapters, and pronaoi. Inquiries regarding them should be addressed to the Technical Department at Rosicrucian Park.



The article, "Psychic Effects on Watches" from the writings of Dr. H. Spencer Lewis (October, 1958) drew many comments from *Digest* readers. The following are characteristic:

"I have not been able to wear a watch at all since 1946. I was told by a watchmaker that I had 'too much magnetism' and that it was useless for me to attempt to wear a watch."—B. R.

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"Even unconsciously, the wearer of a watch is always proud of it. He loves it. When the owner's spirit passes on, so the positive vibrations cease, the watch is without the will to live and stops immediately."—G. H.

• • •

"On the night my father died, the clock on the mantle stopped. Every night for 24 years, he had sat in a chair directly across the room from this clock. We tried to have the clock fixed by several different clock repairmen but none was ever able to get it to run again."—H. B. P.

• • •

Here is a very brief history of a grandfather's clock as related by A. F. Wolther:

A man gave his bride as a wedding gift a grandfather's clock which he commissioned Robert Law of Castle Douglas, Scotland, to make for him in 1711. It passed at his transition to his oldest son, who cherished it during his lifetime. He, in turn, bequeathed it to his son, who found it stopped at 5 minutes to eleven, the time of his father's passing.

In the years that followed, after weeks of dependability, the clock would stop suddenly—always at 5 minutes to eleven. Thinking to remedy its "peculiarity," this son presented the clock to his daughter when she married and moved to a prairie homestead in Canada. There it behaved acceptably until a peculiar accident due to winter cold seemingly caused a sympathetic reaction and it stopped—again at 5 minutes to eleven.

From 1908 to 1926, it had stood silent with its face to the wall, when I acquired it for a trifling amount.

I had it carefully repaired and it now ticks away gaily and accurately—with reservations. It will not strike twelve. Eleven at eleven, yes, and eleven again at twelve. But twelve, *no*. Nor can any repairman change it. Otherwise, this 1711 timepiece seems perfect, and good for another 200 years. It seems to have forgotten the matter of 5 minutes to eleven.

▽ △ ▽

Moria El Chapter of Flint, Michigan, meets twice monthly—and the weather makes no difference. In spite of one of the coldest winters on record, with well over a foot of snow on the ground, most of the members are on hand for the convocations. Some live as far as fifty miles away, and the Master, Harold Welch, drives 130 miles to get there! These members surely aren't coming just for cake and coffee.

* * *

A choral group is forming at Hermes Lodge in Los Angeles—under Soror Margarite von Fielitz. And Frater Al Feinstein is opening a class in vowel sounds for prospective chanters and chantresses. There's music in the Air around Hermes and it's lifting more than the smog in that area.

* * *

The first edition of *Who's Who of American Women* has been published. The Triangle Chapter at Dallas has reported that three of its very active sorores are included—Bernice Beyers, Amy Hopkins, and Margaret Hartley. This is indeed good news and we hope other lodges and chapters will scan the volume for the many more sorores who may be listed there. This is only a beginning!

* * *

Byron Chapter of Nottingham, England, has been the recipient of an especially fine ceremonial cloth which was first used in its initiation of ten new members in February. The cloth, blue embroidered in gold with a single rose in red, is the work of Christine Carter of the Junior Order of Torch Bearers. She is the niece of the cloth's donor, Frater Brewer, the Chapter's Treasurer.

▽ △ ▽

The musical chronicle of Caracas from the sixteenth century to our own has just appeared under the title: *La Ciudad y su Musica*. In the critical judgment of Ramon Diaz Sanchez, "it is a work destined to occupy a place in the forefront of national history because of its wealth of information and its engaging style." Already that judgment has been substantiated in its author's election to the Venezuelan Academy of History. And its author? Frater José Antonio Calcaño.



On a wall in the Franklin Institute, Philadelphia, there hangs a four-oared racing shell. It was built by Robert Jewitt in Dunstan-on-the-Tyne, England, in 1869. The gift of the Bachelors' Barge Club, it carries a tablet which reads: "This boat is the one in which the four Ward Brothers—Ellis, Henry, Gilbert, and Joshua—won for the United States the world's championship in the Great International Regatta on Lake Saratoga, September 11, 1871." If you're a sports enthusiast, genealogist, or only a lover of fascinating biographical and historical tidbits, you'll be interested in *Ward Brothers, Champions of the World* written by Gilbert

Ward's granddaughter, Soror Irene Ward Norsen. This book can be obtained through your local bookshop.



From the South comes word that Soror Mary Word Elliott's poem "Testament of the Seasons" placed second in an Alabama-wide Festival of Arts Literary Competition. Through the years it has been rewarding to watch the growth of Soror Elliott's craftsmanship. This recognition is the inevitable result of talent cultivated. Poetry lovers should watch for the name. It's likely to be seen in the best publications now printing poetry.



POINTS TO PONDER

The holiday season is just around the corner. If you have not already made up your mind, you'll be thinking of places to go—of things to do. The things sure to be considered are cost and time. "Where can I go within the time limits of my vacation? Where can I go on a limited budget?"

Next to be considered are the factors that will bring you the greatest amount of personal satisfaction. "Where can I best relax—be oblivious to the cares and routine of every day? Where can I find some stimulating adventure—something of value to carry home? Where can I associate with people whose interests and inclinations are similar to my own?"

The obvious answer to all these questions—at least to our way of thinking—is the 1959 International Rosicrucian Convention, July 5 through 10. Look how it answers your questions:

1. Budget? Only a \$7.50 registration fee, which includes the convention banquet. Add to this the usual nominal living and transportation costs.
2. Time? Six event-packed days. Just right for the shortest vacation. Leaves enough time for sightseeing on longer vacations.
3. Relaxation? Between the interesting sessions there are provided many hours of relaxation in the beautiful settings of Rosicrucian Park.
4. Stimulating adventure? The experiences that lie in store for you will leave you tingling with excitement. The value of the contacts you make here will carry through into the months ahead.
5. People with similar interests? At a Rosicrucian convention? We need say no more!

Plan your vacation around the 1959 Rosicrucian Convention. Make preparations now so that no stone is left unturned to help make this trip possible. Remember, July 5 - 10.



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Digest
April
1959**

Perseverance is more prevailing than violence; and many things which cannot be overcome when they are together yield themselves up when taken little by little.—PLUTARCH

Our World of Form

By OSWALD J. RANKIN, of France



TIME and the changes in form have a relationship. In the autumn of life, there is somehow less time to do things; the clock seems to move faster. The phenomenon appears to be common among people of sixty-five who have led active lives and are still engaged in some pursuit.

A baby has no conception of time. To a hungry child of five who awaits a meal, ten minutes is seemingly an hour, whereas many elderly persons are conscious of a constant acceleration of passing time.

Why does time pass slowly in youth, moderately in adolescence, and seemingly increase in motion in later years? The adolescent may find the ruling factor to be concentration or mental absorption and intense activity, but this does not seem to apply to one whose fires of ambition are perhaps reduced to ashes and whose mental and physical activities are slowed down to a less fervent degree.

Solving the problem of the different impressions is no easy matter because time is an illusion and does not exist in reality. By *reality* is meant something intrinsic and having existence in itself, thus not being dependent on something else. Time is therefore not what we take it to be. In the ultimate analysis it is a static condition traversed by consciousness; therefore, it is not time that passes, but we ourselves.

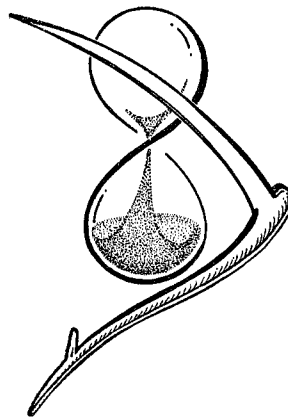
If the world stopped turning there would be no time and no need for alarm clocks in the morning; and although many might secretly wish the world *would* stop turning, it would nevertheless mean no more yesterdays or tomorrows, only an eternal today. For the same *now* would exist everywhere. But the chances are that we should age just the same because, while

passing through this immutable *now*, we wear ourselves out, thus becoming older.

Is it not true that although we live in a world of form in time and space, it is not *us*, our real Selves, but only our forms that live here? These forms, so indispensable in our world of form, are they merely the instruments of Inner Forms belonging to another world where time does not exist? Forms which are bound to their outer counterparts for the purpose of getting such experience?

The Oriental sage holds that the world is an illusion inasmuch as it truly is not as we know it. But it is impossible to realize this, until one realizes *himself*; until one knows that his body in its form is not his true Self. One is blind to this illusion so long as he is in it.

By the worldly conditions of the lower extremes, the higher are known. It is said that all learning and realization of truth is by way of *contrasts*. It may be that our ultimate enjoyment of higher life conditions in a nonillusory world, outside of time and space, is only made possible *because* of lower life experiences in a world of form.



Is it not that the wearing away of the outer form is in the nature of things, since it liberates the animating Inner Form, or "spirit that quickeneth," which does not belong here below?

A great Master who knew these secrets said: "In my Father's house are many mansions." If the mansion or higher dwelling place without clocks is the theologian's heaven, the posthumous state of consciousness, perhaps this is a clue to the mystery, the illusion, of passing time.

Is it not that as we grow older we gradually recede from the childhood and adolescent impressions of passing time and approach more and more toward that state of consciousness wherein time does not exist?

Are we perhaps privileged to have a pre-vision of the freer life conditions we are coming to? Do we have a fore-taste of a higher state of being in a timeless environment?

Perhaps the shrinkage of hours in the last stage of life's journey is due to intuitional remembrance of a previous passing, when time became less and less real and finally nothing at all. A certain phase of experience, registered and stored in the Inner Form, is perhaps reflected in the objective consciousness of the succeeding outer form. This may act as a sort of spiritual shock absorber eliminating all abruptness in passing.

Transition comes gradually over much longer periods than is usually imagined. Normally, there is certainly no abruptness. The stage cognized by the objective senses is the final stage or so-called death; and even this, when natural, is progressive, painless, and peaceful. But the real starting point of transition may perhaps be traced back to that autumn ripeness of age when it seems that time and its illusions are slipping through one's fingers.



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*The
Rosicrucian
Digest
April
1959*

Harmony in Human Relations

By HAROLD P. STEVENS, F. R. C.
Grand Councilor of A.M.O.R.C. for Eastern Canada

HARMONY is an aspect of Divine or Cosmic Mind. The Cosmic contains everything potentially. Therefore it contains potentially both Harmony and disharmony. We realize the one or the other in accordance with the free choice which has been granted to us. Harmony is manifested, particularly, in the creative function of the Cosmic, wherein Cosmic Force, working in the direction of Cosmic purpose, brings into manifestation Cosmic Wisdom, which includes all that is; and all of this is one: Force, Purpose, and Wisdom are a creative trinity in the unity of Mind. All that remains is for us to realize Harmony in our minds, and to manifest it in our consciousness.

This is our Divine Destiny, and it is not just a matter of whim, or of casual choice with us. We are *required* to manifest Divinity. Here is a complete statement of our purpose in living! We may delay; we may dodge the issue and pretend that other things are more important, but finally we have to manifest our Divinity, the God within us, simply because *we are Divine*.

We often say that our final goal is the return to merge with the Divine Cosmic Mind. Do we also understand that at the moment of reemergence, we must be in complete and final Harmony with that Divine Mind?

Everything worth having that you have ever wanted, everything worth while you have ever desired, will come to you as a result of the changes you will be required to make in your per-



sonality before that result can be achieved. Many of the things you now desire you will have no use for when and as you are changed. Your values will change with your consciousness. And you will be happier than you ever thought you could be. Maybe when you were younger you believed that possessing a shiny new tricycle would make you supremely happy. You no longer believe that. You know, now, that possession of things does not—because it cannot—bring happiness. Happiness comes only from Harmony, and it has not a thing to do with possession, but only with the manifestation of unity.

Harmony, as a word, came to us from the Greek, by way of Latin and French. The Greek word was *harmonia* and was derived from *harmos*—a joining. So harmony means, basically, unification by joining together.

We speak of the harmony of colour in a painting or a sunrise. We speak of the harmony of sound in an orchestral chord, or one struck on the pipe-organ or piano, or in the song of a bird as the morning breeze rustles through the grass and trees. We speak, too, of the harmony that should, and sometimes does, exist in the feelings or relations between people. And we see clearly that all such harmonies result from a joining together, a unity, of all of the elements of each in the forces and purposes which manifest in each, because each is an expression of Divine Wisdom.

If I mention the word Harmony to a large group of people, some will think



of music, others of art, dancing, or colour, and many will think of human relations. Let us consider some of the matters which affect the manifestation of Harmony or otherwise, between people who are working together for a common purpose in a group.

Four Essentials

Harmony, being an expression of Cosmic Wisdom, is the natural state. Disharmony results from faulty realizations. Four essentials in the development of *harmony* are: (a) recognition of the difference between actuality and reality, and a consequent ability to distinguish between them; (b) use of the impersonal approach, in our relations with each other; (c) practice of kindness, *true* kindness; and (d) cultivation of right thinking.

We know that our senses often misrepresent actuality to us. We look down a long straight railroad track and the rails seem to meet at the horizon. That doesn't disturb us, because we know what the actuality is. Yet we often take a quick and incomplete view of how some person of our acquaintance *seems* to be doing this or that, and we *assume* that we know the actuality. We form a realization of that other person's ability or motives that is just as wrong as our view of the railroad track, and we become resentful, angry, tense, and completely disharmonized.

Sometimes the nature of actuality makes little difference to our realizations. We may know that water consists of molecules, and that each molecule is made up of two Hydrogen atoms joined to one Oxygen atom. We may further "know" (in a sense) that each atom consists of a positive nucleus around which one or more negative electrons are whirling like tiny satellites. We may even know that mathematical physics can "prove" (as we say) that both positive nuclei and negative electrons are nothing but vibratory energy. But that is not the way we realize water. We realize it as a rather colorless and essentially tasteless liquid that is "wet" and very useful on that account.

Maybe I realize water as rain, and if I happen to be a farmer whose crops are in danger from drought, then I can truly give thanks to God for it. But if

I am a small boy wishing to play baseball, or a small girl wanting to go on a picnic, then that same rain may be realized as a tragedy.

These simple examples point up just one thing: It is the realization, not the actuality, that brings Harmony or disharmony in human relations to our consciousness, and we need to know how to change the realization. Before we can learn to do this we must learn the difference between actuality and reality, and we must also learn to be impersonal and kind, and how to think rightly.

Some people *cannot* be impersonal. They equate impersonality with indifference, and, such reasoning being in error, they fail. We should almost always be impersonal, but never indifferent.

The great majority of the people in this world cannot be impersonal. They cannot even imagine or comprehend the idea of an impersonal God. Therefore they think of God as a person, having the personal attributes that they imagine *they* would have if they were God.

These people cannot serve a purpose, a principle, or a cause. They must serve the person of a leader. They do not weigh the values of a public problem, but they follow the dictates of the leader whose personality most appeals to them. They do not follow an ideal, but rather some person who enunciates or embodies an ideal. They cannot attack a problem; they must attack the persons who are involved in the problem.

Impersonality is the idiosyncrasy of the Master. Personalities enter into his realizations of truth only insofar as they may serve the purposes, principles, and ideals that he serves, or insofar as he may be able to help them to do so. He no more resents a person being what he is than he would resent a cat being a cat, or a bird being a bird. He is not misled by appearances because he can distinguish between actuality and reality. If his realizations are inharmonious he changes them in the direction of truth and realizes harmony. Knowing basic truth, he fears nothing, and thus is never tense, or confused. In his necessary relationships with other people he is guided by the essence of true kindness.

St. Paul said (as we usually translate it), “. . . and there remain these three: Faith, Hope, and Charity, and the greatest of these is Charity.” Now Paul did not speak English. His words are reported in Greek. The word he is reported to have used which we translate as *Charity* was *hagape*. Perhaps at the time of the earlier translations the word *Charity* was a fairly good translation. But, unfortunately, *Charity* has come to mean many things that Paul did not mean, and it scarcely more than suggests part of what he did mean. Possibly the best translation we could make in English, today, would be “the essence of kindness.” Not kind acts or thoughts, sympathy or sentimental emotion, or politeness—nor indeed any particular or general combination of them—but the *essence* of kindness.

I have seen the essence of thousands of apples, stored in a tiny bottle. It was not red, yellow, or green, crisp, juicy, or mealy. It had no skin, core, or seeds, but if the stopper were removed from the bottle, anyone in the room would, in a few seconds, know that there in the bottle was the essence of apples.

The essence of *kindness*, if we are to achieve Harmony, must be in our consciousness. What is it? It cannot be defined, because it is eternal in nature, but we can examine its principal aspects: vision, understanding, courage, and humour.

It must contain vision: vision beyond what our feeble senses report to us; vision to see the soul beyond the personality, and God behind the soul; vision to see the true issues beyond the obvious realities. This is the first requirement of true kindness of spirit, and the second is understanding. We must see and then understand the nature and the problems—the hopes, fears, and ideals of the person with whom we deal.

To act kindly, truly kindly, on the basis of our vision and understanding, requires courage and humour—courage to do the thing that really *needs* to be done, and humour to lubricate the action. Many times the truly kind thing to do is not that which the other person would choose to have you do. *He* feels need to have his ego bolstered, when what he really needs is to learn humility before God. He would gladly receive

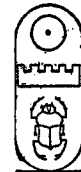
gifts, when what he needs is to learn to help himself. He would like to be praised, when what he needs is to open his eyes and see his errors. Not that we judge, but merely that we know the difference between actuality and the realization of that actuality, and knowing the truth we must, on an impersonal basis, serve that ideal of truth by spreading its light. Let us be worthy lamps through which may shine whatever light of understanding has been given to us.

No worthy lamp ever tries to force its light upon anyone. Possibly the greatest breeder of disharmony in a group of human beings is that individual who, *not* being able to distinguish between the actuality and the reality of a situation, sets himself up as the “boss,” as the one source of what must be done and how. He becomes angry and resentful if he or she is not accepted by all at his or her own evaluation.

It takes courage, as well as vision and understanding, to use the essence of kindness to spread the light. And it also takes humour; the ability to see the humorous side of any situation, and especially the ability to laugh at one’s own incongruities, is of priceless value in establishing harmony.

But if we think right, and in accordance with the principles I have suggested, we should be successful. Thinking right is obviously the final answer in any case. Right thinking is that quality that is highly praised in the Christian Bible under the term *Righteousness*, and must be based on knowing the truth, on being able to distinguish or differentiate between actuality and reality. Thinking right means achieving the harmonious realization of Cosmic Truth, and requires vision, understanding, courage, and humour. But, can we actually learn to stand guard against and challenge each and every thought that comes to us? The answer is that we don’t have to.

Thought may be likened to a flowing stream, and like a flowing stream it will follow the line of least resistance. That line may be, occasionally, short and straight, or it may be, usually, winding and devious, but always the stream will flow in the channel which either by



plan or by chance *has been prepared for it.*

Your thoughts will—your thoughts *do*—flow in the channels you have prepared for them. From time to time you change the flow by opening a new channel. This change can take place by cause of your own will or by another's will. You *can plan* your thoughts ahead of time, and, if you conscientiously work at it, your thoughts will follow that plan until you by force of will change it.

If you prepare the channels by consciously putting your attention on certain subjects, then, when your "guard is down" your thoughts will naturally flow into those prepared channels. You "dig" the channel with your attention.

The more concentrated the attention, the deeper and longer the channel. Naturally, if you wish to be righteous, to do right thinking, you will put your attention on truth; concentrate it on Cosmic ideals, principles, and purposes; attune it to true kindness, which means vision, understanding, courage, and humour.

If by right thinking we are able, more and more, to experience that Harmony which we seek, to the degree that we achieve it, we will come to realize that unity with our environment which is promised by the very meaning of the word. As our capacity for harmonious relation expands, so will our environment expand until finally it encompasses the Cosmic All.



Children's Corner

From "Charity" in *The Jyoti* (The Light)—The Ramakrishna Centre, Union of South Africa.
February-April, 1958 issue.

We must be charitable in all our actions and must share whatever we can with others. There are many kinds of charity—

By Our Actions:

Charitable by helping others and sharing whatever we can with those who are less fortunate than others and also by not trying to injure any being—even creatures.

By Our Speech:

Charitable in our speech by speaking gently and lovingly and by not even uttering any harsh words to others out of anger or unkindness.

By Our Thoughts:

Charitable in our thoughts by thinking only good of others and by not having any unkind thoughts or hatred against others in our minds.

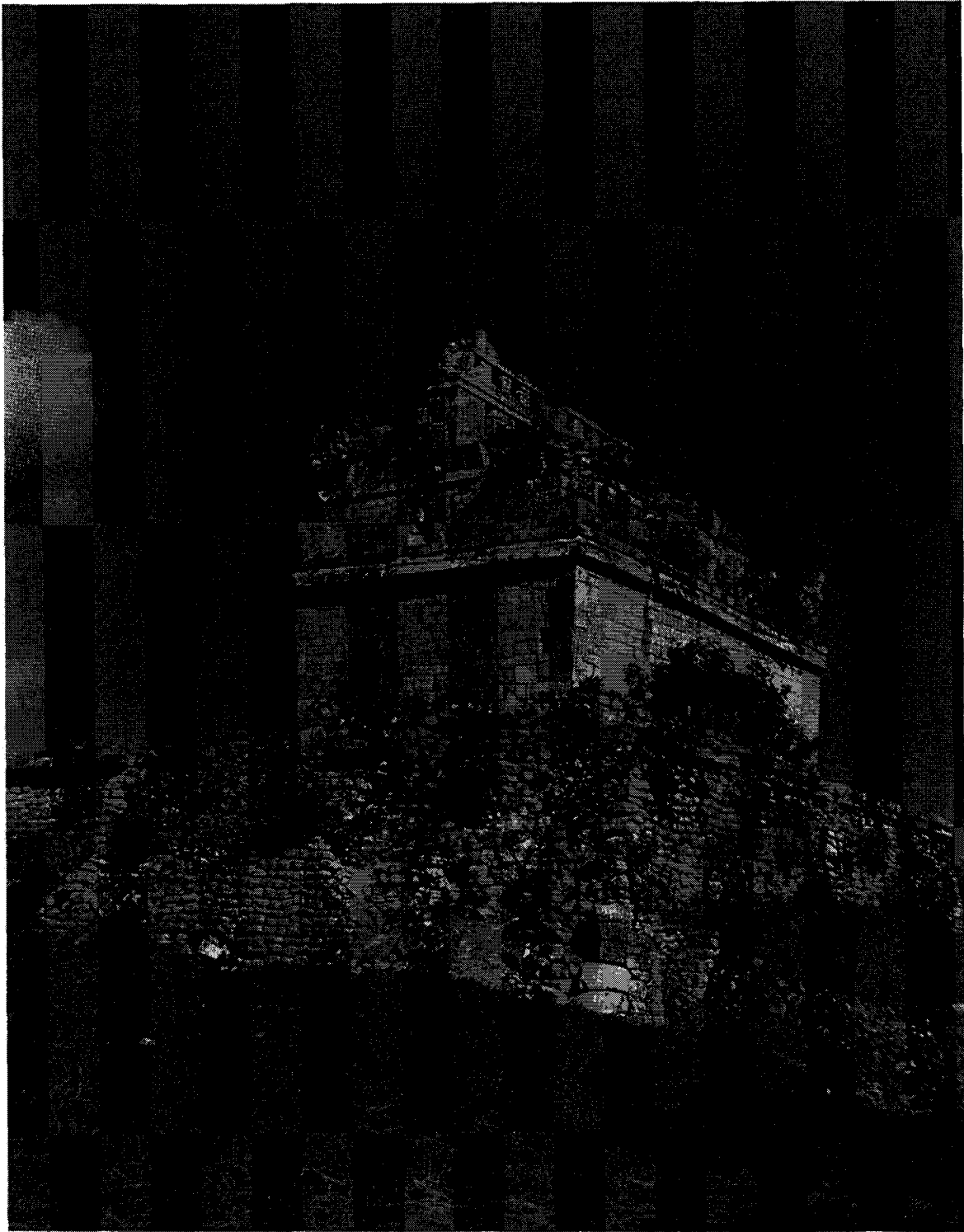


OAKLAND LODGE, AMORC—"HOMECOMING DAY"

The Oakland Lodge, Oakland, California, announces the fourth annual "HOMECOMING DAY" to be held on Sunday, April 19, 1959, at Oakland Lodge, 263—12th Street (between Harrison and Alice Streets).

Ralph M. Lewis, Imperator, will visit the Lodge on this occasion. Program includes lectures, forum, a Rosicrucian motion picture, and Convocation. Registration begins 11:00 a.m. Program continues through 9:00 p.m. For information write to Margaret McGowan or Floyd Stanley at the lodge address.

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THE WORLD OF YESTERDAY

Rising above the creeping growth of the Yucatán jungle in Mexico is this remnant of a once sacred city. The huge stone structures were occupied by the learned Mayan priesthood as temples, monasteries, and places of initiation. The populace occupied mud-brick houses which have long ago vanished.

(Photo by AMORC)



A HIDDEN SANCTUARY

A partially restored sanctuary of a Mayan nunnery in El Tajin, Mexico. The remarkable stone relief design was made with stone tools only. The geometric pattern bears a resemblance to the ornamentation of ancient Greek temples. An air of mystery and solemnity envelops the edifice.

(Photo by AMORC)

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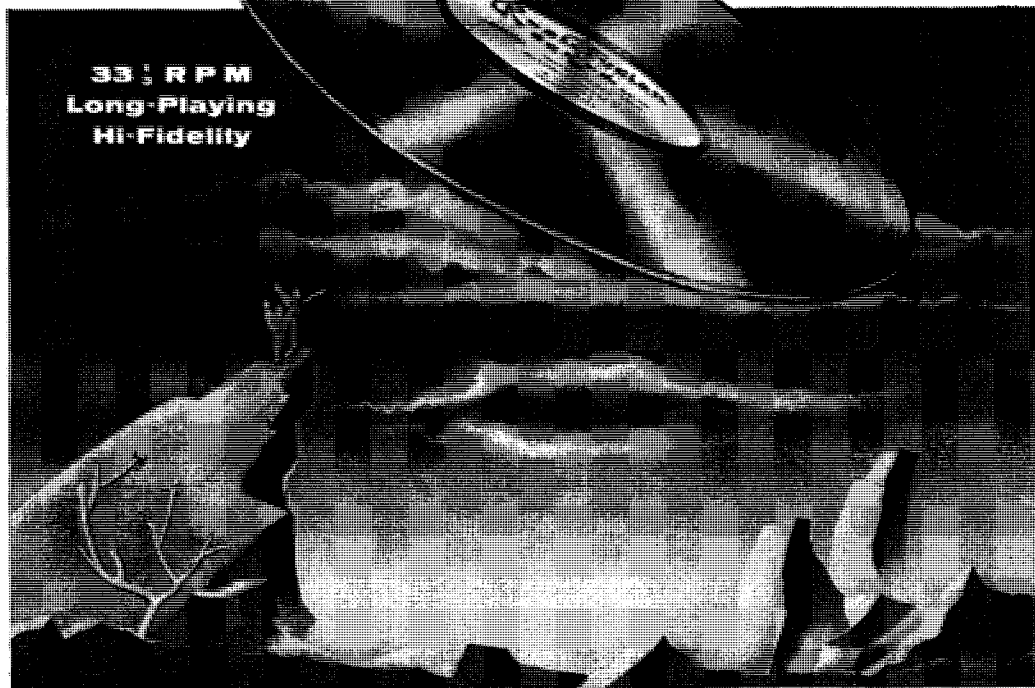
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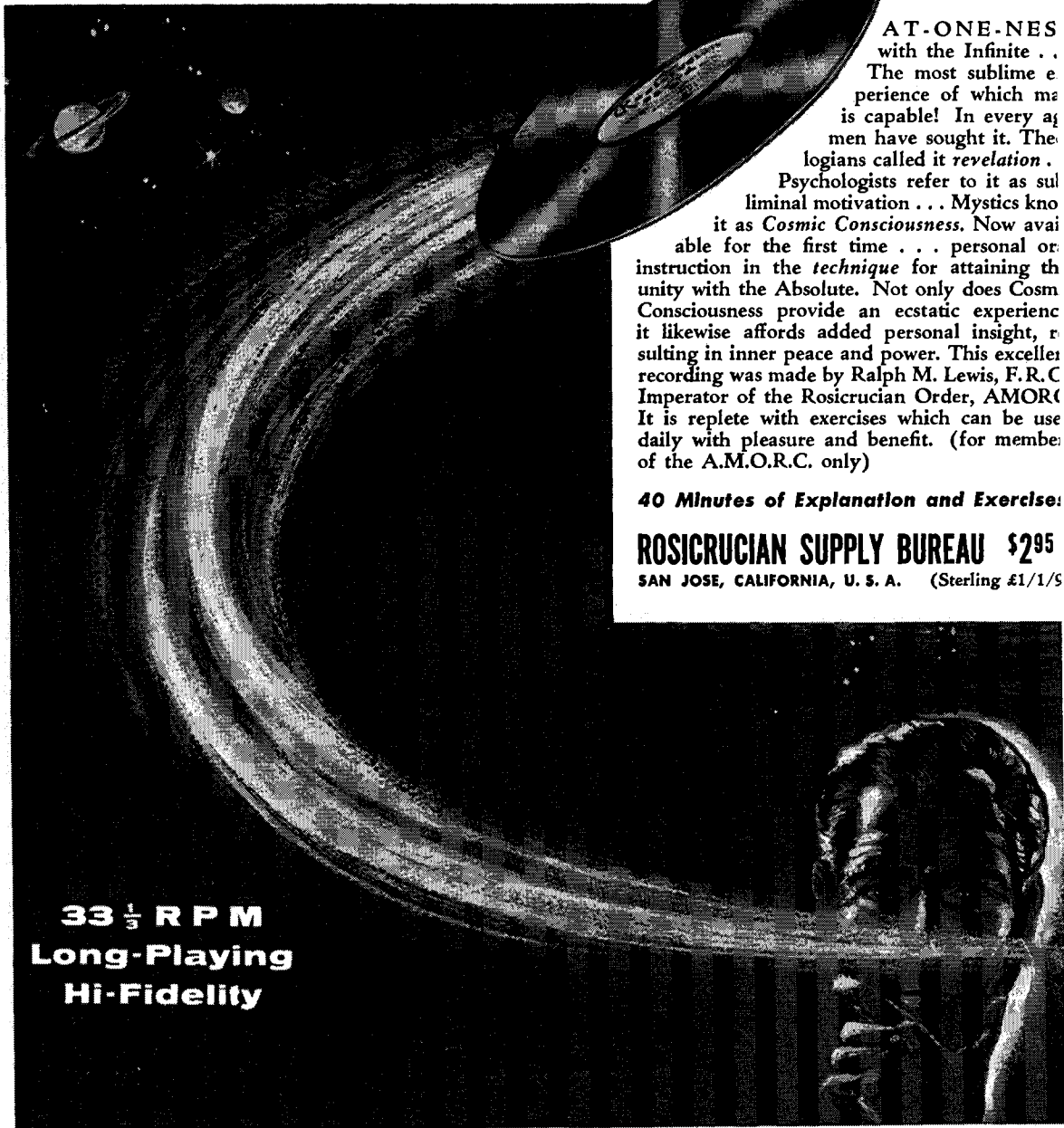
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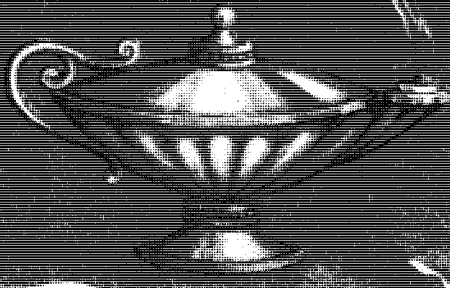
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