

# ROSICRUCIAN DIGEST

1960  
MARCH  
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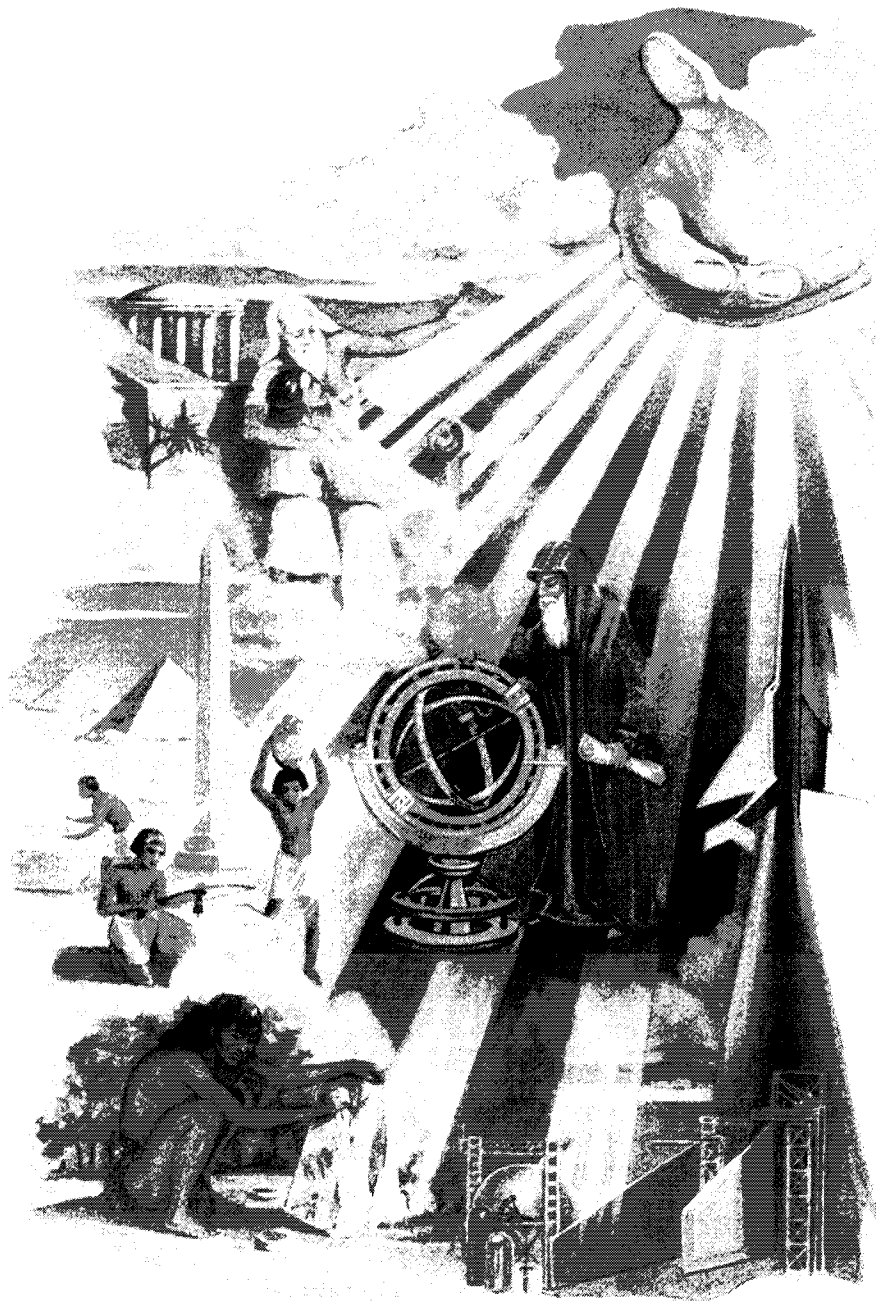
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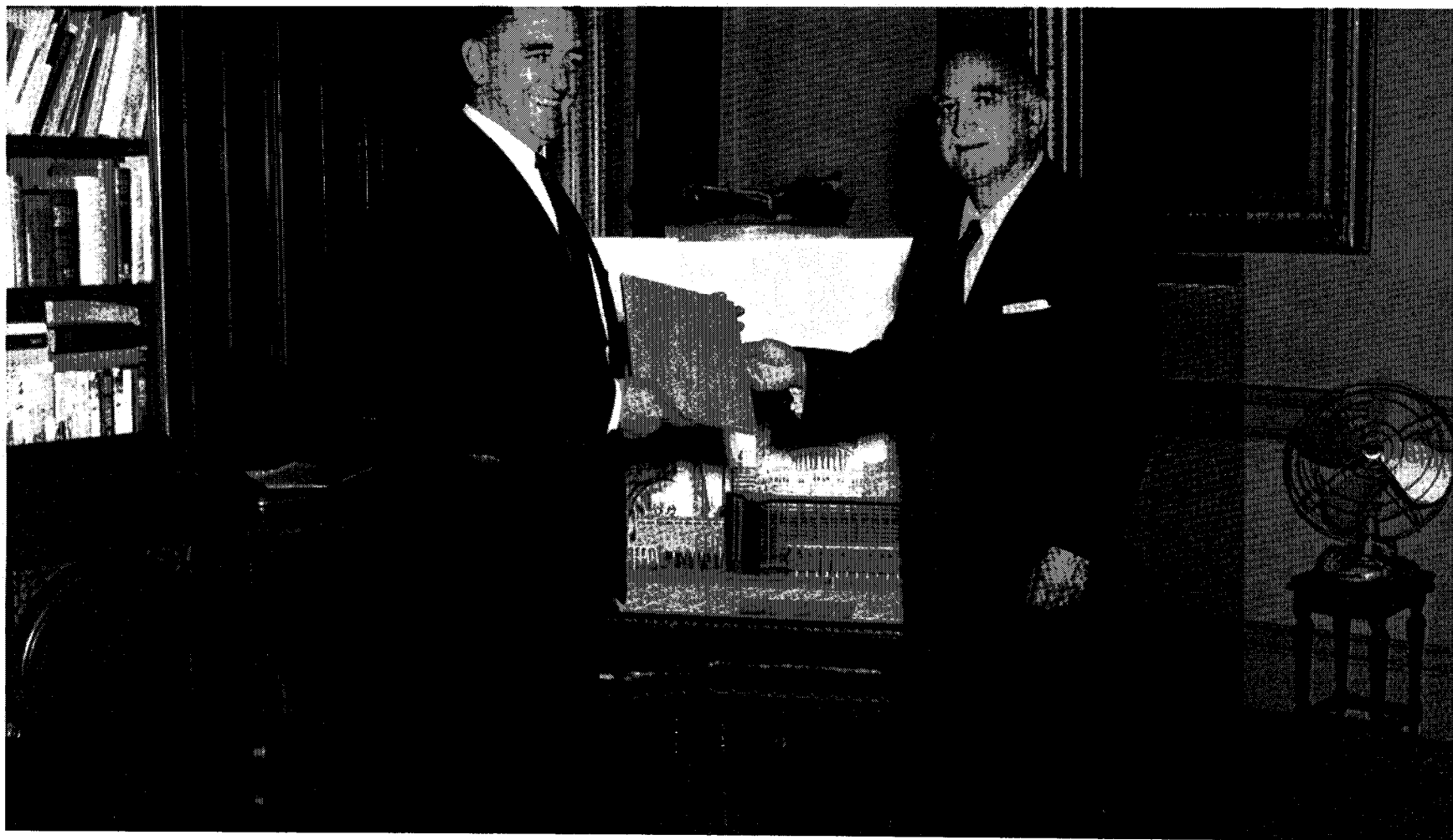
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SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



### **LORD MAYOR GREETES IMPERATOR**

At left, the Honorable H. F. Jensen, Lord Mayor of Sydney, Australia, in his office in the Town Hall, is shown presenting to Ralph M. Lewis, Emperor of AMORC, an autographed book about Sydney, bearing the Mayor's welcome. The occasion of the visit by the Emperor was his attendance at the nationwide Australian Rosicrucian Convention held in Sydney.

*(Photo by AMORC)*

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**T**ODAY is yesterday's tomorrow. Has it added anything to your life? Have you moved forward in thought as well as in time? Those who wait for today's events to give them the cue as to what to do will find themselves lagging behind. The *present* is only a pedestal for progressive men and women to stand upon *to see beyond*, to look ahead to the great tomorrow. All about you are the evidences of only what *has been* done. They are now history—of the past. Can you visualize the tomorrow, next week, or a year from now? If you cannot, you are a slave of the present, and marked for a life of uneventful, monotonous routine.

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*The* **ROSICRUCIANS**

San Jose (A MORC) California  
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

XXXVIII

MARCH, 1960

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Subscription to the **Rosicrucian Digest**, \$3.00 (£1/2/- sterling) per year. Single copies 35 cents (2/6 sterling).

Entered as Second-Class Matter at the Post Office of San Jose, California, under Section 1103 of the U. S. Postal Act of Oct. 3, 1917.

Changes of address must reach us by the first of the month preceding date of issue.

Statements made in this publication are not the official expression of the organization or its officers unless stated to be official communications.

Published Monthly by the Supreme Council of  
**THE ROSICRUCIAN ORDER—AMORC**  
 Rosicrucian Park San Jose, California  
 EDITOR: Frances Vejtasa

## *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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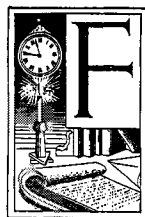
PRINTED IN U. S. A. 29



# THE THOUGHT OF THE MONTH

## MOON, MAN, AND MYSTERY

By THE IMPERATOR



FIGURATIVELY, man has been *moonstruck* throughout his long struggle for existence on earth. Notwithstanding the demands of sustenance, man's conflicts with his environment, his fellows and even with himself, he has had time to gaze skyward. What he saw there has always filled him with wonder and awe. With growing discernment, he has been able to realize the influence of certain celestial phenomena upon his life. His ignorance of self and of nature in his slow intellectual ascent caused man to exaggerate this relationship of the heavenly bodies to himself. The sun, moon, planets, and stars at times were variously conceived as guardians, evil powers, ethereal beings, or gods. There were times when these celestial entities seemed to champion human welfare, and yet, at other times, their phenomena struck terror to man's heart.

The focus of man's attention on the *moon* has been almost equal to his focus on the sun. A source of lesser light than the sun, with less prominence, and with effects upon human activity not quite as intimate, the moon yet intrigued the imagination. Therefore, it has played an outstanding role in man's religious and social life. Every primitive people referred to the moon in their folklore, mythology, and legends. It is a nearly universal thought among primitive peoples to regard the moon as being alive. Man and animals

were active beings. In primitive reasoning, activity is therefore associated with *vitalism*, that is, with life. *Animism* is the belief that life permeates all things, and it is the earliest form of religion. It seems natural then that the sun and moon have been regarded as living persons and as having sex.

The sex of the moon was more generally thought to be male and that of the sun, female; but there are numerous exceptions to this concept. To the Masai of East Africa, the moon is female, but their word for moon is "Ol-opa," which is masculine. It was rather simple for the human mind to assign functions to the moon that corresponded to man's own activity. The moon's periodic growth and then its waning and at times disappearance stimulated the imagination. The ideas which man conceived as an explanation for such phenomena were incorporated in his folklore.

Man's early attempt to explain the location, substance, and configurations of the moon show a resort to imagination rather than to reason. The lack of any comparative knowledge made a rational analysis of the phenomena of the moon difficult if not impossible. Australian aborigines have a legend that the moon was carried in the hollow of the shield of a black man; he hid his shield in the cleft of a rock during the day. Once the moon was stolen from the shield because the shield had been laid upon the ground. The black man pursued the robber but was unable to catch him. Then, in desperation, he

shouted to the moon to leave the shield and go up into the sky and give light to the people.

The Masai have a legend that the sun carries the moon in his arm when she is tired. After the sun has carried her for two days "he leaves her in his setting place." The Masai say that "on the fourth day the moon then becomes visible to donkeys; on the fifth day men and cattle see her again."

A tribe in Patagonia said that the sun pursued the moon (his wife) because she overheard some secrets of the male secret society. In terror the moon sprang off a cliff. The sun followed "and both jumped into the sky where the pursuit continues." An aborigine people in the state of Victoria, Australia, relate that the moon is an old man who once climbed a tree to pick grubs. His sons made the tree grow into the sky where the old man became the moon.

The tales endeavoring to account for the configurations of the moon, or its face, are fascinating. These are innumerable, but the following are representative of the attempts at an explanation. A Masai account relates that the sun married the moon and they had a domestic fight. The sun thereupon became vitally ashamed of his conduct, and he therefore "became very bright that people might not look at him." However, the moon was not ashamed, and people can look at her and "see her mouth damaged and one eye missing."

The Eskimos explained that ashes were smeared on the face of the moon by his sister, the sun, when he tried to embrace her. In Mexico, there is a legend that a god smote the moon in the face with a rabbit, distorting his features. Another Mexican legend relates "the moon is always running after the sun but never quite overtakes him." The divine being, Quetzalcoatl, made his own son the sun. The god of water made his son the moon. The Peruvians thought that an eclipse was caused by a conflict between the sun and moon. The sun became angry because his face was obscured. They also say that when the moon is obscured she is ill. If the moon disappears altogether, she dies and will fall upon the earth.

An eclipse has been an awesome phenomenon to man in past centuries,

one that terrified him. It seemed to the primitive and superstitious mind to presage some terrible catastrophe that would befall mankind. Without any rational or factual knowledge of the cause of an eclipse, imagination usually would suggest one, usually based upon the emotion of fear that gripped the mind at the time. Among some peoples the eclipse was thought to be the result of a monster that devoured the sun. The Peruvians would beat dogs during an eclipse. It was believed that the moon was fond of dogs and hearing their cries she would uncover her face again. There is a similar belief among the Indians of Mexico.

Among the world's prominent religions there have been various myths regarding the moon's substance and appearance in relation to humans. Some of these notions were particularly fantastic. Some border upon what might be called *scientific conjecture* as the consequence of observation. The early Buddhists thought the sun and moon to be divinities who came as gods to visit Buddha and pay their respects to the Enlightened One. The Buddhists described the exterior of the moon as being of a silvery substance; inside, there was a precious jewel. Both inside and outside it was declared to be cool.

In the Old Testament, the Hebrews have given several names to the moon. *Yāreāh* is used especially in connection with Hebraic poetry (Gn. 37a, etc.). Another Hebraic word for the moon is *Lebhānāh*. This occurs three times "and designates the moon as the white one, or the pale one." The commonest word for "moon" among the ancient Hebrews is *Hōdesh*, which means "new moon" and also "month." From this, we can see that the new moon was regarded as marking a new period or month. The Hebrews conceived the moon as the ruling power of the night. It was thought to be both a power for good and for evil.

With the Hindus, the moon holds a popular place in their mythology. In the *Soma-Veda* the waning of the moon is explained in rather an ambiguous manner as being caused "by gods drinking up all the nectar." The great Hindu deities, Indra and Agni, are identified with the moon's phases. Indra is said



to represent the new and Agni the full moon. Elsewhere in the Soma, it is related that there are eight guardians of the universe. The moon is made to be the principal guardian. The moon has also been associated with the doctrine of immortality. The phases of the moon, its waning, depicted illness and death. The new moon represents rebirth and implies that the moon in being reborn is immortal. The Hindu teachings expound that "the departed go to the moon" to live again. These teachings also place agriculture under the protection and influence of the moon.

The moon has been recognized as a great *healer*. To the Hindus it is also a god of healing. His therapeutic efficacy is particularly beneficial to lepers, it is thought. The treatment, we are told, consists of gazing at a reflection of the moon "in ghi, or oil" which is an efficacious remedy. Though Zoroastrians were principally noted for their adoration of the sun as a symbol of light and purity, they also invoked the beneficent influences of the moon. The Zoroastrians noted the connection between the moon and the tides. The account of this phenomenon, in a sense, was the beginning of a scientific approach to the moon's influence upon the earth.

With the early followers of Mohammed, there is a mixture of folklore concerning the moon and the geocentric ideas of Ptolemy and Aristotle. The Mohammedan philosophy accepted the doctrine that the spheres and stars were living beings. The material structure is the body of the sphere but resident within it is the *soul*, as within men. The movement of the heavenly bodies is not due to any external force but "they move by the impulse of their souls." This, of course, is again *animism* and the transference of the human faculty of purpose to the spheres. However, some of the Moslems, as the great theologian, Ibn Hazon, denied intelligence to the spheres. Moslem writers generally refused to acknowledge any physical similarity between the moon and earth because such a notion did not harmonize with the Aristotelian philosophy.

Perhaps the most colorful legends and mythology in regard to the moon appear in the inscriptions that the ancient Egyptians have left us. Religion

was a dominant factor in the life of the Egyptians. It concerned not only life after death but influenced most all relationships during mortal existence. Religion was the chief factor in their art, architecture, literature, and political life. Even the pharaoh was thought to be a deity. Except for a few exceptions, the natural world was not in any way separated from the supernatural. The universe was a personal construct under direction of the gods, just as men created and directed the material things of their life. The explanation of natural phenomena was principally by reference to a complex theology and the arbitrary will of one or more of the numerous deities of the Egyptian pantheon.

#### Two Deities

The moon, therefore, was a deity, but far less important than Ra, the sun deity, or symbol of life and light. The moon was known by two names, perhaps the most prominent being *Thoth*. As *Thoth*, the moon was usually depicted as being ibis-headed. Even today the bird, the ibis, in modern Egypt, is given sanctuary by the Government. Since the moon was thought to regulate time and to represent all reckonings, *Thoth* was also then conceived to be the god of learning. He was said to have first given men *language*, the art of writing and of speech. During Greek times, the principal center of worship of *Thoth*, in Egypt, was Hermopolis. Another name for the moon was *Khonsu*. Literally translated, it means "he who travels across" the heavens, or "passes through."

How *Thoth* gained his power and came to function as the moon is explained in the following legend. Once while Re (the sun) sojourned in the heavens, he said: "call *Thoth* unto me, and forthwith he was brought." The majesty of this god said to *Thoth* "be thou in heaven in my place while I give light to the glorified one in the underworld. . . . Thou art in my stead, my representative, as thou shalt be called *Thoth* the representative of Re."

The forms assigned to the moon-god vary. We know that at times he appeared as ibis-headed. He also appears in baboon-form as the moon-god, and as a scribe or secretary of the gods because of his learning. He is also shown as a



hawk, like Horus, because he was thought to fly across the sky, and probably that is why he also appears with the head of an ibis. Rameses III built a famous temple to Khonsu. At Thebes, (Karnak) the great pylon of Khonsu is still standing and has been included in the Rosicrucian sound-and-color films of Egypt. In fact, in Rosicrucian Park there is a small replica on the grounds of this attractive pylon.

#### Some Modern Conceptions

In our times, the moon is also recognized as having influence, a physical one, upon our earth. The moon reflects sufficient sunlight, especially when full, to give considerable visibility at night. The moon, because of its proximity to the earth, as "its nearest neighbor," distorts the shape of the earth by its gravitational pull. It is common knowledge that the moon produces tides in lakes and oceans. The tidal influences vary depending upon the sun's relative position to the moon and earth.

The moon's shadow on the earth (as during an eclipse) obscures the sun at occasional places and times. The first scientific calculation of an eclipse that history records was the prediction of one by the Greek philosopher, Thales (640-546 B.C.). Thales, however, had sojourned in Egypt and received instructions in the mysteries of Egypt and undoubtedly had gained his astronomical information from the learned priesthood of that land. An eclipse by the moon helps us to better see the sun's corona, that is, the great clouds of incandescent hydrogen and calcium that rise up from the sun for millions of miles.

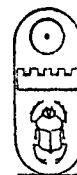
There are many mysteries about the moon which still intrigue the modern, scientific mind. The fascination for that sphere is growing with scientific inquiry rather than lessening. There is a transition from mythology and religious concepts to scientific facts and theories on the part of public interest in the subject. A great mystery has always surrounded the appearance of the other hemisphere or "side" of the moon. The moon rotates on its axis "at the same average rate that it revolves about the earth." Consequently, we always see the same hemisphere of the moon's surface—never the other hemi-

sphere. Recent photographs taken from a Soviet rocket that circled the moon were not very satisfactory; however, they were sufficient to confirm scientific opinion as to what the unseen moon hemisphere must be like.

Still another so-called mystery of the moon has been solved. It is known that the earth's atmosphere has an effect upon observation of the rising and setting of the moon. "Light rays are bent by the atmosphere," and this causes the entire moon to be seen, both before it has risen and after it has set. However, the moon appears larger near the horizon than when seen overhead. Actually, it should be smaller to the vision at the horizon because it is that much farther in distance. This has long been a mystery to scientists. A Harvard University psychologist and his associates proved that this was an illusion caused by the peculiar properties of the human brain and eyes. "When an object is seen directly ahead of the face, the eyes set squarely in their sockets, it appears larger than when seen at an angle above or below."

The nearest approach of the moon to the earth is 221,463 miles; the moon's greatest distance is 252,710 miles; the mean distance of the moon is given as 238,857 miles. Though the moon is our nearest neighbor, observation of it varies. Currents of warm and cool air cause each light ray reflecting from the moon to be slightly bent in a different manner. It is this effect of the atmosphere on light waves coming to us that causes the star to appear to twinkle. Actually, it is estimated that "the atmosphere steals 30% of incoming light" to us from heavenly bodies. The moon is best observed in the first or in the last quarter.

What does the moon look like through a telescope? What are man's scientific observations of it? The first man to record his observation of the moon for posterity was Galileo. He called the prominent dark areas *maria*, a Latin term for "seas." These so-called seas are not actually seas, but have been given the names: *Tranquillitatis*, *Serenitatis*, and *Trigaris*. There is a magnificent mountain range around the upper portion of the largest Mare. These mountains are estimated to rise to some 18,000 feet above the plain;



there are numerous jagged peaks rising sharply from the floor.

The surface of the moon is a desolate one, if modern calculations of it are correct. It is a *dead* and *silent* world. The moon has no air. There are, therefore, no clouds, no rain, and no water at all. Because there is no air there is no sound. In its great depths or valleys above which cliffs rise almost vertically for thousands of feet, all is silent. Loose rock or lava crumbling or sliding as human feet might touch them would *make no sound*. There are hundreds of *rills*, ditchlike furrows a mile or more in depth and some ninety miles in length. It is speculated that these are great cracks, perhaps caused when the moon cooled from a molten state; it is also concluded that the moon attained solidification long before the earth.

Nowhere, our astronomers believe, will the first human visitors to the moon find any long, smooth surfaces. The moon's terrain is far more rugged than that of the earth, and man will find its plains covered by a coarse dust that is gravel-like and has a very poor reflecting surface. If this were not true, the moon would appear more luminous. Because of the lack of air currents and erosion, objects on the moon deteriorate very slowly. It has been said that if a

spider spun a web it would remain unchanged for a million years!

Another *moon mystery* is the luminous rays which photographic plates show radiating out from huge cracks upon the moon's surface. These rays are not a white ridge, for they cast no shadow as the moon changes its relative position to the sun. They are not ice formations, for there is no moisture. Were these rays a gas that originally was emitted from the cracks and then solidified at some time during the past?

Our interest in the moon today is still because of the benefits man believes it may confer upon him in the future. There are definite values to be derived from a moon exploration and occupation. From a location on the moon a far better observation of other celestial bodies could be had. It would also make an excellent point of departure to planetary bodies of our solar system. Further, from a position on the moon, man could gain greater knowledge of the various kinds of solar radiation and of causes of the weather. The moon, of course, could be used as a launching site for missiles to any place on earth. It is a reasonable statement to make that he who controls the moon might easily control the future of the human race.



### LUXOR TEMPLE CEREMONY

#### DID YOU SUCCEED IN THE EXPERIMENT?

During the recent mystical ceremony held by the Rosicrucian Tour Party at Luxor, Egypt, the forty members of the party formed a geometrical symbol—the SQUARE. This formation was made at 7:30 a.m., Monday, January 18. (Sunday, January 17 at 9:30 p.m., Pacific Standard Time.) Members and subscribers who read our previous announcement regarding this experiment will be interested in the results of their participation in this event.



*The  
Rosicrucian  
Digest  
March  
1960*

All that is best in the great poets of all countries, is not what is national in them, but what is universal.

—HENRY WADSWORTH LONGFELLOW

# Dreams Can Be Helpful

By MELVINA DIANNE HAMILTON

DREAMS have a communicating significance when we learn to interpret them correctly. This understanding does not come with spasmodic recording but from a consistent desire to use dreams in our spiritual climbing. Personally after the first few months of study, I saw practically no meaning in my dreams. Then I became aware that certain symbols stood for certain things. My subconscious self and method of thinking had evolved a vocabulary.

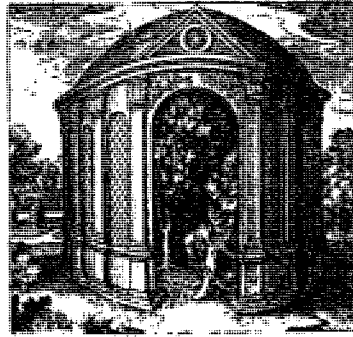
For example, "my father" represented "my soul." (In waking hours, I have tended to dwell on the words of Jesus, "I and My Father are one.") A *book* meant my body and life; *home* meant the soul's goal; *house*, the body; *corpse*, an old love affair, and so on. Other persons may have different vocabularies.

Several dreams on the same subject can be very enlightening. On one occasion I received advice, reproof, and insight by means of seventeen dreams on the same subject.

My accumulation of some seven years of recorded dreams, I have classified into seven groups, although further subdivision might be possible. The classifications are: physical, present-life memories, past-life memories, evaluation by the soul, the superphysical, futurity, and revelation.

## The Seven Types

Bodily discomfort and *physical* dreams are related. We may have over-eaten or consumed wrong food; we may feel too hot or too cold, etc. A combination of a rainy night and a bed too warm caused me to dream of a water jar boiling. The thought of explosion made me quickly turn off the gas from

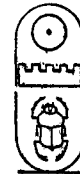


under the jar and also to wake up. The subconscious mind had succeeded by this means of imagery to put my objective mind in control. As I was awaking, I threw off my blankets.

The *present-life memories* are dreams having to do with our childhood, our fears or worries, as well as daily conquests and accomplishments. My childhood seems to have been without serious fears. As a young woman, however, a young man, whom I had no reason to doubt, once told me that he didn't think anyone would ever love me. Years later I realized that this statement was not in earnest and should have left no weight on my mind. But for many years, my subconscious mind intermittently made attempt to heal that wound. This dream was dressed in many guises but the climax was always the same: someone realized that he was deeply and irresistibly in love with me. When I finally understood and so communicated to my subconscious mind, the "corpse" was thrown out of the subconscious.

The third type of dream, *past-life memories*, seems to be a combination of present-life problems and past-life experiences. In these dreams I have experienced civilizations of a different time and climate, in which I had gained a sense of beauty and dignity. Several times I have been in a city of sumptuous buildings built on steep hills. In other dreams I have seen tall drooping trees with leaves not of this earth. Also I have dreamed about pyramids. Some of these are earthen ones and seem to be in the Mississippi Valley somewhere between what we know as Kansas and Montana.

Here I wish to include a dream of



one word: pi-quoit'nays. I am not sure of the meaning or spelling, but the indication seems to be that the word is the name of little figures out of a burial mound, or having some such association. Perhaps I shall find out some day what this word means, if anything.

In presenting dreams of *evaluation by our soul*, I wish to explain that in falling asleep I may ask myself—"How am I doing, spiritually?"

My responses have been various, indicating approval or disapproval of my daily activities from the viewpoint of the soul. From a beautiful flower in shades of pink or deep rose I interpret that my activities were motivated by love. The merriment of a child, in a dream has caused me to believe that my main achievements of the day had given pleasure to others. I have dreamed of a little house surrounded with flowers, small and many and colorful. My thought was that God is pleased with my house (body) and the flowers (deeds) I have planted around it.

The Soul's responses, however, do not always show approval. When I stopped writing from inspiration and was lax about my correspondence with people to whom it meant much to hear from me, I dreamed of a deep well that no longer gave out water but was filled with trash (useless thoughts). When I tried to clean it the dirty edges caved in, showing the original latticed work edging which restrained the outer walls. Since it seemed that the well could no longer be made to give forth water, some bales of dirty cotton on the rim had also been dumped in to further fill it up. I recalled the Biblical parable of the talents: "Unto him that hath shall be given" and to the one that buried his talent—"Even that which he hath shall be taken away."

*Superphysical* dreams are those of the superconscious contrasting with the subconscious which has to do with the physical functions such as breathing, the stomach, and heartbeat. These superphysical dreams are mostly of advice or of reprimand by the Divine Mind.

As an example: A great, great big and long rattlesnake got away from me and I couldn't catch him. He outran me. (I had said a big criticism about a

person which would have been better unsaid. I couldn't catch up with it or recall it.)

I was on a Greyhound bus which was driven by a woman. We were crossing an old bridge that was full of holes. The driver started to run off the grade; however, by doing so the *real road* became visible at the *lower level*. A Greyhound on that lower road was traveling without hindrance or obstacle. (The woman driver was myself. In this instance, I had "driven too high"—taken a too-highhanded procedure in regard to a certain matter. It was through this dream that I realized my highhandedness. I then shared this dream with the woman who had suffered by my too-high-roaded method. We became and still are very good friends.)

It is this type of dream that I have experienced the most; therefore, I shall share another one having a timely bit of advice, or warning.

I dreamed that I had been putting the car on a track and allowed it to go by itself in a circle after I had put it on the right curve of the circle. Having become confident as to my ability to set the car going correctly, I got out of the car, taking it for granted that it would follow the desired course. The car began to crash through trees and was running over bushes. It took some of my own running before I was able to catch up with the car, get into the driver's seat, and drive the car myself once more. (I must give more attention to my driving and not "let the car drive by itself so much.")

Dreams of *futurity*. In 1952, I dreamed that I bought a house which needed some remodeling. After the remodeling it looked different from what I had expected. I wondered if the property was too high-priced for residential purposes. A woman approached and said, "I have been sent to you."

"Have you studied metaphysics?" I asked. "If so, which will be the most serious month of 1953?—August?"

"August or October," she replied. "Well, maybe August," she added as an afterthought.

In August 1953, my husband's work terminated due to a reduction in force by the Government. There was a question of selling our ranch or going into

debt to make possible an adequate livelihood. We did sell the ranch on September 3, 1953, but the most crucial month was August.

Dreams of *revelation*. This type of dream employs much symbolism. There was one which puzzled and disturbed me for several years, until my super-conscious mind gave me the answer.

I was constantly dreaming about Churches. At first I was always cleaning up the church basement, finding new passageways I didn't know were there, or discovering it was clean, or cleaning one that was dark and gloomy—the church usually was the one I had attended during my childhood and adolescence.

Here is one dream which first made me aware that the “church” dreams were trying to reveal something to me: I was in church. There was no sermon. It was quiet and after a while someone prayed—a beautiful, inspiring, uplifting prayer. Twilight fell; it grew dark. The lights were not lighted. We sat in darkness or in near-darkness and meditated.

The caretaker finally entered and turned on the light (more than a caretaker, the man was a devout church member). The light revealed a miniature casket standing near the side front of the church. The minister said, “There is no death. Why do they not say the truth? The soul goes on and on. After life there is only an in-between stage.”

After the minister had spoken and while he was making the following remark, the venerable caretaker came to the front and partook of a red gelatin-like substance. He took only a small quantity.

The minister said: “Why not eat life-giving food and substance, and LIVE and be happy. With that, and following the caretaker, I responded first, and then everyone took a pinch of the red substance. There were small bowls provided for those who could use a larger quantity.

I recall that before the lights were turned on, we were given some pamphlets to read. What the pamphlets stated evades me.

Before giving the meaning indicated in these church dreams, I will present a few more.

I went to visit the old church in Ne-

braska. It had been beautifully modernized and painted a restful shade of light green. There were ascending stairs going to a low broad mezzanine at each side and when I investigated the side toward the street, I found a sumptuous apartment with dining room, kitchen, living room. Rich silverware and other things were in evidence. I returned into the church and sat in the back row. The program was good and I was pleased with the changes the church had achieved.

Another time, I dreamed of a program in the choir gallery. Once when I was debating a major decision regarding the uses to which I would put the remainder of my life, I dreamed that a young man took me to a PLACE with some young folks. The people of the community were to dedicate A NEW CHURCH.

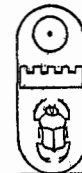
I went with the crowd; then alone drifted into the church. I sat in the *last row* and the *organ began to play*. I put my hand to my forehead in meditation and *thought about God*. I was so moved that my body began to tremble with the force of the *vibration of my spiritual centers, especially the one in my head*.

When I first sat down in the church, I noted the lovely cloudlike colors in soft pinks and blues, the soft whites and greys, of the walls and around the picture of *Jesus* as he is pictured in *Gethsemane*. This was on the *left wall* near the *pipe organ*.

On the *right wall*, there was a high window which gave a distant view of the *High Road with traffic* going by like a distant, faint motion-picture. The left and right were in contrast and yet the *symphony of the two views met in the church*.

As I was in meditation, a young boy came up to me and made a noise with his lips. It was shattering to me. I arose and walked to the side of the church where there was a *banquet table*. There was room between two young men and I crowded in, saying, “I hope I am not crowding you.” They seemed not to mind.

My view was now turned toward the picture of *Jesus*. The busy street was high above me and I could no longer see it. I paid attention to the minister.



Some workmen came in. There was *something wrong with the voice of the organ*. The minister said: "If it needs repairing, why don't we repair it right now?" (It needed to be warmed up an hour before the defect would manifest. It had a *faulty tone*.) The question was: "Shall we work on it now *during the service* or postpone it to some more distant and more convenient (?) time?"

Now at last I knew what the churches were. The *Church* was the symbol of the same thing that St. John wrote about in the Revelation of the Bible—the glands of the body. The glands of the body control the body subconsciously; they are the go-between of the physical body and the spiritual (spiritual centers are called *chakras* or *lotus petals* in the Orient).

Cleaning up the basement referred to the gonads—the sex organs which are the *basement* of the church or glandular system (the *root* of the Tree of Life mentioned in Genesis). The sex force when transmuted and regenerated follows "a stairway" to the "upper room."

The *walls* refer to the suprarenal and thymus glands, and their reason for being of a restful green is that green represents "healing" of our weaknesses, shortcomings, and faults.

The eating of the gelatinlike substance could well refer to the thyroid gland for it has to do with the Will and Willing, and when we Will to partake of immortality (symbolized in the Bible by the wine of the sacrament) we learn the Truth that *there is no death*, only change.

As to the interpretation of the last dream, the *dedication of a new church*, this dream is rich in direct interpretation and symbols. The *crowd* symbolizes not only humanity, but more so the people (cells of one's own body). The understanding is to come through *meditation*. The picture of *Jesus in Gethsemane*: in any major decision in life, each person comes to his own "Gethsemane" and "crucifixion." When we blot out the "traffic of life" and turn to thoughts of the Christ, we see our

life in its proper relationship to the mundane and to the spiritual. We see it in its dual role.

I got up and walked to the side of the church where there was a banquet table (the same symbol as the Lord's Supper gave in its more secret meaning): service to mankind on earth. There is always "something wrong with the voice of the organ" when one is not putting out the product (lifework) one is supposed to do. "If it needs repairing, why don't we repair it right now?"—the Subconscious waiting for further orders from the Conscious.

"Shall we work on it now . . . or postpone it to some more distant and more convenient time?" This question, concerning spiritual pursuits, each one of us is called upon to answer at some time in his life.

To make the "most beautiful music" in one's church will require the cleaning and beautifying of the basement, the stairway, the walls, the choir gallery; and it will require also the dedication of a *new church*. Such procedure implies the spiritualization of one's entire glandular system and with it the body which the system controls. The new church is the pineal and pituitary gland whose sacred "marriage" leads to the attainment of Christhood. There arrives a readiness for dedication.

#### **The Timeless Lesson**

By learning to interpret dreams, I discovered that my major project in earth life is to so live that all my "churches" become so clean and beautiful that I can begin the dedication of a new church—that is work toward the goal that Jesus pointed out—and showed us the way—to *Christhood*.

In closing, here is one last dream—the reward, the purpose:

I was in a timeless place. And I looked at the glories within "my house" and was amazed at what I saw—of things which came before and things that are behind and those that are yet to come.



Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

—EDWARD BULWER-LYTTON

# Art-Training for the Mystic

By H. WOOLLER, F. R. C.

Associate of the Royal College of Art, London



AN art student must learn to draw and paint so that he can become a fine craftsman in expressing those ideas which seem to him worthy of expression.

Where do true ideas come from? So many artists look outside themselves for ideas using only their "physical" eyes, or the pictures conjured up in their brains based upon tradition, passing events, or popular conventions. More often than not they claim the importance of expressing themselves.

What do they mean by self-expression? Is it just the lower self, the objective, or the subconscious self which is concerned with material things? This of course does reveal something of the beautiful and varied aspects of nature.

Are these artists thinking of the Divine Self within, which is Beauty itself, and which is always waiting for expression at the hands of a reverent and competent craftsman?

There are any number of artists expressing themselves, as they say, and our galleries are full of their work, much of which is beautiful. But *our* art student is a mystic in training and his desire is to express the Cosmic through the Temple of his purified body and mind and his craftsmanship. It seems

The author very much hopes that at least one or two students will carry out the course of instruction presented herewith. It cannot be done in a month. "I spent a good part of three or four years before beginning my *mystical* paintings," states Mr. Wooller. Our readers will remember him as the author of "Esoteric Geometry"—September 1959 *Rosicrucian Digest*. —Editor

therefore that the necessary qualifications of such an artist are fine craftsmanship inspired or prompted by the Divine Beauty or Power of the Cosmic.

It is a curious fact in this connection that truly impressive and compelling pictures of mystics or saints are very rare. No doubt, the reason for this is that only a mystic or a saint can paint such a picture. A man may have an intellectual conception of a mystic but until he reaches that stage of enlightenment himself he does not really know what a mystic is and cannot therefore truly paint one.

The work of the art schools and colleges is useful and important up to a point, but there is not sufficient emphasis on the value of a high degree of craftsmanship and rarely if ever is there any training in the hard and prolonged way of the mystic.

Let it be said at once that mystical painting does not mean so-called spirit drawings or ghostly psychic wraiths or anything of that kind. Far from it—nobility, solidity, and light are what one should expect from the brush of a mystic artist. A true work of art is a temple within which the Cosmic dwells and speaks to the beholder.

## Form and Colour

An artist as craftsman is primarily concerned with *form* and *colour*; and, in addition to his ordinary practice in drawing and painting, the mystic's study in *form* should entail a disciplinary course in plain and solid geometry and even some general knowledge of mathematics. The study of the triangle, square, circle, and pentagon with their derivatives and combinations into patterns should be accompanied by an intense study of natural forms. This study of natural forms should be done, not so much with a view to the accidental outer appearance as in ordinary flower painting, but with an endeavour



to discover and understand the real structure, the geometry and vitality of plants and flowers and the whole of nature.

Such discoveries as the spiral in the growth of leaves, petals and seeds, the wonderful world of stamens and pistil to be seen under a microscope should be a great joy to the student and give him some elementary appreciation of the deeper aspects of nature. He will discover something of the immense variety of nature but also, what is even more important for the mystic, the significant basic geometry and the underlying laws and principles of structure.

The study of solid geometry should begin with the construction of the five regular solids, sometimes known as the Platonic solids. These are the Tetrahedron, the Cube, Octahedron, Icosahedron, and Dodecahedron. Their intimate relationship with regard to proportion and their various combinations will call for ingenuity and precision of craftsmanship. Such a model as the interlacing of five Tetrahedra to form the Icosahedron or the Dodecahedron is a good exercise. (see page 95)

The student should learn to visualize these solids, however complicated they may be. He should close his eyes and then proceed to build up images of them edge by edge and surface by surface and in primary colours. This may not be easy at first but with continual practice it can be done—and so completely that the visualized solid can be turned about and examined in various positions. With further practice it is possible to visualize a solid rotating on an axis. For example a Tetrahedron rotating on one of its axes will give the appearance of a double cone.

If the student is very interested and sincere, he can make models of some of these beautiful forms of rotating solids; and incidentally he is learning to concentrate, to visualize, and to contemplate. Such devoted study creates in the mind and brain a fundamental sense of form, pattern, and proportion.

Along with this training should come again the study of natural forms in crystallography, and the student may well find himself taking an interest in atomic and molecular structure. Also, a close study of great art forms whether

of architecture, painting, or craft will usually reveal certain proportions and laws very much in accordance with those of nature. Much research has been done along these lines.

Of course, long before this stage of accomplishment all those who are not sincere students will have dropped out. The discipline will have been too severe. This course is for the mystic and the way of the mystic is not easy, but by this time he will have gained some knowledge of fundamental forms.

Now as to *colour*. What are the fundamental colours known to us? They are the seven colours of the rainbow—red, orange, yellow, green, blue, indigo, violet. We know that these colours are caused by differing wave lengths, which can be produced by breaking up white light with a prism or some other means; and, also, these colours can be resolved again into the white light from which they came. The mystical analogy will not be lost on the true student.

The seven colours then should form the students palette and his first exercise should be to discover how to produce these colours from his paint box. All these exercises in form and colour should be looked upon as mystical and devotional studies which should be carried out in the studio sanctum.

When the student has learned how to prepare his seven primary colours, he should begin to experiment with them, not by mixing but by attempting to ascertain the true beauty and power of each colour.

Here for example are certain lines along which he can experiment. Take a sheet of paper and give it a perfectly flat wash—say, of *blue*; then take another sheet of paper and starting with deep blue at the top gradually dilute the colour until you reach the bottom of the paper with the faintest possible tint of blue.

Another useful exercise will be to draw very lightly in pencil a series of concentric circles on the paper, beginning with a radius of about  $\frac{1}{4}$  of an inch. Leave this central circle white, and then gradually and evenly paint circles of ever-deepening blue until the deepest colour extends to the edges of the paper.



All the seven colours should be tried out in this way and each exercise should be tried over and over again until it is perfect. This will take a long time, perhaps many months of devotional effort—each effort becoming more and more a meditation and contemplation of colour.

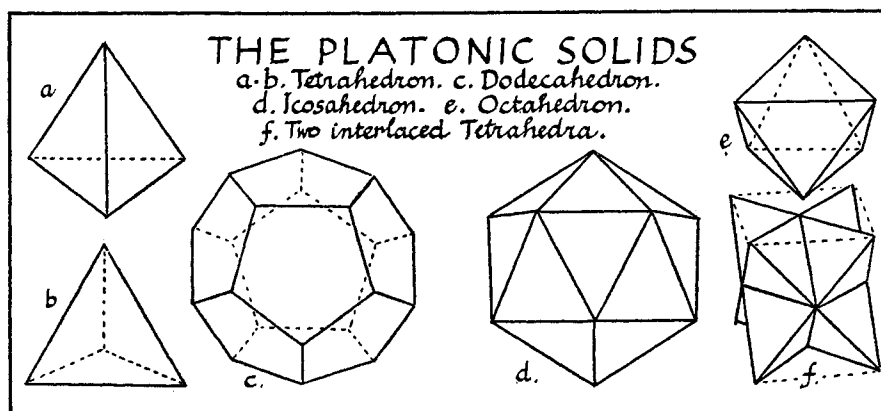
Now, the student will study complementary colours, such as blue and yellow, red and green. He will already have noticed in the third exercise noted above that the plain circle in the centre has a faint glow of the complementary colour which is easily distinguishable if he contemplates it for a little while.

These exercises can of course be carried out either in oil or water colour, but the essential thing is that they be done with the highest possible degree of perfection. This in itself is a test of good

craftsmanship but the results of such devoted study go even deeper than that.

Here then is the outline of a simple but arduous course of study intended as supplementary to the ordinary training of an artist. It may be that students trained in some such way will prove to be pioneers of a new period of modern art which will interpret something more of the sublime order of the Divine Plan rather than the chaotic interplay of materialistic conceptions.

The exercises in form and colour deal with fundamentals and they should give the student a foundation or an alphabet, as it were, upon which he can build with confidence according to his personality or degree of enlightenment. An alphabet of Form and Colour which is well known to all may, if studied in the manner suggested, well become a lost alphabet rediscovered.



A study of the relationship between the lines and planes of these five Platonic solids will help in their construction.

1. The edge of the Tetrahedron is equal to the diagonal of the face of the Cube.
2. The diagonal of the face of the Dodecahedron is equal to the edge of the Cube.
3. Two interlaced Tetrahedra will give the points or vertices of the Cube—that part of the model which is common to each Tetrahedron is the Octahedron.
4. Five interlaced Tetrahedra will give the points or vertices of the Dodecahedron and Icosahedron.

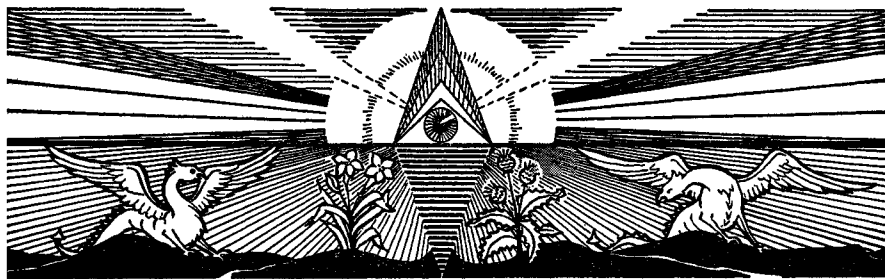
The Tetrahedron is, as it were, the mother of the other solids, and it has four equal triangular faces—1, 2, 3, 4 will add up as 10. Pythagoras with his tetractys knew of this.

One more idea: The four faces of the Tetrahedron may be thought of as the four Platonic virtues—Courage, Wisdom, Temperance, Justice. If in view of its triangular faces we add the three Christian virtues Faith, Hope, and Charity, we arrive at the number 7.

It has been said that the axes of the Tetrahedron may be thought of as music and its body as gymnastic in the Platonic sense.

There are several ways of spinning these models which will give very interesting forms.—H.W.





## The Master Within

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

(From *Rosicrucian Digest*, March 1934)

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



So much has been written about the duality of man, and the division of his consciousness into two fields or modes of expression—the outer self and the inner self—that many earnest seekers for light on this matter are perplexed by the numerous terms used by various writers and teachers.

Assuming for the moment that the consciousness of man is dual in its expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially minded and materially expressive outer self, we find that this inner consciousness is often personalized by various authorities and very generally referred to as the Master Within. However, other very popular and descriptive terms are the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, and so forth. This very terminology is a definite attempt to make an entity of this inner mode of consciousness instead of viewing it as but a half phase of the single consciousness in man.

There is also the definite attempt through this terminology to intimate

that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual.

It is no wonder that this very old belief regarding the duality of man's consciousness and the spiritual nature of one phase of it, or one-half of it, should have found its way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued that the belief in the existence of a soul in man, or a spiritual essence of an intangible nature, preceded the belief in the duality of the consciousness of man. It was supposedly in explanation of the functioning of the soul that the idea was developed of a secondary personality or form of consciousness as an evidence of the existence of a soul in man.

In other words, some schools of thought have claimed that while the idea of a soul in man was acceptable from a purely religious or theological

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point of view, the general argument against its acceptance as a fact was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in man, noted even by the pagans and earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were those of the soul because this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living, earthly things, and that the manifestations of this secondary half of the human consciousness were to be studied from the purely psychological viewpoint rather than from the religious. Still other schools of thought have argued that there is no evidence of any soul in man, that all of the so-called mysterious and spiritual emotions and phases of consciousness in man were purely the result of the mechanics of human consciousness, and that man was after all a conscious being of a wholly material nature with no evidence of any spirituality in him or around him.

#### **Contemplating the Soul**

In many of the earliest religious creeds and doctrines, the soul of man was accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that man was dual and that the great change now called *transition* was merely a change in the outer self, leaving the soul as a sort of inner self unimpaired, unchanged, and free to re-manifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom some time in the distant future.

The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it.

In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul which was considered to be a very definite and separate part of the human expression on earth.

As these ancient and pagan religions were gradually modified, the idea of the soul's separating from the body and continuing to live was increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably man's sentiments and emotions were a governing factor in the evolution of these doctrines, and as man came to look upon his aged, worn, and unpleasant-appearing body as undesirable for continuous life, the idea that the soul would reoccupy it again instead of taking on itself a new, virile, magnetic, and more attractive body, became an unpleasant one.

The emotional weakness in man—sometimes called *vanity*—which causes a human being to desire to appear at his best and to be admired for his human countenance and to be superior to others in human expression undoubtedly led also to the idea that after transition the soul would take on the form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy the old, wrinkled, worn, and diseased body from which it had but recently freed itself.

Then came the idea, long cherished by the ancient philosophers and thinkers, that man might live again on earth and complete his worldly fame, and still enjoy the fruits of his worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating possibility to those who reasoned that one short earthly life was insufficient for man to accomplish the desires of his heart or to attain the unfoldment necessary to fulfill the divine purpose in giving him life on earth. But until man's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes re-



ferred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when men finally accepted the idea that the soul would not return to the same body, but would take upon itself a newer, superior body.

At this point of man's reasoning he found that there were two probabilities from which he might choose his doctrinal belief: the soul of man either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began again as a child or infant and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, represent the religious creeds of most of the world's population today.

Christianity has adopted the belief that man's future state is entirely in a spiritual kingdom and a number of other religions have a very similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different Oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian and some other religions the mystical terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used. The soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words, man is considered by these religions as dual, but only in the sense that he has body and soul, and is not dual in consciousness with the body as a mere transitory, unimportant, and unessential part of his real being.

Christianity in the past few centuries has very carefully avoided giving any consideration to the possibility of the soul in man being conscious after transition or being possessed of a form of immortal consciousness that is active in the future state as it is while in the human body. Spiritism in various countries or spiritualism as it is called in North America and parts of Europe attempts to supply this deficiency in the

Christian doctrines by not only claiming that the soul is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

However, there are religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, that do not look upon the inner consciousness of man as a mystical consciousness serving to direct the mind of man and illuminate his intelligence in a subliminal sense.

Of all the Christian religious movements in the world, the one known as the Quakers, or more correctly the Society of Friends, comes the nearest to having the truly mystical understanding of the inner self and its functioning in our lives. The very strong and essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and man is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God, that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a very definite manner. The precise definitions and creedal doctrines of other Christian denominations are avoided, because of the tendency to look upon the letter of the matter rather than its spirit. Naturally, to them divine experiences are more important than mere intellectual comprehension of theological doctrines. . . .

This in itself would make this school of religion attractive to Rosicrucian students, and it is not surprising that many who advance to the higher Degrees sooner or later seek the association of the Quakers and find joy and inspiration in their very mystical ceremonies, or periods of meditation and worship.

It will be noted, however, that the belief that there is an Inner Light in each man which truly guides him substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This in-

ner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic or, more specifically, to the Rosicrucians.

### **Spiritual Freedom**

The purpose of Rosicrucian instruction, including the practice of Rosicrucian principles, is to give more freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires while at the same time break down the general superiority complex of the outer self with its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students of mysticism to the effect that the idea of mystical study and practice is to awaken the Still Small Voice of conscience, or to enliven the activities of the Master Within to such a degree that the functionings of this inner self will dominate over the outer self by its superior power and methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, the misinformed student struggles vainly to maintain the outer, objective, worldly power of his objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking.

Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term "Master Within" is responsible for this idea. The outer self is not to be en-

(Continued on next page)



By MARTHA PINGEL, Ph D.

### **A GNEISS TALE**



Materialism for better or worse has become one of the dominant "isms" of the twentieth century. The materialist looks at life in terms of expediency, in terms of his own interests, and in terms of a complete denial of all the factors that distinguish man from the other elements of creation. The materialist's world is brittle, brutal, and restricted. It is a world in which all objects are in constant war with one another—its solidity represents the only reality, and the results are more important than the means of achieving them. The world of the materialist is similar to the one presented in the following story:

Miss Cameo sat in the jade under a moonstone and gazed at the azurite sky aglow with star sapphires. She admired the emerald lawn sprinkled with diamond dew. Nearby the aquamarine lake shimmered under the amber lights from the shore. Unnoticed, cat's eyes and tiger eyes gleamed from behind the olivene bushes. Slowly, she rose from her bench and walked to agate to meet her friends Pearl, Opal, and Ruby. Together they planned to attend the Quartz Ball on Turquoise Rock. An onyx sitting on a bloodstone distracted her for a moment.

Then, as Miss Cameo moved toward the statue of Lapis Lazuli, her body turned to marble. There at her feet was the undulating movement of serpentine! She uttered a shrill scream which shattered the obsidian air. Suddenly Basalt appeared, pushed the serpentine into the sandstone and buried it. Soon Granite, Limestone, and Chalk arrived, followed by Opal, Pearl, and Ruby. All eight of them reached the ballroom just in time to dance the gold and silver waltz.

When we become materialistic we could be any one of the above rocks. Allow your own imagination to interpret the story for you.



slaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of man's consciousness and being. In childhood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In fact, it is the very seat of personality and individuality, and the outer self should be a willing and happy servant.

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution,

and attaining the goal of our desires through a correct leadership.

And in addition to this the mystic finds that, through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Father of all beings and the comprehension of all Divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity—namely, God, the soul, and the outer man. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.



## *Our Environment*

By BLANCHE GILMORE, F. R. C.



ALL of man's striving proceeds from the same basic motivation: the need to fulfill his being to the most intense degree, and to uplift and expand some aspect of himself. To meet this need we usually assign ourselves, early in life, some specific goal or ambition to which to dedicate our energies.

Obstacles to the attainment of this goal soon present themselves, and these we recognize, first of all, as appearing in our environment. We become convinced that factors such as harmonious surroundings, influential or sympathetic associates, or possessions of some particular kind would contribute greatly to the ease with which the objective might be reached. If such factors are not present we experience a sense of frustration and defeat. Therefore, once an aim in life is consciously established, the relationship of our environment to its accomplishment compels attention.

But environment is not a component of life. It is merely the setting within which life is lived. While man does well to keep improving that setting, he must ever be alert to the danger of identifying it with himself.

There comes a time for most of us when it seems advisable to set aside, temporarily, consideration of our essential purposes in order to establish ourselves in surroundings which we believe to be compatible with their attainment. Too often, in this process, the realization of our original goal loses its urgency. The continued enrichment of a background for its pursuit absorbs all of our interest. In time, we come to look back upon this aspiration, which had been the well-spring of all our endeavor, as an idle dream to be relinquished altogether.

When one becomes so charmed by gaining a pleasing environment that he equates it with successful living, it is like congratulating oneself upon a completed journey as soon as one has finished packing his bags.

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# One Phase of A Nation

By FRANCES VEJTASA, Editor



WORDS in themselves are only conveyors. Whatever they bring, the recipient uncovers for himself. These few pages will endeavor to convey the gleanings of a nationwide survey of efforts being expanded for public enlightenment in the U. S. A. My source for this survey consists of published articles forming a cross-section from Maine to California and from Florida to Washington state. Spread out on my desk they cast a beam into a niche of our national mental treasury.

These writings came at my request as National Chairman for Editors (1958-1960) within the membership of the League of American Pen Women. Since many *Digest* readers wrote letters of congratulations at the time of my appointment, I feel that this report should be forthcoming. May it convey to you, as it did to me, some of the strength of the persisting good that endures in the works of people. May this goodness also persist to reveal the originating sparks of its ever-spreading flame, and may those readers of sensitive perception respond in support of its brightness.

Contests are traditional among writers; however, my hope of a great opportunity for more basically revealing knowledge was fulfilled through the responses of not the few but the many. For this fulfillment my gratitude is not limited to the prize-winners but goes to all the contributors of these published writings, with their accompanying memorandums of the results of the humanistic ventures—indicating their scope of stimulation, acceptance, and public support.

In examining the printed pieces, together with their substantiating notes, it was immediately evident that here were reflected the works of man in the three divisions which in their perfection also constitute his own perfection—physical, mental, spiritual. One quality

may predominate but not without some influence from the other two. Each division persists toward evolution into an ultimate higher phase of living, be it man or nation or universe. Retarding these ventures in their perfection there is always discernible the opposing force of one human mind, singly or collectively, preying upon another for some personally circumscribed gain. These manifestations are known as obstacles or problems.

Some of the activities presented in this survey of public enlightenment have received national recognition from committees centering on human welfare, such as security, health, education; many have attracted the attention of state legislators, and some are attaining international importance. Significant, however, is the fact that in the reported endeavors most of the motivating power did not wait for Federal money with its attending prolonged red-tape processing. The predominant strength has arisen independently from a community's need, channeled itself through the physical efforts of some self-motivated

This survey was made possible through women who are published writers of one organization only—the National League of American Pen Women—and does not by any means cover all the benevolent efforts being activated in our freedom-loving nation.

The judges who helped me through their selections and comments were: Margaret L. Hartley, assistant editor of the *Southwest Review* and managing editor of the Southern Methodist University Press, Dallas, Texas; Dr. Martha Pingel, author, and Head of the Humanities Division at Colorado Women's College, Denver, Colorado; and Dolores Spurgeon, associate professor in Journalism and Education at San Jose State College, California.



leader, and eventually realized group support. Through the leading one, reinforced with collective power, unselfishly motivated, such work takes root, comes to a budding stage, and then in unfoldment fulfills its pattern depending upon the embedded spiritual strength of its potential.

### ***The Birth of Ideas***

A striking concrete example in support of this concept of the spark of the flame in human thought, with its eventual outspreading, is the Museum of Art for the Blind at Daytona Beach, Florida. "As far as it is known it is the first of its kind in history." As one studies the details of its origin, the underlying blueprint etches itself sharply upon one's consciousness.

The blueprint conception of the Museum took place in a certain split-second when a father introduced his small daughter to a blind friend who gently outlined within his palms the little girl's face and said "She is pretty." At this moment the father received the inspiring flash to motivate a channel for untouched beauty into the lives of the blind, the need of which was first symbolized by the contours of a child's face registered upon human hands.

The Marvin Roth Chapter of B'nai B'rith, International Jewish benevolent organization, became the group power attracted by this one-man motivated inspiration. The Chapter underwrote the Museum as its community project. It now houses more than thirty reproductions of famous original sculptures of the world, including explanatory Braille tablets. Here sculptured beauty is channeled into human consciousness through the reception of hands which necessity has made superior through sensitivity. A garden with statuary is still awaiting physical fulfillment. The Museum with garden holds a possibility far beyond community proportions. Its potential has nation-wide and international dimensions.

A state-wide venture in Georgia, included in the survey, is the rehabilitation of the handicapped at the rate of 5,500 annually. The White and the Negro alike graduate from tax-consuming to income-tax-paying citizens. The original spark of the one-man conception is not immediately discernible from

this report, having by now been absorbed by the flame of its fulfillment. Delegations from Egypt, India, Pakistan, and other countries are already studying this program. This project was one which did include the matching of a Federal grant, but much of the financial help came from professions and individuals, also from private agencies.

Significantly, these two articles, by different writers and from different states, proved to be the *only ones* that succeeded to draw some kind of vote from the scrutinizing minds of *all three* judges who assisted me in this survey. They worked independently and without any knowledge of what was going on in the mind of each.

These two portrayals of an assembly of handicaps, though seemingly physical, each dominate a different division in human evolution. The Georgia triumph liberates the physical aspect of the human into normal expression through vocational rehabilitation — or, shall we say, it brings superior expression on the physical level.

The Florida triumph liberates the human consciousness, from a different type of *communication-depriving* handicap, by bringing "a new spiritual dimension into the lives of the blind"—and by this reinforcement it brings into superior expression the human consciousness. For the public to recognize these concepts of universal purity is highly essential in our basic building of a civilization whose superiority is yet not even conceived.

A stirring mental quality which asserted itself from the writings on my desk is a force strongly counteracting the works of the mind that preys upon its associates. This selection came from Washington state, reporting the single-handed action of John Patric, a freelance writer and world traveler. His goal is to gather group momentum "against mismanaged mental institutions and 'junk' sent through the mails." A collective effort in Iowa voices a hope to learn the use of friendship as a goodwill keynote in support of mental health.

That unwholesome, impure pleasure of human mind preying upon its associates was also pointedly outlined in an entry from Kansas, labelled "The Medicine Man is Back." This particular line



of schemers finds its stronghold in the sensitivity of overweight persons, at a racket estimated at \$100 million a year. This racket is only one of many in the nutritional field or among so-called foods. The U. S. A. has warning labels, yes, but how many readers understand the significance of packaged chemicals when combined with those of their own body?—and what about the 10 million people in America classified as functionally illiterate, who select their canned and packaged goods by looking at pictures?

Fortunately, the dominating endeavors are those in which the mind functions to the welfare of associating minds. A three-times-weekly department in a *Labor's Daily* educates and inspires "union women" in solution of problems affecting themselves and families. This department has attracted national approval. From a different source, brought to memory is the educational and welfare need of the American Indian. The original inspirational spark came in the recollection that once the Indian looked upon a school as a "mother," and believed that education is needed "to make us strong and happy people."

A sparked conception of one strongly motivated leader, with group help, can turn useless old buildings with sagging, leaking roofs into branch libraries, art galleries, or Little Theatres. Some of the projects with potential strength are still in the first-person motivating stage but steadily gaining in the necessary group support to achieve flaming significance.

In this cry for culture, one entry laid before us an Oriental rug, justifying its revival of an art whose original spark of conception is now lost in antiquity. In the woven threads remain the feelings and culture of nations and races, alive in colors, designs, and even in the texture of thinness, fineness, or coarseness. Do you have in your environment an Oriental rug?

Some contributions stand upon old roots, but produce annual growth. An example is Pennsylvania's Chester County Open House, an annual display of goodwill when County with 500 volunteer hostesses turns hospitable to all comers. Doors to 200-year-old homes and buildings stand open, bushels of home-grown fruits and vegetables are

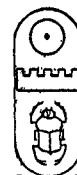
available for free distribution, and guide cars, planned tours, reserved buses give ready service.

The printed page strives to assist in the educational need of the nation, as it sees it. A series of Family-Hour items entitled "Spiritual Forces at Work" attempts to supply reading material to bring the family together in regular sessions of friendly companionship. Another magazine offers a department exclusively to the teen-age girl, as guidance on her "being a lady"—be clean, be happy, be awake, be appreciative, kind, sincere, be polite and spiritual—by knowing how. One Florida venture says "Make happier children in the community by helping parents erase the conflicts between themselves." This concept is gaining in scope.

A fascinating presentation is the account of a 21-acre farm, turned into an open-air school by a young woman educator. The farm, located near Los Gatos, California, centers on the "growing" of parents and preschool children. The training program requires that each child be accompanied to his one-morning-a-week on the farm with either father or mother. Not from pictures but from actual objects does the child learn about pigs, colts, horses, sheep, wild flowers, and farm machinery. The parent takes notes and learns about nature and "child growth" through firsthand observation.

Attracting much interest is the Search and Rescue Unit of the Explorer Boy Scouts of Seattle—"one of the few of such groups in the country." To take part in search-and-rescue programs these teen-agers must first prove their skill in searching and life-saving. Recently while the Seattle unit was demonstrating "a mock search, first-aid treatment, and return to base" in Oregon, a call came to search for four persons lost on Mt. Hood. The boys made a successful demonstration. This unit of boys is on duty-call with the Police Force at any time of the day or night.

Not completely forgotten were "Father Time's orphans," the aged who upon opening their life-savings' box discover that the dollars they had put away have lost the power of dollars. Upon making this discovery, a couple in Oklahoma City rallied their waning physical strength and spent two years



building themselves a home. A lot outside the city limits required the digging of a sewer and presented other problems, but the couple conquered and their home as a model is attracting visitors and reporters. Their expended muscle labor netted a saving of 50 percent in money.

Something different is a 1,000-watt voice, Christian-Commercial radio station of a 100-mile radius in the Southern Appalachian region. Programs aired by the station are sponsored by the local merchants, and "proclaim the Gospel of Jesus Christ to smudge-faced miners, rugged railroaders, businessmen, and peace-loving home folks of the mountainous country." The broadcasts also assist the Red Cross and Salvation Army at time of floods or other disasters.

Something new in religious thinking is "Truth is Stranger," a department in the magazine named IS, which insists on being intrigued by extrasensory experiences as pointers to spiritual oneness.

From a traveling author who had personally viewed the 30 Japanese maidens

after their plastic surgery given by the United States, to smoothen out the disfigurements inflicted by an atom bomb, come words that she never could forget this fine gesture "toward pulling nations together." In line with our theme, we wonder when and how the "spark" first found the self-motivating leader who succeeded in "moving" a nation to make 30 gifts of surgery.

Included in our survey was the work of the young generation. Their concentrated expression came through poetry, and who could in any other language understand a child? Can you?

In touchingly yearning invocation, the chosen lines state—"And in my palm I held a salty star. O tell me, Mother Planet, where all your babies are?"

Whether born by a tear or salty ocean droplet, the immensity of this inspirational flash, symbolizing heaven and earth at the same time, numbs our imagination. May this concept, illuminated but still unformed, find fulfillment in our adults-to-be.



### COSMIC CONSCIOUSNESS

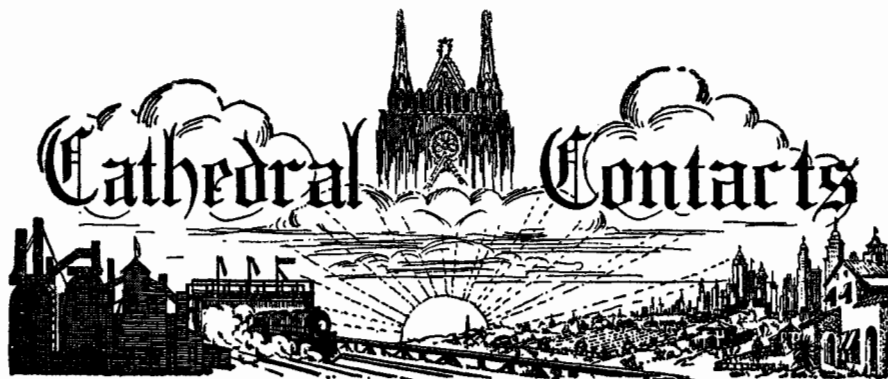
The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the ROSICRUCIAN SUPPLY BUREAU for \$6.25, postpaid.



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We must make automatic and habitual, as early as possible, as many useful actions as we can. . . . The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work.

—WILLIAM JAMES



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.*)

## THE ENDURANCE OF TRUTH

By CECIL A. POOLE, *Supreme Secretary*

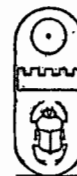


PHILOSOPHERS have long speculated on the nature of truth, and to this day there is no complete agreement. Truth is difficult to define, and yet reasonably simple to recognize when it has to do with conditions that exist within our own experience. There is a tendency to respect truth which we believe is old or has endured the test of time; however, it is well to ask ourselves the question as to whether or not endurance is a measure of validity.

Actually, there have existed in the world many false concepts which have endured over a long period of time. However, their constant reiteration to impress them upon the minds of men as

truth did not in any way contribute to their validity. These concepts affected only such beliefs of individuals which may or may not be the equivalent of reality. A simple example was the belief, for many centuries, that the world was flat. The fact that the majority of human beings held for a longer period of time to the belief that the earth was flat rather than a sphere in no way has affected the actual form of the earth. Here, also we find an example of truth having dawned on various occasions and of truth being overpowered by misbelief or false information.

In a number of civilizations of the Near East, particularly in Babylon, Egypt and in Ancient Greece, there were definite theories advanced and proofs submitted to support them sub-



stantiating the fact that the earth was not flat but spherical in shape. Yet the voices of these individuals were drowned by those of the majority who believed the earth to be flat.

Truth, then, is the awareness of man in relation to his concept of reality and, since man realizes that his senses do not always give him all the information he needs, it is well for him to constantly compare his beliefs of what is truth and what is valid with the reality insofar as he can perceive it. Many doctrinal principles advocated by religion, many accepted facts in the field of sociology and other sciences that affect human beings as groups, have never been able to be completely substantiated as to their validity or as to lack of truth.

Truth is for the individual a relative condition that he finds he must grasp as he continues to grow. If man is not open-minded to truth, to proof of conditions or even things that exist, his advancement as an intelligent entity ceases. He becomes more like a vegetable, a living entity but without the motivation and desire of growth which is so essential in the reasoning, intelligent human being.

Truth, we might say, to use general terms, must be linked with the first cause, with the beginning of all things. Therefore, if man is to know the truth and to associate himself with the truth,

he must be able to bring the innermost essence of his being—that is, his true inner self and consciousness—into accord with the principles which are ordained to function in this universe. Man, therefore, as is taught by the Rosicrucians, is a walking question mark, a living point of interrogation. He is constantly dealing with his environment, and every process and decision that he makes is an attempt to arrive at a truth insofar as he can conceive that truth to exist.

As we adjust our lives and experience to the realization of these truths, we will, in turn, be adjusting ourselves to the situation, to the general environment, and to the purpose for which we were made to function.

Therefore, while it is worthy to respect the decisions of others, particularly those decisions which have been proved of value, it is not unworthy to question those decisions. All life should be a constant search for truth, for a realization of what is useful, what is good, and what is of value. In our seeking to find the truth and thereby understanding our nature and purpose, we must never permit mere endurance of what others have believed to be true to alone become the basis for our judgment or to have such basis serve us in a permanent role of validity.



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# Top Heaviness

By ELAINE E. RYBERG



ONE good cure for ridding the self of unwanted conceit is to remember that there is no true thought outside the One source. All pure thinking is gleaned from the great storehouse of the Cosmic mind—the complete mind.

The thoughts thus grasped are then translated by the personality receiving them into ideas understood by that individual. If he is gross and animalistic, then the translation becomes negative, and as action naturally follows thought, then the action is a negative one.

But those thoughts seeping into the brain-mind of a personality who is consciously striving upwards, on the ladder of human evolution, will be translated according to the progress of the personality. The closer the individual comes to Cosmic enlightenment, the purer becomes the translation. All the great truths of the ages have been given for the benefit of mankind through personalities whose close attunement with the Cosmic mind permitted clear translations.

It might be pointed out too that as the personality evolves, so too does one attract to himself the deeper thoughts of the Cosmic mind.

We do not create new fundamental thoughts for the benefit of mankind since *there are no new ones*. Our task is to translate what we grasp, in as pure a state as is possible for us, into the language of contemporary man, so that it may be more readily understood and

acted upon for the betterment of mankind.

It is possible at times to translate without distortion of the truth that we are translating, as witness a mother conveying to a small child what is right and what is wrong. In essence, she is translating the mores of society, but in clear and simple language so that the child understands and acts upon the translation, with the fragment of the *one* mind now utilized as his own. Can the mother experience *conceit* over the preceding translation? Hardly. She has only served in her duty of helping the child learn as painlessly as possible what must be learned for its own happiness and welfare.

So, too, it must be remembered that there is no room for conceit in a pure (in essence) translation of those things of the Cosmic we are *privileged* to know. There is only a broad impersonality to be strived for.

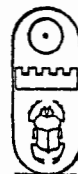
We know there is really no cause for conceit, as our ideas had prior existence. We are merely a cooperative instrument, a living tape recorder, possessing awareness, for the ideas from the Cosmic mind, until such time as each individual himself becomes aware of the universal truths flowing all about him, and through him, a part of his very being.

To feel, or display, conceit because we have served the Divine mind is to act negatively upon the most positive of powers, that phase of Divine mind implanted within each of us which ever seeks the Source whence it came.



The Cosmic is universal and infinite in its manifestation. But it is individual and finite in human experience and conception.

—VALIDIVAR





## Philosophy and Modern Living

By HAROLD P. STEVENS, F. R.C.

Grand Councilor of A.M.O.R.C. for Eastern Canada



As a qualification of *living*, the word *modern* must be regarded as a sort of semantic trap. True, "modern living" and "modern life" are terms often heard or seen in contexts which would seem to imply something very special about life in these "modern times" as contrasted with other times. Actually, "modern living" is the *only* kind of living that has ever taken place in this world of reality. Every life, lived or being lived, was or is a "modern" life. The surrounding conditions were obviously very modern as relating to any period of life. If we learn anything at all from the study of classical philosophy, it surely must be that the basic human problems have always been the same, are the same, and will be the same.

External, surface, and physical conditions do not remain the same. In particular, the special aspects of living have changed. In ancient times, the problems of any particular living were related to a relatively circumscribed area or space. As the physical circumstances of society underwent changes, as ways of travel and of communication developed and expanded, that special aspect also grew beyond the community, the state, the nation, until it reached out to include the whole surface of the earth—and is, perhaps, now about to reach out into a new dimension, and over vaster distances.

But the problems, the *basic* ones for which philosophy has tried to find practical answers, are the same now as those faced and solved (to some degree) by Socrates and Heraclitus, and a host of others.

Whether or not we are consciously or objectively aware of the fact, each of us has his personal philosophy. And, just as no two people or personalities are exactly alike, no two philosophies are exactly alike—and for the same reasons.

The industrial executive, and the charwoman who cleans his office at night, the clergyman (of whatever faith), the self-proclaimed atheist, the university dean, and the denizen of skid-row, all have philosophies. No matter how rudimentary or how complex—how confused or how well ordered—all of us, including the child and the grandparent, have a philosophy of life and *live by it*.

This personal philosophy is the basic factor in our relationship to life, and to the world in which we live. Because of it, we are either well or poorly adjusted to our world of reality. Therefore, philosophy is a most practical matter.

We are, perhaps, apt to think of philosophy in terms of the study of the writings of those philosophers, ancient or modern, whose works constitute what might be called the classical literature of philosophy, and there is certainly no desire to deprecate such study. The expositions of Thales, Empedocles, Heraclitus, Pythagoras, Plato, St. Thomas

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Aquinas, Leibnitz, Spinoza, Kant, Berkeley, James, Dewey, and many, many others deserve our careful attention. If we are to fully understand history, and the evolution of thought, we must, indeed, know something of the great thinkers, but their philosophies are not our personal philosophies excepting to the degree in which *their* thoughts become or affect ours. Our personal philosophies are the composite expressions of our thought habits. These are developed by the emphasis of attention we give to the matters we think about and our depth of feeling concerning them.

Our personal philosophies can and do affect the world in which we live, as well as ourselves. The extent to which my thoughts or yours will affect the world is dependent upon the power of attention and feeling in those thoughts, the power to move us and others to the action suggested by the thoughts. A pebble dropped into the ocean sends only tiny ripples to the shores, but a mighty earthquake lashes those shores with tremendous waves. So, too, a weak or passing thought produces only ripples on the sea of mind, but the mighty thoughts cast into that sea by Zoroaster, Buddha, Moses, Amenhotep IV, Jesus, Mohammed, Bacon, St. Francis, and others have generated waves which still lash the minds of all men—and will continue to do so for a long time.

Whether your personal philosophy is potent or not, the world will never be quite the same as it might have been had you not acted on its content of thought. Whether that change (be it great or small) is for better or for worse depends entirely on what you have found in your own mind to be actual, real, good, and true.

The word *philosophy* comes from two Greek words which together mean "the love of knowledge"; and knowledge treats of these things: the nature of knowledge and the means of knowing that which is, which is real, and which is good. Our basic purpose in life is to attain to happiness through attunement of our personal expressions of the soul force with the true nature of that force. Philosophy considers the knowledge we must have to reach that goal and the means of getting it. Knowledge, *when put into action*, becomes wisdom—to the extent that it *is* true and good. Our

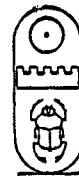
philosophy then is necessarily the measure of our wisdom and happiness.

Wisdom is what we truly seek in life. It is really all we need to seek because, by its very meaning, it is the solution to all of our problems. It is the problems of day-to-day and year-to-year living that try our wisdom. If that wisdom is found wanting, then we are tense, confused, and unhappy—and that merely means that our basic philosophy is either wrong in essence, or at least is out of harmony with the truth. It means that we are acting, not on the basis of true knowledge, but on some other concept which we have accepted—at least temporarily—as a basis for acting.

As has been said, the subject matter of philosophy is the nature of knowledge and the means of knowing. What do you really know? You have many convictions, but how many of them are based on true knowledge, and how many are based on mere acceptance of what you have heard or read? We have a tremendous amount of "derived" and "secondhand" knowledge, but the value and the practicality of our philosophy of life is not—cannot be—*based* on such knowledge. Our philosophy must be based on that fundamental knowledge which has always existed, and must constitute the first principles of philosophy: the nature of knowledge and the means of knowing actuality, reality, truth, and the good.

These matters are basic to our thinking, and of utmost importance. Our thoughts are the seeds from which our actions grow, and that is the fundamental law of being and of living. The entire content of our consciousness will eventually depend on our convictions regarding actuality, reality, truth, and good. Those basic convictions do and will guide all of our thinking. Conscious control of our daily minute-to-minute thinking is difficult. We cannot exhaust our time and energy in monitoring every thought as it is formed. The nature of those racing thoughts will be determined according to our philosophy of life. Thoughts naturally flow into the channels we have prepared for them, and by the attention we have given to what we have found in our basic knowledge to be of the good.

The content of knowledge, its nature, may be categorized in several ways.



We have "secondhand," derived, and basic knowledge. Most of what we say and believe we know is *secondhand*. We learned it in the home, school, church, or elsewhere. We heard it, read and accepted it, either by deference to its apparent source, or perhaps because it appealed to us as being useful, pleasant, or otherwise attractive. The usefulness and convenience of such knowledge cannot be denied. Without it, we could not live as we live. We could not hope to learn everything we need to know through our own experience alone, so we accept the results of the experience of others. That is well providing we use discrimination in accepting and adopting this kind of knowledge as our own.

Derived knowledge is definitely our own. We get it through experience and through the processes of intellect. Knowledge derived from experience we are apt to feel is true, simply because (as we say) "seeing is believing," and we add that "feeling also is believing." Then we take all of the knowledge we have accumulated and reassemble and interchange and manipulate it intellectually, and we say or feel that this also must be true because obviously if (a) equals (b), and if (b) equals (c), then (a) must equal (c). So, by this process and by similar processes we *derive* a kind of knowledge.

#### **The Basic and Fundamental**

But there is a knowing obtained in still a different way, which I have chosen to call *basic*, or *fundamental*, knowledge. This deals with simple but powerful universal concepts and comprehensions. It comes in only one way—through contact with Cosmic Mind through our own Subconscious Mind which is, as we know, a part of that Cosmic Mind. In ways that cannot be explained in terms of scientific proof, we *know* that certain things are true and good, and once that knowledge comes to us, nothing can shake our convictions in that regard.

This fundamental, simple, powerful knowledge is the true basis for wisdom. Analysis shows that it concerns the nature of all knowledge, and the means of our knowing. These powerful convictions and comprehensions change our lives.

The average man does not know this. He does not know the nature of knowledge, nor understand the means of knowing. He cannot—or at least does not—know and understand the difference between actuality and reality, and so is doubtful, confused, and often misled about what is true and what is good. Thus his philosophy is faulty and his wisdom is wanting when tested against the many problems of life—that living which constitutes to him the very modern.

In order to avoid confusion and tension it is very important that we know the difference between actuality and reality. This is really very simple. That which is actuality. That which is *real* is what we realize the actuality to be. You may *realize* a person as being of a certain character. This character may *seem* to be, and therefore is, realized as good, bad, interesting, boring, simple, or complex. Yet the actuality may be quite different from your realization, and *that* difference of not recognizing the actuality may make a big difference in your life and in his.

Furthermore, knowing that you live in a world of your own realization, you can then proceed (if you know how) to change your realization. Thus is altered the nature of the world in which you live.

To know the exact nature of any actuality is not always necessary, provided we know the difference between actuality and reality. If we know this and fully appreciate that the realization is in our mind and not "out there" in the external world, then of course we can change that state of mind by directing our thoughts into the desirable channels.

This will be much easier to do if we have prepared those channels by learning what is fundamentally good and true, and by making that knowledge the basis of our own personal philosophy. If the channels have been prepared properly, then our thoughts will naturally flow that way. Since our thoughts—especially those that carry conviction and feeling—are the seeds we sow, then our harvest will be wisdom and happiness. We shall have achieved a "philosophy of living" which produces active thinking and thoughtful action.

If our philosophy of living is sound



we need not be—and indeed cannot be—confused or frightened by those external characteristics of our environment which the world blatantly tells us are “modern” and entirely different from and much more complex and terrifying than anything faced by mankind in the past. Complexity is a matter of realization. Arithmetic may be just as complex to one person, who is entering upon its study, as is the study of calculus to another person. The latter will look back with nostalgia on those good old days when all he had to worry about was simple arithmetic.

If life seems more complex and difficult than it ever was before, the reason is that we have forgotten how it seemed to be at some previous time, and be-

cause our philosophy of life is inadequate to cope with the problems presented. What we need, then, is to meditate and receive as a gift that light and understanding which gives us the *basis* for solution of the problems.

If some features of “modern” life seem terrifying, and we feel an urge to run and hide, it must be that we have not as yet prepared those channels for our thoughts which are basic truth about what is actual, what is real, what is good, and what is true. What we need, then, is to go back and bolster the fundamentals of our philosophy—learn the nature of knowledge, and the means of knowing. For, when we know those things we shall no longer fear anything, not even ourselves.



## *Discipline in Life*

Reprinted from *The Royal Bank of Canada Monthly Letter*,  
a public service, Montreal, May 1958



NE of the most important needs of young people going out into the world from university and high school is discipline.

We need to know about discipline because we simply cannot get along with other people without it. By the time we finish our formal education we have become persons, with status in a group entitling us to rights and imposing responsibilities.

Some acts are commanded or forbidden by the general opinion of humanity. The discipline of law is the good man's defence against the unjust actions of other men. Other areas in life are governed by rules agreed upon so that people can work and play together: the rigidity of the squares and the moves in chess, the rules of a trade union, the by-laws of a corporation, for example, and the regulation of traffic. . . .

Everyone who has studied mathematics, physics, and chemistry has learned about the systems and disciplines of nature. He has found that a

leaf, a drop of water, a crystal, a moment of time—all are related to and are part of the perfection of the universe. Nature is a discipline. As Confucius put it: “Order is heaven's only law.”

What we admire as order and beauty in the final form of any natural manifestation is the product of the measured discipline of its development, like the ebb and flow of the tides, the systole and diastole of our hearts. Without these disciplined motions there would be no growth, no achievement, no thought, nothing.

We must beware of thinking that discipline means fixity. A wave pattern is pleasing by its rhythmic alternation of dark and light, of high and low, but we know that every wave, viewed at close range, will show differences that will never recur in quite the same form. Nature is not so regimented as to make no allowance for some degree of latitude for the individual creatures within it.

One advantage of having life run along in good order or pattern is that good order tends to get the most out of things with the least labour. It is 2,300 years since an Athenian writer gave as



an example of disorder the actions of a farmer who threw into his granary barley and wheat and peas together. Then, when he wanted barley bread or wheat-bread or pea soup, he had to pick them grain by grain, instead of having them separately laid up. . . .

#### ***Society and Self***

Like nature, society has its discipline, a sort of standardized manner in which groups behave. . . . It is obvious that society can continue to exist only under certain conditions. Just as in the classroom the students act in expected ways and the teacher has a different kind of activity, so in the wider environment different people have different tasks, but all must act within a discipline that gives society an orderly form.

. . . A person finds his own place in the social structure according to his capacities and energy. In striving toward his ideal he needs to keep in mind that customs and laws are not obstacles to be crashed through or hurdled or evaded, but respected as conditions of the vital functioning of society. They are conditions of freedom, because the only alternative to the rule of law is the tyranny of the strongest. . . .

We go a long way toward maturity when we substitute inner discipline for outer. Two men of different skills, more than two thousand years apart in time, agreed on this. Socrates, the Greek philosopher, taught self-discipline as the first virtue, saying it is necessary to make the other virtues avail, and Charles Darwin, author of *On the Origin of Species*, declared "The highest stage in moral culture at which we can arrive is when we recognize that we ought to control our thoughts."

It is not necessary to think of self-discipline as something like self-punishment. We do not need to walk through fire or sleep on nails as certain sects in the East do; we don't need to go around with our noses in statute books or treatises on ethics as certain reformers in the West do. We see self-discipline in the boxer who halts his blow in mid-air at the sound of the gong, in the office manager who reflects before censuring a worker, in the mother who refrains from punishing her child in the heat of anger.

The man who gives in to the enjoy-

ment he finds in flying off his control centre, who cannot discipline his own stormy moods, will find opportunities for advancement eluding him. . . . Minds which have the greatest natural power have most need of training, just as the most mettlesome horses need schooling to make them useful. . . .

But, says someone, what about our liberty, in which we take so much pride? Discipline is not antagonistic to liberty. License of behaviour is not a proof of freedom. The test of greatness of liberty is the extent to which we can be trusted to obey self-imposed law. . . .

Self-discipline means that we do not act according to our likes and dislikes, but according to principles of right and wrong. It gives us freedom within the law: responsible freedom to move within an orbit as wide as, but no wider than, what is in harmony with preservation of the over-all order on which survival and effective living depend.

Hence arises the virtue in moderation, the avoiding of extremes, the putting of all things in their proper place. Ambitious young people will show themselves worthy of the advantages they enjoy by the moderation with which they use them.

#### ***Finding One's Identity***

Identification of one's self with established duties and rights is part of the process by which a person attains social personality.

The problem of duty may be summed up in this way: the worst reason in the world for not doing something is that you don't like to do it. The important question is: should you do it? The person who follows only his likes and dislikes has not grown up.

To help us find our way toward doing our duty, society has evolved morals and conventions. These are traditional generalities concerning right, wrong, duties, totems, and taboos. Some have been made formal in commandments and codes of ethics. They lay hold of raw, uncultivated man and smooth his surface and help him adjust to social living.

It is evident, then, that there are two sources of discipline: one that is outside the person, and another inside. Social pressure is concerned with the regulation of conduct and manners; the

inner discipline urges us "to thine own self be true; thou canst not then be false to any man." . . .

There is a great area of life in which there are no "must" signs, a place wherein we recognize the sway of duty, fairness, sympathy, taste, and all the other things that make life beautiful and not just ordinary. . . . In illustration, Lord Moulton cites the sinking of the Titanic, when "the men were gentlemen to the edge of death." Law did not require it. Force could not have compelled it. The feeling of obedience to the unenforceable was so strong at that moment that all behaved as, if they could look back, they would wish to have behaved.

It may be a great part of the richness of our Western culture that we have so many areas in life subject only to the urge to do what is right and fitting, without compulsion. True civilization may be measured by the extent of this land of obedience to the unenforceable.

#### ***In Family and School***

. . . Ages before history began to be written, the hearth has been the symbol of family life. The human emotions and customs formed there are the most important and abiding features of life. In all the essential human traits the person is the product of the family group and its mode of life.

Every parent knows that the natural tendency of children is to do what they like and to avoid doing what they do not like. The first everyday problem of every parent is to teach his children to do the things they should do, whether they like them or not, and to avoid doing the things they should not do, even though they like to do them. . . .

Discipline is necessary to daily life in the family, not only for health and safety and tranquillity, but also to produce the habits of social behaviour which would avoid perpetual quarrelling. Children must be taught certain fundamentals such as respect for other people's property and rights, and esteem for others as individuals. They need to learn, if they are to fit happily into society, to live within the law and to be honest and wholesome.

Children owe duty and loyalty to their parents. The truth is that children believe in parental discipline.

A survey of 96,000 high school pupils in 1,300 schools in the United States revealed the clear-cut opinion that parents should carefully restrict their teen-age sons and daughters as to hours, frequency of dates, places of amusement, choice of associates, smoking and drinking. In Canada, fully three quarters of the public think, according to a Canadian Institute of Public Opinion poll, that home discipline is not strong enough.

The responsibility of family nurture is not one that can be passed on to other institutions. The school, the church, and various societies have their proper functions, but no institution can fill the place in education and discipline that rightly belongs to the family.

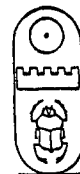
Parents need standards. The secure child is the child who comes to know what his parents stand for, and that, as Dr. Henry C. Link writes in *The Way to Security*, they cannot be shaken from these standards by arguing or wheedling. Where the parents are sure of their principles, the child will be sure of his parents.

There are two main road blocks in the way of realizing perfect parenthood. Many parents in this scientific age have lost the convictions of their grandparents and have not been able to replace them with a set of their own; others are trying to live out their own frustrated wishes through their children.

Good discipline in school requires that we establish and maintain wholesome conditions for learning. Teachers cannot be expected to transform children who are spoiled at home into orderly, well-balanced human beings. The school can impose no stronger discipline than the parents exercise or will support. . . .

Discipline is needed in school, not only for the better management of classes and study, but also because of its value as a habit in later life. We all have to meet standards in adult life; it will be easier to do so if we learn to toe the mark during school days.

Some teachers try to be "pals" to their pupils, but the children have friends their own age and look to the teacher for something different—leadership. That leadership needs to be positive. It does not demand an assault upon the child's will, but it means



persuading his will to desire the right things. The principles implanted through school discipline will be based upon pleasure in growth and achievement, not upon extremes of repression or leniency.

#### ***In Office and Factory***

Like every other activity, business is carried on in a complicated social setting where habits, customs, conventions, and laws blend together to determine daily procedure. The office and the factory must have discipline, and giving force to that discipline is the responsibility of management.

Workers must pull together if their group effort is to be effective. Every person must do his fair share of the work, contribute to order and efficiency, and be considerate of the feelings of his fellow workers.

The duty of maintaining discipline is one of the hardest functions to get foremen and managers to discharge. Discipline is not so simple today as it was a half century ago. Then it was mostly a matter of imposing the will of the boss by main force of voice, fists, and the threat of dismissal. Today, leadership of the human type is gaining ground rapidly. It requires knowledge, tact, and integrity. The foreman who wins the respect of his workers has

practically solved the problem of departmental discipline; he has secured their willing co-operation. . . .

#### ***Self-Respect***

Whether in the family, school or factory, consistency in discipline is vitally necessary. . . . Consistency starts with clarity. Let the rules be clear. Tell the reasons on which they are based. Announce who is responsible for their enforcement.

The rules being made known, it is unfair to the working force to allow one or two persons so to conduct themselves as to hinder the efforts of the rest of the group. Leniency is cruel, not only to the group as a whole but to the offender. He who has been forgiven a hundred times learns to believe that he has no real faults to be forgiven. . . .

Our reward for self-discipline and the acceptance of social responsibility is not necessarily money or power, but self-respect and the respect of others. . . .

Discipline has a happiness value. It will not save us from having to make choices, and therefore of sometimes making mistakes, but it will help us to assess the chances and choose more wisely. Quite often we shall find that the stern thing which discipline orders is the wisest and the best thing.



### **ROSICRUCIAN DIRECTORY**

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

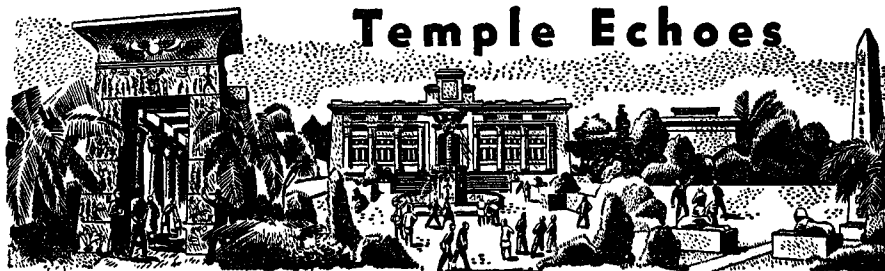


(International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa.)



***The  
Rosicrucian  
Digest  
March  
1960***

According to statistics, a high school student and a car make a poor combination; and a part-time job to pay auto expenses hinders homework. Although the student's popularity may increase, his chance for scholarship awards decreases; often he is found in the lowest quarter of the class.



ON Friday evening, January 29, Francis Bacon Auditorium was the scene of excitement and anticipation. On that occasion, the Imperator, Frater Ralph M. Lewis, shared with members his recent experiences while in the Far East. Having visited Europe, Australia, New Zealand, Indonesia, Ceylon, India, and Egypt, he spoke not only of the growth of the Order in those parts but also of the signs of the times which are appearing on the Far Eastern horizon. These "reports" of the Imperator are always followed with the keenest interest and enthusiasm by all able to crowd into the Auditorium.

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Earlier in January, the Supreme Secretary, Frater Cecil A. Poole and Soror Poole left Rosicrucian Park for an extensive appearance at Lodges, Chapters, and Pronaoi to the South. A welcome visitor at any rally, Frater Poole is doubly welcome in Spanish-speaking countries because of his fluency in using their language. Before returning to the Park, Frater and Soror Poole were guests of Rosicrucian bodies in San Juan, Puerto Rico; Ciudad Trujillo, Dominican Republic; Port-au-Prince, Haiti; Caracas, Venezuela; Panama, Republic of Panama; Quito and Guayaquil, Ecuador; and Miami, Florida.

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Capítulo de Santo Domingo in Ciudad Trujillo, Dominican Republic, staged its fourth annual Rally on January 16 and 17, thus taking first place rally-wise in the New Year 1960. The Supreme Secretary, Frater Cecil A. Poole, was the honored guest and chief speaker.

Alden Lodge in Caracas and Sao Paulo lost no time either, for their ral-

lies were concurrent from January 18-24.

Next came Nefertiti in Chicago in early February, and the joint rally of Tucson and Phoenix on the 14th. It will not be long before every month will be rally time somewhere. And that's what Rosicrucian activity should be—the year-round.

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Thirty years ago it was said that you could have a conference without ministers but not without Dr. Erich Salomon. If you've never heard of Dr. Erich Salomon and his Ermanox f.2, you've missed a vivid ten-year slice of pictorial history. Never mind the personal details of the man's life, just try if you can to see the traveling exhibit of his candid camera shots sponsored by the Smithsonian Institution.

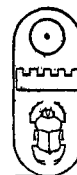
The exhibit called *The Unguarded Moment* made a history all its own in the Rosicrucian Museum during January and February. Something around 120 studies of people in the news in the world's first experience with the international conference furnished as much pleasure and excitement as old-time film clips—and gallery habitués returned again and again to enjoy it.

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The Supreme Secretary pointed out in "Cathedral Contacts" in the January *Digest* that the really "new" is that something which the individual consciousness expands to discover was not there before. It is the preparation for this discovery which is intrinsic in the Rosicrucian New Year's Ceremony. For that reason, the occasion is full of promise to the Rosicrucian, for it symbolizes discovery.

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An attractive poster was on display on the official Bulletin Board in Rosi-



crucian Park a short while ago. It came from Paris and announced a public lecture on "Rosicrucian Philosophy in the Modern World," by Frater Raymond Bernard, Grand Master of France. The results were exciting and gratifying.

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On January 17, Helios Chapter of Columbus, Ohio, had as its convocation speaker Frater George E. Meeker of Dayton. Recently appointed Inspector General for Ohio, Frater Meeker was making his first official appearance at Helios Chapter. Some fifteen or twenty members of the Elbert Hubbard Chapter of Dayton accompanied him.

\* \* \*

An article some time ago in Johannesburg's *Southern Cross Chapter Bulletin* set forth at length an exercise designed to put mystical principles into operation in support of its Temple Building Fund. "The Cosmic will help us," said the article, "only if we both visualize and will this visualization into reality." This is timely advice not only for Southern Cross but for all lodges and chapters with building funds.

That of Southern Cross is climbing, by the way, and so are those in quite a few places elsewhere. Triangle Chapter in Dallas, Texas, is one; Indianapolis Chapter, Indiana, is another—to say nothing of Abdiel Lodge in Long Beach and the Toronto Lodge.

Better, perhaps, all would agree, is the last step when Q.E.F. or Q.E.D. can be written. Vancouver Lodge had just such an experience during the holidays when Soror Mary Allen, Convener of its fabulous Scarab Club, presented Frater Alfred Webb, Lodge secretary, with a check sufficient to clear the mortgage on Lodge property.

\* \* \*

Auckland Lodge Bulletin appeared

recently with a new cover—the Maori Obelisk on One Tree Hill, strikingly printed in black on a pink background. The November issue carried an explanatory article by Auckland's Master, Frater W. J. Beech.

\* \* \*

In Santiago, Chile, too, a new bulletin cover made its appearance recently to celebrate, we gather, the fact that it is now *Logia Tell-El-Amarna*. It also contains a dedicatory poem in which the Bulletin is admonished to be always a force for good—and a worthy representative of the Order! Other bulletins take notice!

▽ △ ▽

In 1784, the Penns began to promote real estate in the Pennsylvania country where the Monongahela and Allegheny rivers joined to form the Ohio. Since 1730, this had been a trading center with the Indians. France and England both laid claim to it and on the English side Virginia and Pennsylvania squabbled over it. But in 1784, the Penns were subdividing it and selling lots in "The Manor of Pittsburgh." Not everyone who saw it was impressed. Arthur Lee, for one, was not. He wrote: "Pittsburgh is inhabited almost entirely by Scots and Irish, who live in paltry log houses. There are in the town four attorneys, two doctors, and not a priest of any persuasion, nor church, nor chapel, so that they are likely to be damned without the benefit of clergy. The place, I believe, will never be very considerable."

This place—the site of old Fort Duquesne—is modern Pittsburgh's golden Triangle; so, Arthur Lee was very wrong in his judgment. Think of this as you lick the mucilage of the United States commemorative stamp — 1758 Fort Duquesne 1958.

▽ △ ▽

*The  
Rosicrucian  
Digest  
March  
1960*

#### IN APPRECIATION

Permit me to express my appreciation for the many well wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally, and am asking you to kindly accept my sincere thanks.

RALPH M. LEWIS  
Imperator



#### ATTENDING SACRED SHRINE

Above are shown two bhikkhus, Buddhist monks, attired in their saffron-colored robes. They have just completed their obeisance in the pronaos of the Temple of the Sacred Tooth, Kandy, Ceylon. The temple enshrines a tooth claimed to have been that of the Buddha and is a revered relic. The principal religion of Ceylon is Buddhism. A notable feature of Buddhism is its tolerance of other religious faiths.

*(Photo by AMORC)*



#### WORK AND PLAY

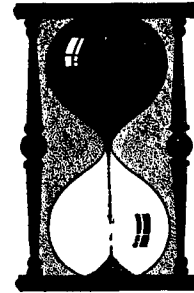
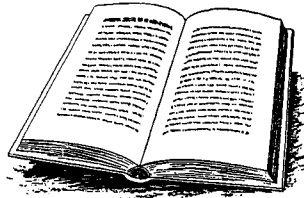
The above is one of the many elephants used in Ceylon for heavy labor such as hauling and loading logs. These intelligent animals love to perform at any opportunity. At a word from their mahout (driver), they execute tricks that they have learned for passersby as this one is shown doing. This elephant is on his way to his daily bath in a nearby river where he will be scrubbed with a coconut husk for an hour or more.

*(Photo by AMORC)*



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#### MAKE YOUR OWN PROPHECIES

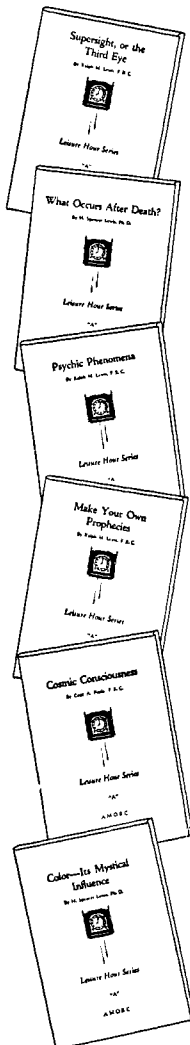
**W**HAT lies beyond the veil of the present? How can you anticipate and prepare—for the future? Learn how to see the future develop logically and **intelligently** out of the present—out of the things happening today in and around you.

#### COSMIC CONSCIOUSNESS

**T**HERE is a superconsciousness. It is an attunement with the Infinite Mind. Learn how man may sense and know the order of this universe of which he is a part. Make your life conform to the Cosmic plan. Learn the nature and way of developing Cosmic Consciousness.

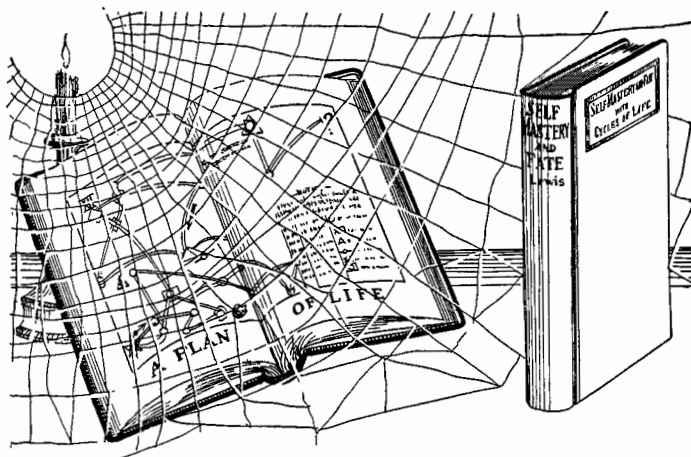
#### COLOR—ITS MYSTICAL INFLUENCE

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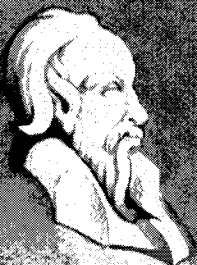
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