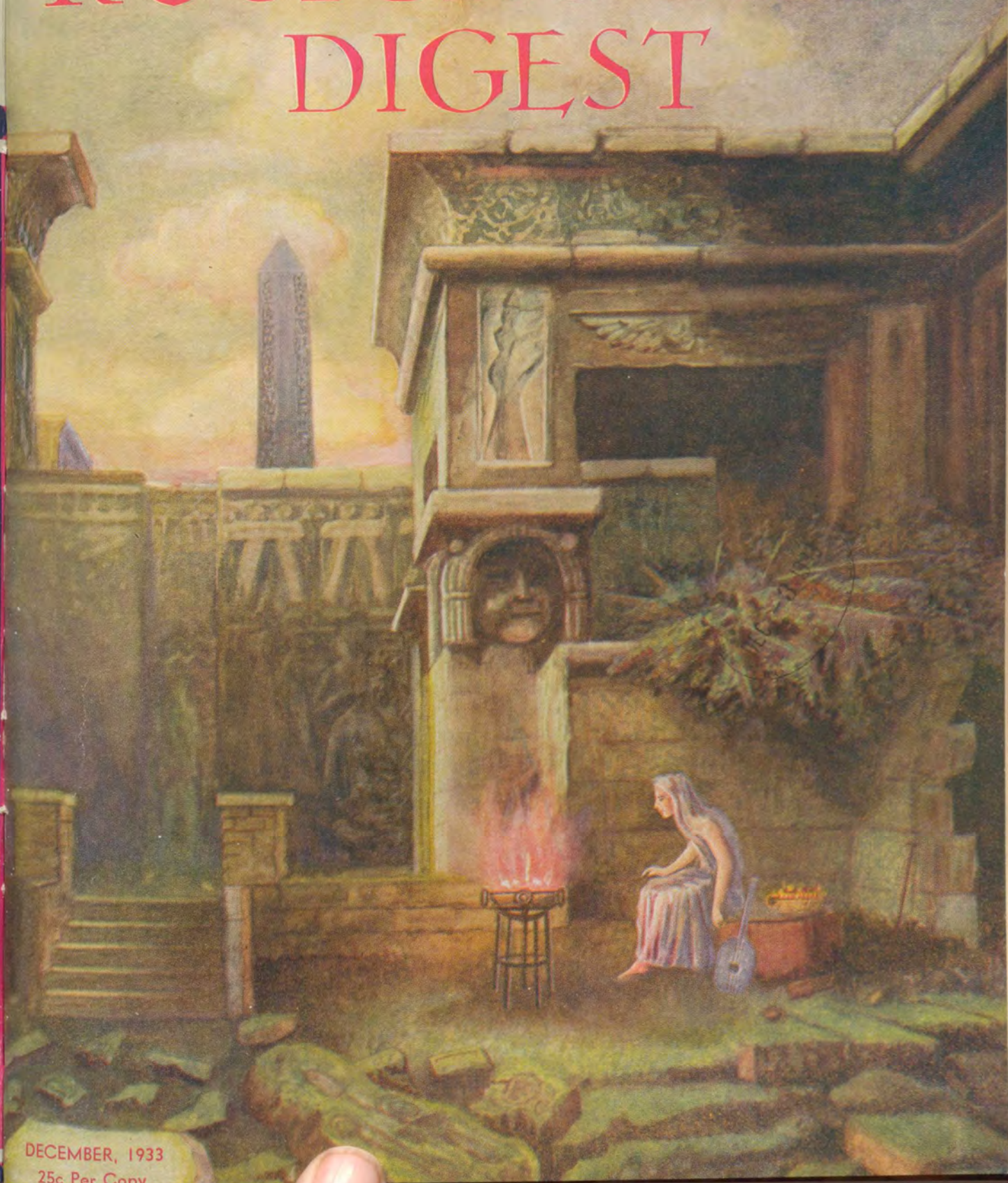


THE ROSICRUCIAN DIGEST



DECEMBER, 1933
25c Per Copy



For the Student At Home...

THIS MONTH'S SUGGESTION

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(Oriental Flowers - India Moss Rose)



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Successful meditation and attunement is impossible if any of the senses are offended. One must surround himself with an ideal atmosphere. Centuries ago the ancient mystics and philosophers sought various ways to harmonize the senses. They discovered that the burning of certain scented oils produced vibrations conducive to Cosmic attunement. The modern mystic or Rosicrucian member finds incense extremely helpful also. Yet, good incense is difficult to secure. The ordinary incense one purchases, as perhaps you have discovered, makes it necessary to open the windows and doors for ventilation purposes. Therefore, we have a special incense for Rosicrucians, made under our direction, after having been tried at the Supreme Temple. It is most conducive to the conditions under which most Rosicrucian members study. It is healthful and pleasing; yet, it is extremely economical.

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

Christmas Greetings



Far above the decadence of the earth, secure from the ravages of time, and enshrined within a heavenly temple of rare marbles, is the God of some. Natural law, precise, inexorable, unyielding, pervading all, its order revealed alone through soulless equations and mechanical senses, is the God of still others. Out beyond the pale of mathematical calculation, not isolated in space nor confined to a beginning or end, pulsates the God of exalted sensation. It is the God that excites the passion of justice, tempers the reason and entwines the emotions of men with the skeins of tolerance and brotherly love. It is a God that finds His reflection in the flow of human ideals, and His form in mutable imagination. It is to this God that we pay sacred homage on Christmas day.

The Supreme Lodge and Staff





BURIED GOLD IS *Not* WEALTH!

SPANISH GALLEONS lie uncharted beneath the waves. Within their disintegrating hulks are vast treasures—chests of gold and precious jewels, rich spoils to arouse the envy of a Croesus. Buried, hidden as it is from the light of day, it is nothing more than a fanciful dream. Raised to the surface and made available to man, it would constitute tremendous wealth, bringing affluence and power to its owner. Men have toiled, slaved, bartered their very souls, for the chance to become the possessor of such treasure. What would you do, what would you give, if riches such as these were put within your grasp?

THE TREASURE WITHIN

Deep within you lies a treasure far greater than that of the Spanish galleons. Dormant, slumbering, unawakened, it is of no value. Raised to the surface, it constitutes a power with possibilities far beyond your fondest expectations. This power, this treasure within, is far easier to recover and use than that sunken beneath the waves.

ROSICRUCIAN PRINCIPLES

For many years the Rosicrucians, a world-wide fraternity of students and thinkers, have assisted sincere men and women to find this immense treasure trove which lies deep within their own consciousness.

You know this hidden power exists. You have had the experience of an occasional flash of intuition, a hunch or inspiration, that has cleared up your deepest problem. From where did this spark of knowledge come if not from the inner depths of your mind? If you are like thousands of other men and women, you will not be satisfied until you know how to direct that power of mind. Instead of merely letting your brain struggle with the problems of life, you can learn to use this reservoir of mind power with its tremendous possibilities for personal achievement.

THIS FREE SEALED BOOK

The Rosicrucians invite you to write for the sealed book. It explains the method of securing the Rosicrucian principles and teachings for pleasant study in the privacy of your own home, which will enable you to recover and use those vast treasures now lying dormant within you. If you are sincere in your search for a fuller and more abundant life, mail the coupon today and the free sealed book will be sent you, postpaid.

FRIAR S. P. C.
ROSICRUCIAN BROTHERHOOD (AMORC)
SAN JOSE, CALIFORNIA
PLEASE SEND ME THE FREE SEALED BOOK

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XI.

DECEMBER, 1933

No. 11

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The THOUGHT OF THE MONTH REAL MYSTICISM

By THE IMPERATOR



IT IS NOT my intention to speak at this time of the many significant things that may come to the mind during the coming holiday season, but there is one outstanding thought which occurs to me and which may be of interest to our members and friends. The coming of Christmas Day brings keenly to our minds the fact that it is the anniversary celebration of the birth of a great leader of men and along with this thought comes the intriguing picture of His mission in life and the great work which He accomplished.

It is commonly believed even by those most devout Christians that Jesus selected from among His many followers only twelve who were to become His Disciples and that to these twelve and to all who would listen and understand, He revealed all of His marvelous teachings and all of the wonderful revelations which God inspired in His heart and mind. And it is generally believed that these Disciples and those who succeeded them went forth to all parts of the world to reveal to mankind all of the teachings of Jesus and that the Christian church is still devoted to a complete and unrestricted presentation of everything that

Jesus thought and revealed to His followers.

This is a serious mistake and the time is not far distant when the real facts in this regard will be made known. For some long period I have been gathering evidence from ancient records and from very reliable sources regarding the private and secret work carried on by Jesus as a necessary phase of His Divine mission. I feel tempted to put these facts into a book some day as we have contemplated for a long time and I may do so if I find there is sufficient interest on this subject.

The facts discovered up to the present time plainly indicate that while Jesus did select twelve Disciples to be His special representatives in a worldly sense these twelve were selected from a larger group of specially initiated and specially concealed students of a secret school which He conducted in Palestine. The twelve thus selected for outer contact and for worldly recognition were representative of the twelve classifications of mankind and of the twelve channels of activity necessary to establish the outer worldly section of His great system of Divine revelation and Divine power. The real inner secret body of students, however, was 120 in number and included women as well as men and even His own mother.

This group of ten times twelve was carefully protected from the scrutiny of the public and shielded from discovery by the Roman and Jewish authorities.

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The group was organized as a secret school on the same lines and principles as were the other ancient secret schools which Jesus had contacted in His early studies during His youth. In fact, there were other secret organizations in existence in Palestine during the time of His great work and He knew the great fundamental fact that not all of mankind was prepared for the great truths nor to be trusted with the mighty secrets which He was Divinely authorized to reveal. Jesus did not have to exclude any from His school on the basis of personal preference but merely had to select those who selected themselves by their own sincerity and their own desire and their own conscientiousness.

This secret group met in a secret place sometimes in Jerusalem and sometimes outside of its walls and that secret place had a very definite name and a very definite symbolical arrangement. There were certain signs by which the members of this large group knew each other and recognized each other and certain passwords and phrases which they used for gaining admission into their secret meetings and even a secret way for entering the buildings where the private meeting place was concealed. Only one at a time would enter and then under observation and guardianship so that the spies and others who were trying to find the place would not observe the coming together of these 120 men and women. These facts are all revealed in certain pages of the authorized versions of the Christian Bible and have probably been read and misunderstood by millions of students and Christian exponents. It is only when they are read in connection with other facts and carefully analyzed that the secret school conducted by Jesus is revealed.

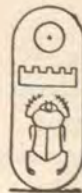
In this school the great "mysteries" of the Christian doctrines were taught. There is constant reference in the Christian Bible to the mysteries which Jesus revealed to his Disciples and there are many references to the fact that these mysteries constituted the real foundation of pure Christianity. The Disciples and missionaries who went out into the world after Jesus had closed His great work were careful to preserve the secrecy of these mysteries and to reveal

them only to certain groups in different sections where true churches were established and authorized. The first united seer of Christian authority known later as the great Roman Church followed out the ancient system established by Jesus and had an outer circle of worshippers and an inner circle of worshippers and students of the secret mysteries. As time passed on, however, the inner circle became more and more exclusive and the outer circle became the real congregation of the church. Today the outer congregation represents practically all there is of the Christian institution and the mysteries and secrets are preserved and concealed by a few who preserve them for the exclusive understanding of the Hierarchy of the Christian church. This is not what Jesus intended and it is a restriction of the great work that could be accomplished through an understanding of the Christian principles.

In recent years many high and learned theologians representing the various Protestant denominations have stated in their annual conclaves of Christian leaders that the success of the Christian church today will depend upon how rapidly and how completely it reverts to the ancient system and takes out of its musty archives and moldy crypts the hidden, concealed, and very important mystery teachings that should have been revealed through all of the past centuries.

A study of the rituals used by the early Christian secret schools and an analysis of the mystery teachings given privately by Jesus to His worthy students make fascinating reading and very instructive guidance even in these modern times. The Rosicrucian Order as descendants from the Essenes, who were a part of the Christian secret school, are probably the only conservators and disseminators of most of these Christian secrets aided by the secret activities of one or two allied organizations such as the Knights of the Temple in Europe and the "brethren in white clothing" belonging to the ancient Memphis and Mizraim Rites.

Undoubtedly, many clergymen of various denominations and the average devout Christian will challenge the statements I have made herewith and will



protest against the idea that Jesus did not reveal everything He knew and understood to the public and that the Christian church today does not contain in its expounding of the Bible and in its other special doctrines all of the true teachings of Jesus the Christ. It is not my intention to take issues with these good people but some day when the facts are revealed it will be their privilege—and their obligation—to refute the statements if they can and to prove that the foregoing contentions are not true.

In the meantime, every great student of mysticism of any school or system continues to pay reverential homage to Jesus as the Divine Son and Divine Messenger of God, bringing to man the newest revelations from the consciousness of the Creator of all created things. Jesus did not intend to establish a sectarian church but to point out The Way that leads to the true Kingdom of Heaven. That a church of a limited sectarian nature was later established Deifying Him to a degree almost equal to if not often more potent than God is not a thing that should be credited to the activities of Jesus during His lifetime, for he insisted upon many occasions that he should not even be called *great* and that none was great but God. That His teachings should be limited to those who were worthy and who could comprehend was no reflection upon the personal attitude of Jesus but a reflection of the attitude of the public in His time and at the present time.

There are great powers and great possibilities contained in the secret teachings revealed by Jesus and those who know these things plainly understand why the Christian church in the early centuries of the Christian era de-

liberately concealed these secret teachings and why they are *lost* today to the great majority of Christian worshippers.

As the ages pass, however, the Divinity and the marvelous wisdom of Jesus becomes more and more recognized and glorified even though millions realize that His teachings have not been completely revealed. His marvelous abilities through the unique power and authority He possessed are made sublimely admirable by His compassion, humbleness, universal love, and gentleness. He was not only the Light of the World but the leader in man's greatest cycle of evolution and unfoldment, and there will be no need of a second coming of the Christ nor the sending of another Light Among Men until the majority of human beings in this world have reached a degree of comprehension of the truths which Jesus gave to us and we have mastered these and lifted ourselves upward to a point where we are ready for any higher revelation. Mankind is today so far away from that point and so far behind in that degree of evolution that it would seem that the next coming of a messenger from God will be millions of years hence. Man is still at the very threshold of the chamber of mysteries revealed to us by Jesus and still an ignorant, wilful, sinful child in the scheme of spiritual unfoldment. But with all of our ignorance and sinfulness and because of our childlike nature we can still see the glory and greatness of His mission and His messages and because of this we unite in celebrating the anniversary of His birth and in paying homage to the spirit of universal love which He revealed to man but which man fails to practice to the same extent that he admires it and hopes for it.

READ THE ROSICRUCIAN FORUM

EXPRESSION OF APPRECIATION

The Emperor wishes to express his personal thanks to the many members who remembered his birthday anniversary and sent such beautiful expressions of good wishes and kind thoughts. He regrets his inability to answer all of these with personal letters and hopes that these few words of thanks will carry a deep and sincere message of thanks to each and everyone.

—Secretary to the Emperor.

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December
1933*

these thousands of members are in physical touch with one another as well as mental touch and it is truly a Cosmic communion of minds that is remarkable in its power.

Special Music

Again we like to call the attention of our members and friends to the special Cathedral periods of music over the radio which emanate from the Columbia Broadcasting System at its central office in New York City and is released through its many chain stations throughout the country. This special period is called the "Deep River" period and begins at 10:00 o'clock Eastern Standard time, 9:00 o'clock Central Standard time, 8:00 Mountain Standard time and 7:00 o'clock Pacific Standard time, each Thursday evening. In the central and eastern section of the United States this permits our members who have their home study night on Thursday evenings to arrange their study period just before or just after the music period over the radio. Be sure to tune in on the nearest station in your locality that releases the Columbia programs every Thursday evening. You will find the Columbia programs of great interest at any time for this broadcasting system is releasing the highest quality of educational and entertaining programs that can be secured for radio use. Keep in mind that every piece of music played on this special Thursday evening program has been arranged and interpreted to reveal the mystical symbolism and mystical meaning of the music and the music has been selected, prepared, and is directed by one of our members right in the studio in New York who is doing his utmost to have it reach and assist our members in their attainments through the proper mystical emphasis in music.

Other Radio Programs

Throughout the country this fall and winter there will be brief as well as long radio programs in the name of AMORC intended to give our members and their

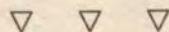
friends special interesting music and also introduce the ideals and purposes of the Rosicrucian Order to strangers. We cannot at this time give you any schedule of these programs which will be released by eastern, central, and western stations, but from time to time there will be some notices about them in the pages of this magazine. If your friends speak about them, however, just remind them that AMORC has been using radio for many years and was, in fact, the first fraternal and metaphysical organization in the world to release through radio helpful talks, inspiring music, and non-sectarian, devotional services.

Special Contact for December

The next special Cathedral contact will be on Friday evening, December 29. The precise moment for this contact will be at 6:00 o'clock Pacific Standard time. This is equivalent to 7:00 o'clock Mountain Standard time, 8:00 o'clock Central Standard time and 9:00 o'clock Eastern Standard time. It will be considerably later in European cities and earlier in other parts of the world. The contact will last for ten minutes and will be directed especially to those members whose last names begin with the initials Y and Z.

Special Contact for Foreign Members

Because the foregoing period comes very early in the morning in some parts of the world a special contact period for European members will be made at 12:30 (noontime Pacific Standard time) on Friday, December 29. This will be equivalent to 3:30 p. m. Eastern Standard time and 8:30 p. m. in England and parts of France and 9:30 p. m. in Germany and other parts of Europe and a little later in more eastern sections. The European contact will be for all members regardless of their names or initials. The same methods and instructions will apply as those announced in the previous issues of *The Rosicrucian Digest* in the Cathedral Department.



READ THE ROSICRUCIAN FORUM





“The Dweller on the Threshold”

BE PREPARED TO MEET THIS SYMBOLICAL CHARACTER

By THE EMPEROR



THROUGHOUT the ancient Rosicrucian records and writings of a ritualistic and ceremonial nature there is frequent reference to “The Dweller On the Threshold.” In fact, this term or phrase is so distinctively Rosicrucian, and so esoterically significant that it is often used as a means of identifying anything of a ritualistic or ceremonial nature, or any mystical principle, that is distinctly Rosicrucian. It is a companion phrase to the other well known Rosicrucian expression, “Crossing the Threshold.” Rosicrucians of the last century in some lands would often identify each other by casually speaking of the *Threshold* in any philosophical, religious, or mystical discussion that was taking place, and immediately those who were Rosicrucians would show by an expression on their faces that they recognized the word, and then one or the other would ask whether they had ever “met the Dweller on the Threshold,” or whether they had ever “crossed the Threshold,” etc.

These phrases have become so popular that they are no longer secret ones, and I am not violating any of the secrets

of the higher Temple Initiations of the Rosicrucian Order by stating that on the occasion of such initiations the Neophyte who is to be accepted into the Temple has to cross the Threshold and has to meet the “Dweller on the Threshold.” However, all of the Rosicrucian references to the Dweller on the Threshold are not references to the Temple Initiation only, but to a Cosmic or esoteric condition wherein every advancing Rosicrucian sooner or later discovers that there is a symbolical character known as the “Dweller on the Threshold.” It is of this symbolical character and the esoteric principles involved that I wish to speak at this time.

Recently I prepared an article for this magazine dealing with the subject of the Coming of the Shadows and of the Obscure Night. Any member of our organization who has not carefully read that article dealing with the shadows should read it in conjunction with this present article. By referring to the October issue of the Digest our members will find the article.

In order to understand the esoteric principles involved in *crossing the Threshold*, and meeting the character that dwells thereon, we should realize, first of all, that there are a multiplicity of *Thresholds* in our lives, and that some of these, or a majority of them, are of the material world, while a portion of them—and perhaps the most important ones—are Cosmic, or psychic, or spir-

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itual, however you may wish to name them. In other words, throughout the life of every mystic who has started on the path of unfoldment and illumination there are daily and almost hourly incidents that bring his feet to a threshold of some kind, and almost daily, and often frequently during each of the days of the week, such a student comes face to face with the Dweller on the Threshold.

These *Thresholds* are crucial periods in the life of every student and adept, and we may as well be frank and not conceal the fact that even the most advanced and most highly evolved of mystics suddenly find themselves on the very edge of a threshold, and very often face to face with the "Dweller on the Threshold" when it is least expected. In other words, the attainment of greater knowledge and greater unfoldment, and the advancement along the path to the highest grades of understanding and psychic power, do not prevent those sudden crucial conditions which constitute genuine *Thresholds* even to the most illuminated. It is true that the more advanced the student is, and the more carefully he has arranged his life and directed his affairs, the less often he finds himself at the Threshold, and the more he is developed and strengthened for Cosmic and psychic powers, the more easily he crosses the *Threshold*, or avoids it and escapes from the unpleasant effects resulting from any conflict with the "Dweller on the Threshold."

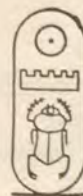
By this it will be seen that both the new student or Neophyte, and the advancing adept, must guard himself against errors of judgment, errors of thoughts and acts, when on the very edge of the Threshold, or when face to face with the "Dweller on the Threshold." The adept, however, has the advantage of having been well-trained, and well-prepared for this condition, while the Neophyte does not always understand what he should do, and therefore is less qualified to avoid the errors. It is for the benefit of both the Neophyte and the adept that I wish to speak of these matters, and sound a very timely warning because of the approaching Cosmic changes throughout the world during the next twelve months. The great changes that are about to take

place, and which will take place, will bring more of the Neophytes and adepts face to face with the Threshold and the Dweller thereon than at any other time in recent years, and it is our duty to prepare our members and even to help those who are not members but who are seekers for the path to understand some of the principles involved.

I have just said that the Threshold is ever near, and of many forms and conditions. Hundreds of times in the course of a year the average student on the path and seeker for Light finds himself face to face with the open doorway. Conditions around him, personal problems and trials, and often the voice of the Tempter, urge him to step across the Threshold into the open passageway, and to enter the *chamber* that lies on the other side of the Threshold. Often, also, the *still small voice* within warns him not to cross the Threshold, but to hesitate, to listen to the voice within or the Cosmic urge through intuition, and to retrace his steps and go back from the Threshold. The moment anyone crosses such a Threshold, however, Karmic conditions are *immediately created* either for good or evil, and the price must be paid, compensation must be made, for stepping across the Threshold and entering the strange *chamber*.

It is here that the individual comes face to face with the "Dweller on the Threshold." I prefer the phrase "Dweller at the Threshold," for the Dweller is not always on the Threshold, but often just within the mysterious *chamber* and can be seen or sensed as one stands upon the very Threshold ready to enter the *chamber*.

In our mystical ceremonies the Neophyte who crosses the symbolical Threshold of initiation is warned by the symbolical character that dwells at the Threshold (as a representative of the *still small voice* within) to "choose ye your way to Light or Darkness!" The chamber itself is always dark, and the person who has entered it finds himself in a quandary, for he knows that his next few steps will be important ones, and that as he stands at the Threshold and chooses he will either step into Darkness and create evil Karma for himself, or step into Light and create fortunate Karma.



Whenever any of us are face to face with some personal problem, and we allow ourselves to pause in hesitancy trying to decide whether we should do that which something outside of ourselves tempts us to do, or do that which something within us tempts us to do, we are at that time face to face with the Threshold. It is during this pause of hesitancy that the individual must choose whether to go on his way into Darkness or into Light, and the "Dweller on the Threshold" is there for the purpose of testing and trying us. One moment he tempts us to listen to the voice of Light. He appeals to us to listen to the fascinating and tempting words of deceit and deception, and then urges us to listen to the beautiful golden words of truth. We, alone, standing there in hesitancy, must decide whether truth or untruth, Light or Darkness, shall have the victory.

All through our lives we come face to face with this trying situation at the Threshold. We may be in need of worldly things when suddenly an opportunity comes to us whereby we may have the things we seek. We pause to reason and to analyze, and in so doing we step up to the Threshold and wait. While we are waiting and trying to reason what we should do, the voice of the Dweller urges us to remember our moral obligations, our ethics, our code in life, our high principles, and our promise. Then the Dweller tempts us with a beautiful picture of the happiness that will come through casting aside our ethics and our morals, by ignoring for the time being our avowed principles and purposes. He tries to make us believe that on this one occasion and in this one circumstance we may evade and avoid our obligations, that we may cover up our error, and may indulge in the deception and still be happy. The Dweller presents both sides to us with equal interest and fascination. The decision lies with us, and as we choose we create our Karma for the future.

We read a letter or read a book or hear a statement made that casts some doubt upon the goodness of our studies, of our principles, of our high ethics, or of our ability to attain the better things of life. As we listen to these arguments

or read them, we suddenly find ourselves standing on the Threshold again with a great mysterious chamber of darkness before us in which dwells the truth or falsity of the things that we have just heard or read. We feel that we must cross this Threshold and go into the chamber and find the truth. The Dweller at the Threshold observes our hesitancy and he urges us to cross the Threshold, enter his domain and listen to his dual arguments. Once we have made the decision the victory is either for Light or Darkness, happiness or sorrow.

The mystic on the path, young or old, is tempted frequently by those things that bring him to the Threshold and leave him in a serious quandary—perplexed, puzzled, and sorely in need of advice. The more developed is his consciousness and his attunement, the more subtle are the Thresholds which he approaches, and the more difficult it is for him to decide, but always he is left alone to decide for himself, and always must he be the creator of his own career, the builder of his own life, and the maker of his own Karma.

Those who dwell for any length of time in this great chamber of darkness without coming to a decision, or who come to the wrong decision, are surrounded by the obscurity of the night, and the closing-in of the shadows. This may last for days and weeks, and during that time the individual is in mental and spiritual misery, and his mind is filled with doubt and skepticism, with suspicion, and even with envy and hatred. It is a rejoiceful period for the forces of evil, and a sad period for the kingdom of the Light.

To be prepared, the young Neophyte and the advanced adept alike must be forewarned of the fact that there are such Thresholds and such Dwellers thereon, and therefore be ever mindful of his powers to reason and think and of his greater ability to listen to the still small voice within and to determine which is the spirit of truth speaking and which is the spirit of the world and of materialism and of deceit and darkness. It is seldom, indeed, that even the Neophyte, let alone the adept on the path, is unable to determine which voice is speaking to him at the threshold. Very

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often to ease his conscience he will pretend even to himself that he thought that the glowing, fascinating temptations of the material world were possibly the whisperings of the still small voice and that he believed he was doing right or deciding correctly. But he seldom really deceives himself and, of course, he never deceives the Cosmic and the Karmic law works whether one is self-deceived or not.

It is notable also that each and every trial at these thresholds are important crises in the life of one on the Path. There is more to and back of each one of these events than is just associated with the incidents of the event. In other words, whenever a decision is made one way or the other at the threshold there is more involved than merely the results pertaining to the matter that was being analyzed. Each time that the decision is wrongly made there is not only the creation of Karmic debts that must be paid but there is a weakening of the morals and of the integrity, the power, and the development of the inner and outer selves. And vice versa. Whenever the decision is proper and in accordance with the spirit of truth it is not only a victory for the individual in his material or other affairs associated with the problem, but it is a moral victory for the power and development of the inner self and leads to a notable advancement along the Path. Each such victory is like a stepping stone that lifts the individual to a higher plane and gives him richer spiritual reward than he may ever anticipate.

The individual who allows himself to be tempted by the Dweller on the Threshold to yield to the worldly things or to break his promises, violate his obligations, set aside his moral and ethical code, or nullify his ideals for the

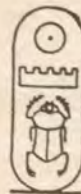
time, steps down lower and lower in his development and inner progress until after a number of such sad experiences the inner self is stifled, the still small voice is muffled, the master within is imprisoned and the spiritual psychic self is made to retrograde. Such persons become, in a Cosmic sense, *lost souls*. They must be redeemed and saved by the esoteric process of regeneration. If they go out of this life without having become completely regenerated their next incarnation is a lower state of worldly, moral, mental, and physical conditions, and they find themselves surrounded by obstacles and by every deterring factor and must battle their way through great hardships to lift themselves to even the next plane of development.

On the other hand, those who constantly are victorious and win their battles at the threshold achieve more power and more Cosmic assistance in their development and become the great masters and adepts in this life and when the time for transition comes they find themselves properly prepared for the next incarnation which begins with blessings, with advantages and qualities that enable them to occupy a happier and more successful position in life. We should not be surprised, therefore, to find that the symbolical crossing of the threshold is an important feature of all Rosicrucian temple initiations, for the initiation into the Order is truly the choosing of a way out of darkness into Light and is the culminating act of a decision that is for the better and is a moral, ethical, and psychic victory for the individual. For this reason the Threshold and the "Dweller on the Threshold" are significant words and terms among Rosicrucians.

IMPORTANT WARNING

Once more we must advise our members and especially those in foreign countries to be guarded against the pretensions of individuals who claim to be our representatives and accept membership fees, and promise to institute branch lodges. Insist that every pretending member show you his due card properly paid, and never pay fees to any representative unknown to you. Unless we announce in the pages of this magazine the name and description of any foreign representative who has a right to properly represent us, you may be sure that the pretender is an imposter. Every member should report such pretenders to the police immediately.

—Supreme Secretary.



PAGES from the PAST



BERKELEY

Each month there will appear excerpts from the writings of famous thinkers and teachers of the past. This will give our readers the opportunity of knowing these lives through the presentation of the writings which typify their thoughts. Occasionally, such writings will be presented through the translation or interpretation of other eminent authors or thinkers of the past. This month we bring to you Berkeley. Students of Rosicrucianism will find in Berkeley's theory of knowledge much which parallels their own studies.

Berkeley was born in Kilkenny, Ireland, in March of the year 1685. He became a student in Trinity College, Dublin, in 1700. He remained there for a period of thirteen years. His interest in philosophy was aroused by the philosophical writings of his period, namely, those of Locke and Descartes. He published his essay, "A New Theory of Vision," in 1709, in which he declared that all that we know of the world of reality is color sensation, and that this color sensation does not impart to us space dimensions, or distance, but that they arise within the consciousness. In other words, he infers, as the Rosicrucians have taught for years, that space and time are matters of consciousness, an interpretation of the sensations of matter. He published his, "Principles of Human Knowledge," in 1710. In this he further declared that knowledge had no substance of its own; that the things we declare we know have no existence as we realize them, and that they are merely sensations received through the senses. Therefore, all knowledge is purely mental, and ideas are the cognizance of sensations and reflection upon them.

It is our pleasure to bring below excerpts from his famous work entitled, "Principles of Human Knowledge." It is worthy of the careful study of every student of philosophy and science.

ATTENTION READERS:—The preparation of the Pages of the Past each month requires quite some effort on the part of the Editorial Department. We present to you in this department the constructive and profound opinions and concepts of the greatest thinkers of the different periods of man's advancement and learning. The reader and student of the articles of this department should profit thereby. Do you wish us to continue this department? Do you enjoy it, or would you prefer something in its place? We believe it is helpful, but do you? Please favor us with your views on this, addressing your communication to the Editorial Department, The Rosicrucian Digest, Rosicrucian Park, San Jose, California.

PRINCIPLES OF HUMAN KNOWLEDGE



*The
Rosicrucian
Digest
December
1933*

IT IS evident to any one who takes a survey of the objects of human knowledge that they are either *ideas* actually imprinted on the senses; or else such as are perceived by attending to the passions and operations of the mind; or lastly *ideas* formed by help of memory and

imagination—either compounding, dividing, or barely representing those originally perceived in the aforesaid ways.—By sight I have the ideas of light and colours, with their several degrees and variations. By touch I perceive hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Smelling furnishes me with odours; the palate with tastes; and hearing conveys sounds to the mind in all their variety of tone and composition.—And as several of these are observed to accompany each other, they come to be

Four hundred eighteen

marked by one name, and so to be reputed as one THING. Thus, for example, a certain colour, taste, smell, figure and consistence having been observed to go together, are accounted one distinct thing, signified by the name *apple*; other collections of ideas constitute a stone, a tree, a book, and the like sensible things—which as they are pleasing or disagreeable excite the passions of love, hatred, joy, grief, and so forth.

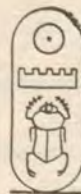
But, besides all that endless variety of ideas or objects of knowledge, there is likewise something which knows or perceives them; and exercises divers operations, as willing, imagining, remembering, about them. This perceiving, active being is what I call MIND, SPIRIT, SOUL, or MYSELF. By which I do not denote any one of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, whereby they are perceived—for the existence of an idea consists in being perceived.

That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind, is what everybody will allow.—And to me it is no less evident that the various SENSATIONS, or *ideas imprinted on the sense*, however blended or combined together (that is, whatever *objects* they compose), cannot exist otherwise than in a mind perceiving them.—I think an intuitive knowledge may be obtained of this by any one that shall attend to *what is meant by the term exist when applied to sensible things*. The table I write on I say exists, that is, I see and feel it; and if I were out of my study I should say it existed—meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odour, that is, it was smelt; there was a sound, that is, it was heard; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions.—For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that is to me perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them.

Four hundred nineteen

It is indeed an opinion strangely prevailing amongst men, that houses, mountains, rivers, and in a world all sensible objects, have an existence, natural or real, distinct from their being perceived by the understanding. But, with how great an assurance and acquiescence soever this principle may be entertained in the world, yet whoever shall find it in his heart to call it in question may, if I mistake not, perceive it to involve a manifest contradiction. For, what are the forementioned objects but the things we perceive by sense? and what do we perceive besides our own ideas or sensations? and is it not plainly repugnant that any one of *these*, or any combination of them, should exist unperceived?

If we thoroughly examine this tenet it will, perhaps, be found at bottom to depend on the doctrine of *abstract ideas*. For can there be a nicer strain of abstraction than to distinguish the *existence* of sensible objects from their *being perceived*, so as to conceive them existing unperceived? Light and colours, heat and cold, extension and figures—in a word the things we see and feel—what are they but so many sensations, notions, ideas, or impressions on the sense, and is it possible to separate, even in thought, any of these from perception? For my part, I might as easily divide a thing from itself. I may, indeed, divide in my thoughts, or conceive apart from each other, those things which, perhaps, I never perceived by sense so divided. Thus, I imagine the trunk of a human body without the limbs, or conceive the smell of a rose without thinking of the rose itself. So far, I will not deny, I can abstract—if that may properly be called *abstraction* which extends only to the conceiving separately such objects as it is possible may really exist or be actually perceived asunder. But my conceiving or imagining power does not extend beyond the possibility of real existence or perception. Hence, as it is impossible for me to see or feel anything without an actual sensation of that thing, so it is impossible for me to conceive in my thoughts any sensible thing or object distinct from the sensation or perception of it. (In truth, the object and the



sensation are the same thing and cannot, therefore, be abstracted from each other.)

Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of the earth, in a word all those bodies which compose the mighty frame of the world, have not any subsistence without a mind—that their *being* is to be *perceived* or *known*; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit—it being perfectly unintelligible, and involving all the absurdity of abstraction, to attribute to any single part

of them an existence independent of a spirit. To be convinced of which, the reader need only reflect, and try to separate in his own thoughts the *being* of a sensible thing from its *being perceived*.

From what has been said it is evident there is not any other Substance than SPIRIT, or *that which perceives*. But, for the fuller demonstration of this point, let it be considered the sensible qualities are colour, figure, motion, smell, taste, etc., i. e., the ideas perceived by sense. Now, for an idea to exist in an unperceiving thing is a manifest contradiction; for to have an idea is all one as to perceive; that therefore wherein colour, figure, etc., exist must perceive them; hence it is clear there can be no unthinking substance or *substratum* of those ideas.

1934—AND WAR

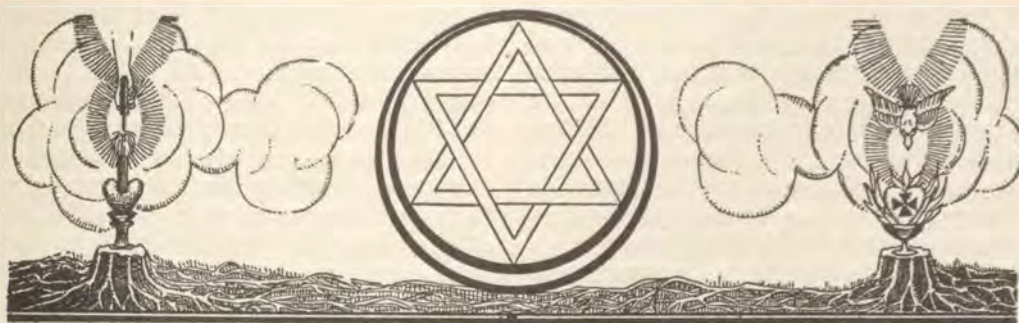
Every member of the Rosicrucian Order, AMORC, and many thousands of non-members are familiar with the booklets, "1932 And You," and "You And 1933." You will recall that these booklets were written by the Emperor after he had been privileged to study the international charts and maps made and preserved in the archives of organizations in Europe, directed by scientists who are devoted to the study of international affairs. Such charts, diagrams and maps have been kept for many centuries and foretell the trend of human affairs. These records are mainly based upon Cosmic cycles. If you will but reread these booklets, you will see how accurately the prophecies contained in them were fulfilled.

Now, Dr. Lewis has just written a new booklet entitled, "1934—And War," which because of the importance of its prophecies of the events of the coming year far surpasses the previous booklets. It points out the startling changes that will occur in business, finances, politics and living conditions during the ensuing year. This coming war will be a war of humanity on corruption, finance, monopoly, intolerance and ignorance. It will be fought with new thoughts, new ideals and new living conditions. Every Rosicrucian and every reader of this magazine may have a quantity of these booklets for distribution without cost. Just send six cents in postage to the address below and a number of these booklets will be sent to you free.

You will be fascinated with the contents of this booklet, and so will your friends. Learn how the shifting conditions of the near future are going to affect your personal affairs, your life, your thoughts; how your whole career will be changed by the new standards and new viewpoints. It will be impossible for men and women not to be affected by these startling changes. Those who are prepared for them, those who understand them will rise with the tide. Those who try to oppose them will be submerged in despair and depression. Preparedness is the word. This booklet gives you the opportunity to prepare for what is now coming into view on the horizon. Write for these booklets today. Address: Rosicrucian Extension Bureau, San Jose, California, U. S. A.

ATTENTION FOREIGN ROSICRUCIANS

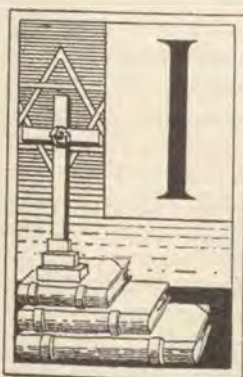
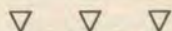
All Rosicrucians who reside outside of the United States and her possessions should avail themselves of the opportunity that is theirs because of the depreciation of the American dollar. With a campaign underway in this country to depreciate the dollar, the British pound and foreign moneys in general have considerably increased in value. Many of them are above par, therefore will purchase a great deal more in this country than at any time previously. This is the opportunity to buy your Rosicrucian supplies, to purchase books, or whatever you wish. Your money will purchase nearly twenty-five per cent more than it did two or three years ago.



For Your Benefit

AN IMPORTANT ANNOUNCEMENT TO ALL MEMBERS

By THE SUPREME SECRETARY



I AM sure that all of our members will be glad to know of our present plans for the continued improvement of our work, and the extension of our present activities along lines that will assure our members increased assistance in their

instruction, guidance, and personal development.

During the past five years we have become more closely allied with the various Rosicrucian organizations throughout the world through the exchange of valuable aids, and the participation in the conventions, congresses, and special assemblies held in foreign lands. The advancement of our members in North America to the higher degrees, necessitating the sending to this country of rare manuscripts and secret teachings preserved in the archives of the ancient foreign jurisdictions, has necessarily brought a large number of our members in this country into closer contact with the inner circle of the oldest Rosicrucian jurisdictions of Europe.

Few of our members realize, perhaps, that next August will mark the quarter

century anniversary of the sponsorship of the AMORC in North America during its present cycle. It was in the summer of 1909 that our Imperator was admitted to the special session of the high Rosicrucian conclave held in France, and there, after proper preparation and examination, was duly authorized to proceed with the reestablishment of the Order in America, thereby perpetuating the work of the earlier foundation in America decreed in a similar European conclave in the year 1693.

For many years thereafter and up to a few years ago the progress of the members in North America had not reached that high state of unfoldment and secret study which was equivalent to the high advancement possessed by those old-time members who constituted the very life of the work in foreign lands; and it was not until a few years ago that the most advanced members in North America approached the same group of high grades of study in which the Imperator for North America had labored and carried on his work for many years. Naturally the Imperator and the Supreme Officers of the organization had to study, develop, and attain degrees far in advance of the members under their care in order that these executives and directors of the work might continue to lead the great army



of students on the path. Such continued study and advancement on the part of these executives has resulted in higher and more advanced contacts with the Great Masters of Europe, Asia, Africa, and India, and with the archives and *Sovereign Sanctuaries* of the Order in Europe. This has brought these Supreme Officers in North America to a point in their progress and advancement where they hold equal authority and equal powers with the Supreme Officials of the oldest jurisdictions in Europe, and has given them *honorary membership* in these foreign jurisdictions, and a high place in their conclaves and secret conventions.

For some years the Emperor for North America has been a member of the International Rosicrucian Council, and has always retained his original membership in the ancient Rosicrucian Order of France. The time has come, however, when our advancing membership will all be qualified for contacts with the secret *inner circles* of the organization in various parts of the world, and when these foreign associations and foreign contacts will become more involved, more significant, and more helpful, and therefore require greater attention on the part of our highest members and the executive staff here at headquarters.

In order to obtain the most efficient and properly qualified assistance in helping our members in North America to carry on their wider and higher studies through their contacts with these *inner circles* of the organization, the Emperor and the Supreme Secretary have made efforts to secure the assistance of one of the most advanced of the foreign workers in the organization who could serve under the direction of the Emperor here in this North American jurisdiction, and assist him in the guidance of the advanced members in the future.

For this reason a petition has been sent by the Emperor of North America to the International Rosicrucian Council of the world asking that the Emperor of the Rosicrucian Order of Europe commission or sponsor the appointment of one of the advanced members of the Grand Council of France to come to America and devote the remainder of his life as an associate and assistant under the direction of the Emperor and the

Supreme Council of this continent. It has asked that the European Emperor sponsor the coming to AMORC of one not only well developed in the work of the high grades, but qualified by other studies and by a lifetime of devotion, to assist our North American members in their comprehension of the general work of the *Great White Brotherhood*. For this reason we have made a plea that the one selected to come and join with us should have been benefited by not only Rosicrucianism but by training and study in the allied organizations and channels of the *Great White Brotherhood* in the years that have passed.

According to recent advice from Europe a very eminent character has been selected and notified to prepare himself for a transfer of his activities and great labors to the land of North America, and we are waiting daily and hourly for word to come that he is on his way and is leaving everything of a material nature behind him and joining forces with us for a continuous service to our members here in North America.

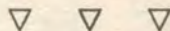
The coming of this master worker to join our Supreme Council, and direct our North American and foreign associations, activities, and higher studies will place under the direction of the Emperor a dependable worker, a reliable consultant, an experienced teacher, and a well-qualified representative of the foreign activities. It will be his pleasure to meet our members in personal contact here, to correspond with them, and to assist in the foreign correspondence in foreign languages. He will assist us in the preparation of the higher lectures and will carry out the Emperor's plans for the newer and greater things that have been decreed by the International Council, and awarded to our Emperor in recognition of his standing in the organization. Every member of AMORC of North America will benefit directly and indirectly by the many additional features that our Emperor will introduce, and which will be carried to their conclusion by the Frater from over the seas.

As soon as definite information in regard to the coming of this eminent Rosicrucian is secured, we will make another announcement in this magazine, and we hope to be able to do this in the

next issue, and to enjoy the presence and cooperation of this beloved worker before the end of the year. And, we hope that he will be with us through the holiday season so that we may truly celebrate the great event in an appropriate way at an appropriate season.

We are happy, indeed, that the International Council and the highest jurisdictions of the Order in Europe and

foreign lands look upon the American jurisdiction as having attained so high a degree of development as to be worthy of this great honor. Other additional features and benefits for our members will be announced early this coming year, and we know that the future of Rosicrucianism in this country is assured of a very high degree of unfoldment and power.



READ THE ROSICRUCIAN FORUM



ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages, and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol with its ancient meaning.

Dove; symbol of God the Holy Spirit.



This is the regular conventional treatment. Formerly, church decorators generally placed this symbol in a central position and kept to the conventional drawings, but there has been a strong disposition of late years to make this dove more natural. The dove is sometimes used as an emblem of the resurrection; it is then called the ascending or resurrection dove.

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him." Mark 1:10.

Aside from the common theological explanation given above, there is a deeper mystical significance attributed to this symbol. The descending dove alludes to the consciousness of God descending to and pervading the mind of man in all of its purity. The ascending dove alludes to the God consciousness in man soaring Heavenward and thus maintaining its unity with God. In other words, the descending and ascending doves represent the oscillation of Cosmic consciousness between man and the source of all Cosmic consciousness.





Scientific Theology

ITS DEVELOPMENT AND EFFECT ON MAN

By FRATER GEORGE D. HAINES



IT IS our privilege to be living in a most interesting time in the history of human affairs. We are about to witness the growth and development of a new view-point.

In the history of the human race it has happened a few times before

and each time the result has been one of far reaching importance.

There is not much question about the fact that the most powerful force that can be turned loose in human affairs is an idea. Ideas have made and broken governments and changed the course of the world's history and progress in the past, and will continue to do so in the future.

As men become more intelligent, ideas become more dynamic in their nature and more powerful in their potentialities. Occasionally we find one that is so fundamental that it gives us an entirely new view-point.

At rare intervals, and only as human intelligence has developed to make it possible, these new view-points have had to do with the human race itself, in its relation to the great scheme of the Universe, and when this happens, it usually happens also that history is made.

We seem to be approaching one of these periods. In fact, it is here. The peculiar part of the situation is that it has come upon us so gradually and from such an unlikely place that we have not yet grasped its full significance.

Until now we have lived in a purely physical world, solid and substantial under foot, and satisfying in its realities. Perhaps it is the very reality of our existence that has brought with it a sense of security.

Living in such a world, man has learned to protect himself from his enemies, and has made himself comfortable in his surroundings. With personal security came the leisure to think, and out of this the improvements that we know as civilization, the growth of organized knowledge and the birth of the sciences.

Always the old world has been solid and substantial underfoot, and while it has given us a few knocks and bruises, there is a sense of security in knowing that it has been here for millions of years and will probably be here for millions more.

It is true that we are reminded at intervals that we will not always be here, and the speculation that has followed this realization has given rise to the world religions and theologies.

As a people the human race has had many beliefs. It is fortunate that with the passage of time we have learned the lesson of tolerance, at least to the extent that we no longer kill those who disagree with us.

Four hundred twenty-four

We are content nowadays to teach the children that it is one of life's peculiarities that such people exist. Fortunately for us, others take the same viewpoint and teach their children to feel sorry for us; and so we seem to have arrived at a status quo, where we tolerate others and are in turn tolerated.

Up until now we have lacked a great cohesive force; a proof of some kind that would serve to bind the people of the world in a common belief. This at least was the situation prior to the developments of the last few years in modern physics.

Most of us have been so ingrossed in the matter of our own affairs and the business of getting through the last few years, that the question has not received the attention that it should except in a well-ordered, routine way.

Here and there we read in the papers that some rather peculiar sort of a person called a physicist, had cracked an atom. In a polite way, of course, we know that there are such things as atoms and that they are something that we should know about. We wonder, of course, why anyone should want to crack one of them and what difference it would make anyway.

In the same mildly interested way, if indeed we are interested to the extent of reading further, we find that when the atom cracked, out jumped a thing called an electron, a small particle of something or other, and the presumption is that the atom is made up of these things.

The newspapers acclaim these as great discoveries; and having the proper respect for the opinions of those better informed than we are, we agree that it was a great stunt, and turn on the radio to our favorite program, not realizing that these same little electrons bring us our evening's entertainment.

And so the old world sails majestically around the sun, carrying us with it, each engrossed in a small world of his own, and teaching the children to be kindly and tolerant with those who do not agree with us.

This kind of thing is all right, of course. We have been doing it for a long time and would perhaps continue to do so if it were not for these peculiar folk that keep shooting at the atom to see what will jump out of it, or exploring its vitals with a spectroscope.

Four hundred twenty-five

We are perfectly content to listen to the radio and grumble at the static without having to learn how it works, or that there are such things as electromagnetic waves flying through us and all around us, carrying advertising and the world's news.

Who cares, since the movies have gone talkie, that our favorite stars speak to us because these same little electrons are kicked out of the atoms, composing the target of a photoelectric cell, by the action of a varying beam of light.

We appreciate the convenience of having such things, and realize that there must be people to do things with atoms and electrons in order to provide them for us. If they had confined themselves to such matters of convenience and luxury, and kept Science on the abstract plane that it used to occupy, we could have continued to leave them to their own devices and occupied ourselves with the more pressing matters of politics, debts, taxes, and business worries.

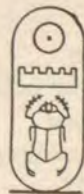
In a casual way the average person has found the time to learn that the atom seems to be a sort of least common denominator of matter; that the ninety odd elements that chemistry classifies are made up of them as an indivisible unit; that in groups they form molecules, which in turn are the basic units of compounds.

We know, of course, that the subject is important, to the extent that everything in the universe, including ourselves, is made up of them in some fashion.

In an uneasy sort of way we realize that there is a lot to the subject that we should know about and that some day we will get around to it. But not just at present. There are so many other things to do.

And so the world has gone on its way. The men of Science continue their labors, and we suddenly find that we are face to face with a situation that cannot be put off any longer, and that from now on is going to receive a major portion of our attention.

We are used to the conception of the atom as the smallest indivisible particle of matter. Small though it is assumed to be, it was matter; and as such, solid and substantial.



As long as we adhere to this concept there is nothing the matter, and as long as the physicist confine himself to radio, television, photoelectric cells, X-rays and the action of radiation, all was well. The rub seems to be that the things that they have discovered have a way of applying equally to all things alike.

The new view-point had its genesis when the authorities in the scientific world proved that the atom is in reality an electrical system made up of a number of electrical charges—and nothing else. That it only seems to have substance because the electrical charges that it is composed of are so infinitesimally small that we cannot see them individually and thus have the impression that matter composed of them is a solid mass.

There you have it.

As long as we stay with the material atom, the old world is solid under our feet; but the atom is no longer material. It has become merely a collection of electrical charges and nothing else. Intangible, ethereal, and metaphysical. And man, being composed of these same atoms in his physical body, is thrown headlong into the occult.

The new view-point is not merely an untried theory. Nor is it advanced merely as an hypothesis. Rather it is a fact every phase of which has been checked and rechecked in the laboratories of the world.

The spectroscope furnishes proof of the chemical periodical table, and while the Bohr atomic model may be only an approximation of what actually goes on inside the atom, with its dizzy gyrations of the electrons, and the balancing of attractions and regulations, this much is well-established. Starting with the lightest of the elements, Hydrogen, and proceeding to the heaviest, Uranium, the progression of the elements is merely the matter of the addition of an electron in each case.

What about it? Merely this. Matter becomes in truth an illusion of the physical senses, and exists only in their contemplation.

As Professor James Breasted, great scholar of man's antiquity, has recently said, "Man is now at the beginning of a new exploration. The country that he is crossing into is the Kingdom of the Mind and the Spirit."

And now that the ground is no longer solid under our feet, with our physical world gone simply because it is no longer physical, it is time to face the facts and raise the question.

Let us see how it checks out. If the evidence of our physical senses is being questioned, it is a good time to find out just what is wrong with these physical senses.

Sight, as we know it scientifically, is the ability to receive conscious impressions through the eye. This marvelous instrument is so constructed, as to be sensitive to certain electromagnetic vibrations known as light.

It is sensitive over an extremely limited range from the violet at one end of the spectrum to the red at the other. Each color or shade of color lying in between is merely an impulse or wave of energy of a certain vibratory frequency.

By dividing this frequency into the speed of travel of an electromagnetic disturbance, namely, one hundred and eighty-six thousand miles per second, we arrive at the length of a light wave.

These light waves are so extremely short that a new system of units is necessary to measure them. So Science uses the Angstrom unit, an almost theoretical measurement equal to one-billionth of a centimeter, the centimeter being in turn, about one-third of an inch.

Visibility of objects is due to the selective absorption and reflection of these light waves by the objects seen. Visibility begins at from thirty-eight hundred to four thousand of these Angstrom units at the violet end of the spectrum, depending upon the person, and ends at approximately eight thousand Angstroms at the red end.

A range of some four thousand Angstrom units—an almost unbelievably small span twelve-millionths of an inch in length—produces human vision. This is the unbelievably small aperture through which we have conceived the science of Astronomy and Optics.

One hardly knows whether to enthuse over the extreme delicacy and sensitivity of the human eye, or to deplore its almost unbelievably limited range of vision. Who is there to dispute the visions that might exist above the violet, or below the red; or the invisible worlds, that the human eye will never see?

Four hundred twenty-six

The point is that we receive our total impression of the universe through a crack twelve-millionths of an inch in width. A restricted vision in which the myriad of dancing notes that comprise our physical bodies, appear solid and substantial, and give us the impression of continuity in much the same manner that motion pictures play the same trick on our eyes, through the persistence of vision.

And so obtaining an impression of the universe through this crack twelve-millionths of an inch in width, you see what appears to be a person reflected back to you from your mirror. Looking closely you recognize the person. It is yourself.

And because those wonderful eyes convey such a limited amount of information to your perception, the infinitely small units of energy in terrific motion are visible only through the selective absorption and reflection of the electromagnetic waves of the visible spectrum, and thus give the impression of something solid and substantial. And because this is so you cheerfully go through the motions of shaving or powdering your nose, as the case may be, blissfully unconscious of what a mysterious person you really are.

We know that our sense of hearing, or the perception of sound, is due to the ability of the ear to receive impressions from a wave motion or vibration of the atmosphere.

The ear recognizes these vibrations up to about twenty thousand per second. Beyond this point there is either a mechanical limitation imposed upon us through an inability of the ear to respond to higher vibrations, or there is some limiting factor imposed in the subtle, psychological process of transforming an energy impulse into a thought.

The upper limit of such vibration is a point where the natural inertia of the gas molecule prevents a further response to an increase of energy. This point must be far above the zone where sound as we know it fades into a thin whine and is gone. Electromagnetic vibrations extend upward into untold and staggering billions, but these are not for the human ear, and the grand symphonies that may be there are not for us.

Four hundred twenty-seven

We are used to believing only that we see and hear. We can now get used to the idea that we see and hear only a small part of what goes on around about us.

The illusion of physical existence is carried further by our sense of touch. Through a telegraph system of nerves we receive an impression of the solidity of substances that resist penetration or displacement. This sense is so gross and blunt in its perception, that combined with our limited ability to see what goes on about us, we receive some very erroneous impressions.

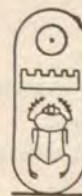
A man who never saw a tightly inflated automobile tire filled with air would be justified in believing that it was solid rubber if he relied only on his sense of touch. We know that the tight surface of an inflated balloon is caused by the gas molecules striking it in their dizzy gyrations. We also know that the power of the giant locomotive is derived from these same gas molecules of steam, striking the ends of its pistons. We know these things and believe them; but the human eye will never see a gas molecule, nor will the human sense of touch ever feel its individual impact.

The gyroscope teaches us that matter in motion develops terrific properties of inertia, or the resistance to deviation at proper speeds. A stream of water at sufficient pressure becomes as rigid as a bar of iron, and a blindfolded person touching it would think that he had put his finger against an emery wheel. The effect would be almost the same.

Perhaps the greatest deceiver of all is a mysterious attractive force called gravitation which attracts every atom and molecule on the face of the earth, toward its center; and in turn creates the impressions of weight and mass.

It is hard to understand that matter so-called does not have the quality of weight of itself. That the familiar anvil of the blacksmith is only a collection of electrons, and appears to have weight because it is attracted to the earth, as iron filings are attracted to the magnet.

To a person hearing them for the first time these are strange statements. They reason matter out of existence and leave it existing only in the contemplation of these inadequate physical senses.



Such a person will say that there is something wrong with the whole business. It is all right to make such statements as these about radio tubes and copper wire, but surely not about people. There must be a catch to it somewhere. There are certain things that we know and can't be fooled on.

How about the fact that we are born into this world as physical human beings, resemble our parents, and in turn have children of our own that resemble us. This is getting our feet back on the ground again. Very interesting, of course, to consider such things but this atomic theory does not apply to you and me.

A good theory should meet such an objection as this. Let us check up on this angle.

Consider any good friend that is over twenty-one years of age. For the purpose of easy arithmetic let us select one that weighs two hundred pounds. For the same purpose of easy arithmetic, let us assume that he weighed ten pounds at birth.

Business of doing a little figuring.

The answer comes out that only five per cent of this person was ever born at all. The other ninety-five per cent just grew. In some mysterious way the atoms and molecules in his food intake became a part of him by a constructive process of metabolism known as anabolism; the building up of cells; the growth of tissue.

We are used to this thought, as well as the reverse process of catabolism; the destruction and tearing down of these same cells. Biologists tell us that the individual cells of protoplasm are constantly being built up and torn down through use and fatigue, and constantly being replaced.

This can only mean that the original ten pounds of our friend's weight that he started out in life with, is gone years ago and has since been replaced with new material.

Very strange. The facts would indicate that as he exists today this apparently normal individual was never born at all. This is to say, that very little if any of his present physical body was ushered into the world at birth. Such a statement undoubtedly strikes at family relationships, and calls for a readjustment of our ideas.

We know, of course, that the gentlemen referred to inhabits a physical body composed of various chemical elements, such as water, calcium, sodium, chlorine, phosphorus, and a host of others, the market value of which was estimated at ninety cents before the "depression." It is perhaps less now.

We have already considered the proposition that these so-called organic materials are composed of atoms and molecules, and that these in turn are ultimately nothing but electrical energy.

This is something to ponder over. It seems to be another case of taking something for granted that in reality is entirely different from what it seems.

More than ever we are forced to wonder just who this person is who looks back at us when we shave or powder our nose, as the case may be. A person thinly clad in a pulsating envelope of energy; standing against the background of time, and facing an eternity.

There is more reason than ever to believe that the mysterious, conscious intelligence that animates and controls the physical body is apparently no part of it. We also have every reason to believe that when the body ceases to function, as it will some day, that this intelligence will go on about the business that brought it here.

This again is something to ponder over for the old happy-go-lucky physical world seems to be gone. It has been reasoned out of existence on the basis of proven fact. And it leaves the human race with a terrific readjustment to make.

The world is ready for it. In his intellectual development, man has gone ahead, never backward. We have the prelude to it perhaps in the uneasy muttering of the masses throughout the world.

We hear a lot of loose talk today about revolution; but revolution does not necessarily mean guns and bullets, and the wreckage of Governments. Some of the greatest of the revolutions have been entirely mental, and have had to do only with new concepts and view-points.

Such seems to be the nature of the readjustment that is ahead of us. A readjustment in which man will try to find his proper relationship to the great plan

Four hundred twenty-eight

of the Universe, and will try to justify the privilege of his presence in it. A readjustment such as Professor Breasted had in mind when he said that man had already begun his exploration into the Kingdom of the Mind and of the Spirit.

There will be those that will call attention to the fact that after all this is not a new view-point. They will point out that in the Vedantic doctrines, and in the archaic religions and occultism of the pre-Christian era, that matter, or Maya, is but an illusion of the senses. It will be pointed out that this belief is held today by a large section of the world's population.

True enough. There is a difference however in shrouding such statements in a veil of mysticism or in proving them on the basis of experimental fact. A statement that is not understood may be accepted if given under the weight of authority but it remains more or less meaningless. It is only when we understand the reason why of things that we really begin to know them.

Such thoughts lead naturally to a speculation as to what the result will be when men understand these things generally. The human race becomes a great host of intelligent entities, clothed in a material that we call matter, that is assumed in some mysterious way for the purpose of disclosing our presence to one another. That and nothing more.

It is left to every man to say for himself what this intelligence is, and whether it is psychical, metaphysical, or spiritual, if indeed there is any difference indicated in the use of these terms. To the extent that no one knows, one man's guess is as good as another's.

At any rate the matter of race and nationality seems to fade into insignificance, and it is logical to assume that its place will be taken by a feeling of kin-

ship and brotherhood among the peoples of the world. It is perhaps not too much to expect that there will be more of tolerance and understanding among men, and less of the business of striving for advantage gained at the expense of the discomfort and suffering of others.

Perhaps this possibility will seem too altruistic for some who read it. At any rate there will be more of sympathy, more of an effort to reach a common goal and to assist others to do so.

If this is all, for the time being it is enough; for it is the failure to do these things that has put us where we are today.

It is becoming increasingly apparent to the economists today that we require a return to these simple worth-while things of life to put us back on the broad highway of man's destiny and development.

Thus does modern science furnish definite and concrete proof of the claim of Theology, from the time of the archaic religions, to modern Christianity, that matter is merely an illusion of the physical senses, and that the only lasting reality is man's spiritual aspect.

This becomes a definite and concrete reality as soon as we accept the statement that the atom is an electrical system, composed merely of energy, intangible, ethereal and incorporeal. As this view-point grows and expands; as the people of the world realize it and understand its significance, it will have a sobering and steadying effect.

It is almost a practical certainty that in the future Science and Theology will once more go hand in hand to lead the race to a new golden age of its development, and in the exploration of that fascinating unknown, the vast universe that lies beyond the realm of the physical senses.

THE JUNIOR ORDER

The Junior Order of Torch Bearers is a subsidiary movement of the Rosicrucian Order. It is composed of children of members and also children of those who are non-members. Its instructions are especially interesting and helpful to children between the ages of six and nine inclusive, and ten to fifteen inclusive. If you as an adult, would like to establish in your community a chapter of this Junior Order of Torch Bearers, and if you are a member of the Rosicrucian Organization, just write to the Junior Order of Torch Bearers, Rosicrucian Park, San Jose, California—Attention, Ethel Ward, Secretary-General, and ask for complete instructions. They will be sent to you without obligation.





SANCTUM MUSINGS

THE ZEST FOR LIFE



THE aphorism, "Live for the sheer joy of living," is an unsound one. To attempt to live for merely the joy of living is in reality the selection of a short period of existence. There is instilled within man the urge to live which when gratified affords him pleasure, but this pleasure is neither constant nor one that increases. It arises only when there is a possibility of the cessation of life. When the immanent instincts of man repel successfully at any time a threatening cause to the continuance of life, the pleasure of living follows. It is a pleasure that is comparable to the soothing ease of relaxation after a strenuous physical or mental tension. It is not enjoyed for itself but because of the absence of something else. This pleasure that comes from successfully defeating death would perhaps be more frequent were it not for the appetites. The appetites are the cravings of those organs necessary for the continuance of life. The pleasure that arises from gratifying them is sought after either directly because of its nature or because it is preferred to the irritability that results when the appetites are not gratified.

These lesser pleasures, therefore, keep life at a certain degree of normalcy, only occasionally affording man the greater pleasure of rescuing his life from actual death. Though this inherent urge to live is fundamental in man, it becomes a lessening pleasure unless he has the desire to live. To live is one thing, but to desire to live is another. With the increasing precautionary measures taken by the human to preserve his life, there is little opportunity given to incite the joy of living, for life is too infrequently jeopardized. Among primitive people the joy of merely living was nearly constant because life was engaged frequently in the struggle for self-preservation, causing the subsequent pleasure of having succeeded. A normal, physical existence is presumedly a state of freedom from mental and physical disturbances. The faculties are free of irritation and the body is surrounded by circumstances, which though perhaps not adding to its pleasure, do not subtract from it. There would be no particular excitation of any one of the senses, nor the exceptional gratification of an appetite. No appetite would have its cravings unappeased. The intensity of pleasure arising from the satisfaction of an appetite depends upon the vigor of the appetite's yearning. The pleasures of the senses and appetites would be of such a minor nature in this normal existence, this freedom from any exceptional mental or physical irritation

Four hundred thirty

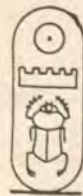
that the consciousness would become immune to the sensations; in fact, the sensations would be of such uniformity and received with such regularity that they would no longer excite. With the absence of stimuli which excite the consciousness, the brain and the plexus of the nervous system would become atrophied. This atrophy would interfere with their proper functioning, resulting in disease, ill health, and consequent pain. Pain, though of a different sensation, would be an excitation of the consciousness and it would stir the being from its lethargy. The elimination of the pain would result again in the exhilarating sensations of pleasure. Thus mere living becomes a decreasing pleasure until adjustment by nature excites life to the more vigorous activity of repulsing pain. To merely live requires much less effort than commonly thought.

We are apt to believe that in strenuous economical periods the acquisition of sustenance is so difficult that we incur such pain, which when alleviated by the pleasure of success, adds sufficient zest to life. If we analyze without prejudice what we have been accustomed to consider our most frugal wants, we will see that in reality they exceed by far the absolute necessities of life. These so-called simple wants, upon further analysis, we find do favor certain of the appetites, exciting them not to excess but beyond the requirements of absolute necessity, and so afford pleasure in life—pleasure which would not have come from an actual state of mere living.

With mental and physical maturity there comes the selection of pleasure, the segregation of desires. It is learned that some appetites are more easily gratified and their pleasures are cultivated. Then again there are desires which are more infrequently satisfied. Therefore, the intensity of their craving exceeds the others, and accordingly, the pleasure resulting from their satisfaction is greater and preferred. The desires selected as the paramount ones at the time of maturity do not always remain so. Through life there is a shifting in their position of importance. But of consequence is the fact that with the coming of this maturity and voluntary selection of pleasures, the pleasure of mere living is assigned to the position of being secondary to them all. Life becomes just a

means to an end. Life is then no longer lived for life, but to serve the purpose of the desire whatever it may be. Ask the salacious liver if he would wish to live if he be denied his vice. Most likely the reply would be, "And what would life afford?" It appears then that life to man becomes supplementary to a reason for living. Organic desires or appetites gradually diminish with excessive indulgence. The cause is both physiological and psychological. Physiologically, the repetition of sensations of a similar nature eventually fail to further excite. The nervous system adjusts itself to the stimuli, and the impulses fail to produce sensations. The impulses are felt but are incapable of inciting pleasure. The appetite wanes until it becomes passive.

Psychologically, with the fulfillment of each organic desire, there is, of course, registered in the memory the experience of its satisfaction. As every seeker of sensual pleasure knows, licentiousness brings in its train discomfort and pain. The appeal of physical appetites is not merely a nervous reaction of the organs. That in itself would not result in voluntary satisfaction. From the memory of experiences had or acquired are taken those elements which contribute to a mental picture which appeases the irritation of the appetite. This image then becomes the incentive for the gratification of the appetite. The imagination portrays vividly that which is sought and which would most likely bring the required pleasure. As time goes on and there have been innumerable experiences in satisfying the appetite with their accompanying disagreeable phases, it becomes exceedingly difficult for the imagination to engender satiating images. There arises in the consciousness the unpleasant experience had which very effectually mitigates the pleasing one. With this lack of mental complement the appetite becomes jaded. With each organic impulse there is recalled from memory sensations which detract from the urge of the impulse. The appetite finally becomes repulsive and there is a voluntary urge to suppress it. Where appetites persist without the impetus of imagination, perversion exists. As long as the sensual urge is accompanied by the images of imagination, it is confined to its natural channel. Without the combining of the elements



of past experiences into imaginative ones, the appetites run riot for the mind knows not what the body seeks. Such perversion, of course, quickens the dormancy of the appetite. Though the pleasure of the appetites and physical desires may furnish man a reason for living, they are unstable and afford a pleasure which quickly attains its peak and diminishes.

The man whose purpose in living is sensual pleasure soon finds himself without any pleasure other than just living. The pleasure merely of living soon wanes, we have seen, and life becomes a dread monotony and death is welcome as a pleasure that would relieve the agony of mere living.

Mental desire is one that originates solely in the mind and is not associated with or dependent upon any of the appetites or physical desires. Psychologically speaking, every human desire, even those of the highest moral content, are indirectly the result of instinctive and emotional urges. But this does not mean, as Freud and some other eminent psychologists have claimed, that every human desire and wish has its beginning in the sex instinct. A desire is but a potentiality; it is a condition in the mind not yet corporealized. It is as Aristotle describes matter in his philosophy. It has the potentiality of becoming a form, yet it is not a reality until it is form; that is, until it becomes actual. Man never has two successive identical desires; that is, the so-called second identical desire is but the recollected experience of the former. Desires may appear similar but they differ in the point of time—one the mind has realized it has become an experience, the other has not. That which is of the past differs from that of the future in that the former has had existence and the latter has not.

A desire is, therefore, the seeking to bring into existence a thing, state, or condition. An experience, as said, has existence. It is composed of a thing which is, or a state or condition which occurred. We speak of seeking the recurrence of an experience. It cannot recur, for to do so, it would have to undo itself. The desires of an individual may resemble experiences had. But the experiences realized can never be like those to be realized; however, desires can never be free from the elements of

some antecedent experience. Like ideas they must be composed of that which is known, though their form may differ from objects of knowledge. The human mind cannot embrace a pristine idea, for we think only in terms of experience had. A desire is composed of particular incidents of human experiences which were pleasing. It is hoped that in the attainment of the desire the pleasing experiences of the past may be repeated or exceeded. The retention in the consciousness of the mental picture or the mental desire produces an internal stimulus.

As previously stated, a mental desire is composed of the elements of experiences had which produce pleasure. We never desire that which is not pleasurable to us, even though it may appear otherwise to another. Therefore, the stimulus is transformed into sensations which are pleasing. These pleasing sensations which accompany the consciousness of a desire, we designate as enthusiasm. No desire is without this enthusiasm, for enthusiasm is the pleasure of a desire. It is that which keeps it alive in the mind. The sensations of a desire must be emphatic if they are to be lasting to any degree. A desire that is not properly developed; that is, if it cannot be visualized so clearly that man has a definite comprehension of his want, is lacking in the ability to engender these sensations. Without acute sensation a desire affords little pleasure, and it is soon negated by other interests of the mind. A vivid imagination is necessary to lend realism to desire. The mental picture of desire must have as many details as it is possible for the mind to assemble and combine from other experiences incorporated in it. One should be able to describe a desire as capably as an experience, for a desire is but an anticipated experience. Keen observation and attentiveness to details are the requisites of an extensive imagination. Keen observation and the faculty to retain all impressions received and realized add to the wealth of memory upon which imagination draws. A vivid imagination produces desires which imbue the mind with an exhilarating enthusiasm. This enthusiasm in turn fires the imagination, and compels it to arrange and rearrange the mental picture so that

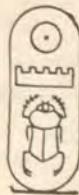
its stimuli never wane. Reason gives sequence to the constituents of experience taken from memory and combined in the imaginative picture. The imagination of man portrays his reasoning. Every conception is the conclusion of reason. No man harbors an idea which has not been passed by his reason. Man does not intentionally deceive himself. The fallaciousness of dreams are generally apparent when the awakened consciousness subjects them to the scrutiny of the process of reason. So, too, would reason reject any haphazard assembly of experiences by the imagination which did not seem rational. It is a fact that the figments of one man's imagination might seem impossible fantasies to another; but this is merely indicative of the difference in man's reasoning. The reason employs the will constantly to keep the conception within the bounds of the individual's standards of what is rational. We constantly call a halt to our own visualizing and return to an earlier point of mental construction because our reason warns us we are building an erratic structure.

Life cannot be lived without enthusiasm. Without enthusiasm there is a stagnation of the mental process. Enthusiasm, we have seen, is the effect of desire, and if we are desireless, we live in a world of recollection of what has occurred. Recollection is a world of the past in our lives, a world where events have reached their peak of impressiveness. It is a world that with each hour the flame of the experiences had become weaker. Reminiscence is retrogression, for we travel backward in memory. It is a practice that does not take into consideration transition, for what will excite the mind today will not tomorrow. What the mind conceives today is of its nature and represents its ability at the present. The mind's ability is not constant; it either improves or deteriorates. Furthermore, the change in mind is quite rapid, and one who dwells in a world of memory finds its pleasures prolonged with difficulty.

As noted previously, those who live for the present or seek joy in mere living, eventually find life tedious. Those who cling tenaciously to life have more than the instinctive impulse to do so. To live in a world of mental desire, in a realm of sagacious imagination, is to

dwell in a mental state. It is a state not yet materialized, therefore, not an experience which with time would become a lessening pleasure. In the world of mental desires when enthusiasm wanes, there is a constant substitution of another desire which continues to quicken the faculties and afford pleasure. This is not possible in the world of memory. Mental desire, we reiterate, does not directly arise from the appetites; and, therefore, a mental desire and an ideal are identical. In fact, to distinguish between organic desires and mental desires we designate the latter, ideals. When one is possessed of a paramount ideal, the affairs of life are regulated to conform to those channels through which the ideal may be best approached. Every condition which is contrary to the ideal is not merely a hinderance to its attainment but an obstacle in life, for life is considered a means to the ideal. Life affords the necessary existence to nurture the ideal; they are interrelated. One depends upon the other. The mind which harbors an ideal realizes that it is not possible without life and its attributes of consciousness and intelligence, yet life for itself would not be wanted if it had to be devoid of the ideal. The keener the mind, the more dependent the life of that person is upon an ideal; for a keen mind will not endure a dull existence, and an existence is dull if there is not the enthusiasm of an ideal. Life is the cause of man and man is the cause of an ideal. Man is not responsible for his existence for he is but the effect of the cause—life. But he is responsible for the ideal, and the intelligent mind feels that responsibility and wishes life so as to assume it. Reason, therefore, makes the ideal appear the logical end of life.

The forming of ideals incurs dangers, which at times become disastrous to man. An ideal should be selected which can be realized within a capably short space of time. The question arises. What constitutes a short space of time? Every ideal, if it is to be realized, is dependent upon certain circumstances. The circumstances which contribute to the fulfillment of an ideal are naturally its foundation. If the circumstances fail to materialize or are impossible of arrangement, the ideal is impractical and not founded upon good reason. This does



not mean to infer that if an attempt to realize an ideal fails, it should be abandoned. It does mean, however, that one must distinguish between fancy and creative imagination. Fancy is the combination of elements of past experiences taken from memory which pleases, but which is not arranged according to reason. The visions of fancy are contrary to natural law and order in the universe and could never be actualized. Creative imagination, on the other hand, draws its elements from the same source—memory, but arranges them in such a manner that they compose an ideal which is in accord with natural law, and not an exception to it. Ideals can be evolved, and should be. They should not exceed too greatly one's present status in life or mental and physical capacity. There is nothing quite so encouraging as success. The realization of an ideal is an incentive to evolve another beyond the previous one, and thus man can advance ideal by ideal in successive stages. An ideal so exalted that it causes man to consider immediate possible achievements as being inconsequential is an ideal that becomes a misfortune to have had. It deprives man of the encouragement which would accompany success in the lesser achievements. Furthermore, the long retention of an ideal causes it to become a habit. When after a considerable period of time consciousness of the ideal no longer excites or affords pleasure, it becomes impossible to discard it as something unwanted, as it has fastened itself upon the mind. Weeks, months, or years of regulating all worldly interests to conform to an ideal as well as concentrating the faculties mainly upon that which was related to it, develops the habit of peculiar processes of reasoning. All impressions are always carefully weighed as to their value to the ideal. At first if there is a tendency to avoid this, the will compels obedience to it. The compulsion at first is not objectionable because the ideal excites pleasure. But an ideal that has become a habit, of course, is no longer an ideal; it is merely a haunting duty. It is not pleasing; it becomes irritating. The ideal that becomes a habit, as said, is not easily put aside. The memory of the past hope remains, and it lashes the mind with the will. The will incessantly prods, urges and com-

pels action toward rejuvenating the lost sense of pleasure. The individual comes to dread mental relaxation or contemplation, for there always arises in the consciousness the specter of will pointing at the self, rebuking it for even momentary avoidances of the dead ideal. This habit even stifles the adoption of a new ideal as it keeps active the remorse of the previous failure, and compels the reason to conclude that further attempts to realize the former are still obligatory.

An ideal, when realized, always falls short of the pleasure and happiness it was expected to bring, if it has not kept changing with time. Psychologically, we realize that sensations which arise from the perception reality cannot actuate the consciousness to any greater extent than those which arise in the mind through the processes of recollection and imagination. A pleasure which is of purely mental origin can be as intense to a person of acumen as a pleasure of a purely organic nature to a lower being. Thus an ideal is as perfect when conceived as it could ever be when actualized. That is, providing the ideal has not evolved. Most so-called actualized ideals do not resemble to any extent the primary conception; they far surpass it. The reason is that the ideal improved with the acquiring of experience. But presuming the ideal has never changed—the first consciousness of the ideal, whatever its nature, brings pleasure at that time that is much greater than the pleasure that comes from the materialized ideal through the sense faculties. As previously stated, if there is no evolution of the ideal, its stimuli less and less excite us, and if it finally is brought into existence, we find no greater pleasure arising from its corporealization than from the original pure ideal.

An active and keenly intelligent mind never confines the ideal. It constantly enlarges it. It adds new elements and subtracts the old. Thus the ideal is always glamorous, fascinating. The stimulus is always slightly different and sufficient to excite and please. The alert mind with its vivid imagination which engenders and harbors an ideal is always enthusiastic. That type of mind is not given the opportunity to become insensible to pleasure. The sensations change too frequently with the changing ideal. When the materialized ideal is finally

realized, it is usually slightly different from the previous constantly changing conceptions; and, therefore, there is produced a new sensation which results in further joy. To prevent stagnation of the ideal it must be constantly altered and enlarged. This does not mean substitution of ideals. The original purport may remain, but its embellishments are changed. In fact, if the ideal is had, say for ten years before being actualized, if it is then compared with the exact original conception, the materialized ideal will be found to transcend the original conception in excellence. This is dependent upon whether enthusiasm has accompanied the ideal during the years, and the enthusiasm, of course, would be proof of the evolution of the ideal, as said above.

Profound reasoning is a menace to the unconscious process of evolving the ideal. We say, unconscious process, for with the potent imagination the minor changes in the ideal are so frequent that there is no cognizance of the change. It appears at all times the same to the consciousness of its creator. Reasoning in forming the ideal is necessary, as previously explained, to avoid the error of falling into the mood of fancy, and to confine the ideal to the realm of possible attainment. But such ordinary reasoning never goes beyond that, and is, therefore, not a menace to the ideal's very essential need of change. Profound reasoning is acute analysis and it becomes supercritical of the ideal. It scrutinizes the ideal as to whether it is too conjectural. By a process of elimination it subtracts all those elements which are possibly contributing to its failure. The romance and adventure of an unreal and undeveloped condition or thing which excites and pleases the consciousness and which constitutes the attraction of the ideal is shorn from it. With the object of keeping the ideal strictly within the bounds of certain possibility it is linked too closely with the experiences of the immediate. It fails to transcend that which is already realized and it slowly disintegrates under the pressure of well intended but too profound logic. Furthermore, it too readily detects and opposes any change in the ideal; which change is really its very essence—enthusiasm. Profound reasoning is apt to make the mistake of measuring the ideal

completely by the standard of actual experiences had.

Ideals, as we have seen, though composed of experiences, differ from them as they are only potential existences; and if they are made to conform to actual experience, they lose their nature.

All the foregoing should lead us to comprehend the fact that a successful ideal is one that falls within the happy medium between reliving an actual experience and fancy. There is a technique to forming and maintaining an ideal. It is because this technique is not commonly understood that the majority of ideals become wrecked upon the rocks of realism. The ideal that constantly changes and never diminishes in the enthusiasm it incites, whether it actualizes or not, gives the zest to life that carries man along the natural span of his existence.

From the foregoing we should further realize that ideals are mainly retained for the pleasure they afford man in the process of attaining them. Practically every ideal would be discarded if consciousness of it did not bring immediate pleasure. It is perhaps true that most men think the eventual attainment of the ideal will bring the greatest happiness; but that pleasure would be at too far distant a time to await if it were not for the intermediate pleasure of its partial attainment day by day.

As a summary, we may add that it is quite simple for man to determine whether his ideals are sound; that is, whether they conform to what constitutes the true nature of an ideal. Whenever reflection upon an ideal brings the remorseful thought that it is not being attained rapidly enough, or whenever there is self-criticism of the manner of approaching the ideal, it no longer is an ideal but a habit and it has lost its characteristic of inciting pleasure. A true ideal inspires confidence. The emotional reaction from reflection upon it causes surging undulations of pleasurable sensations to emanate from the solar plexus. They extend throughout the whole body and occasion a gentle glow of warmth. They intoxicate the brain and the faculties. The reason becomes exhilarated, the consciousness exceptionally alert.

We reiterate, life is the cause of man, and man is the cause of the ideal; but the



ideal is the cause of that strange zest to live which prevents man from opposing his cause—life. For what being with the sensitivity of mind of man would endure life without the zest of an ideal? Would man relinquish his status in life and return to the level of the beasts in the field, or the plant, the state of being organically bound, to existence by a subtle, indefinite urge to live and for a purpose

unknown? Man substitutes for this vagueness of the true object of life, the ideal. Be that ideal what it may, and even though it be limited to whatever the breadth of man's individual consciousness, it bestows upon him an ephemeral mastery over the mechanical propulsion of the inherent impulses of life. The beast is compelled to live, but man may choose life.

World Peace

By SRO. CORA M. ARNOLD

Utopia will exist on the earth when peace reigns supreme.

The Illumination of peace obtained through the elimination of vice will be a big step toward the happiness of mankind. One thing necessary is an open-minded understanding with the people of the world, which will revolutionize the conditions of the times.

The book of life unfolded page by page, through the ages of civilization reveals the aspirations of mankind along various phases. A struggle for existence has ever been the lot of humanity. Many ambitions have never been attained. But through the centuries many great ideals, physical, moral, and social, have been advanced by thinkers, so that the past has been glorious

Since we of the present generation owe everything to past eras, we must in the present time become more futuristic in our conceptions of the plan of life for the individual life of the times, as well as paving a way for posterity.

The span of existence for those of the present era is brief. We must create a new social system, economically and politically. The mass of humanity can cause many changes to occur, if we will begin to realize that deep concentration

will enable us to have a keener discernment of existing conditions.

Diversity of opinions is the lion that is devouring the world. We should coincide in our opinions and select leaders to guide us into the future in a manner that will assure more happiness for all.

The unification of the world will be accomplished only through the example set forth by all leaders of the world. A task perhaps impossible to be accomplished in one era, but hastened as a reality by the character of conduct that is exemplified by leaders of this era. And also, by the manner in which these leaders can educate the mass. We have profited greatly in reading the history of past eras, enabling us to build new ideas on the stable foundations of the past.

We can begin to build up the monuments of humane culture that will be commemorated in the thoughts and deeds of the future civilization.

During this coming year of 1934 let us lay the cornerstone of the structure of man's humaneness for mankind, that will embody all the great stones of kindness, mercy, unselfishness, and this structure will finally cause peace to become a possibility instead of a probability.

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*The
Rosicrucian
Digest
December
1933*

Four hundred thirty-six

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