

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE GREATEST
POWER ON
EARTH !



The Magic of Mind

THE STRANGE POWERS of mind were known to the ancients. From every land they trekked to the caves of the oracle. In her presence they were imbued with the mysterious faculty of foresight. She brushed from their mental vision, fear and misgivings. Deep within their consciousness she implanted illuminating ideas with which they went forth to accomplish the seeming miracles history records. Were these geniuses of the ancient world, Pericles, Socrates, Alexander the Great, merely deluded, cast under a fantastic spell, or *can the human mind truly assert an influence over things and conditions?* Is there a wealth of infinite knowledge just beyond the border of our daily thoughts which can be aroused and commanded at will?

It is time you realized that the rites, rituals and practices of the ancients were not superstitions, but subterfuges to conceal the marvelous workings of natural law from those who would have misused them. Telepathy, projection of thought, the materializing of ideas into helpful realities, are no longer thought by intelligent persons to be impossible practices, but instead, *demonstrable sciences*, by which a greater life of happiness may be had.

Dr. J. B. Rhine, foremost psychologist and university instructor, says of his experiments with thought transference and the powers of mind—"The successes were much too numerous to be merely lucky hits and one can see no way for guessing to have accounted for the results." *Have you* that open-minded attitude of today which

warrants a clear, positive revelation of the facts of mind which intolerance and bigotry have suppressed for years? *Advance with the times*; learn the truth about your inherited powers.

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The Rosicrucians, AMORC,
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The Sacred Promise

OF ALL the songs of the inspired prophets recorded in ancient tomes, one remains preeminent in the rewards which it proclaims for righteousness. In solemn vows of a life hereafter, of a freedom from earthly obligations, and of an equality with the gods, the creeds of the faiths abound. But to those mortal men whose hopes have not yet fled this world, who extend a helping hand to those in need, and who turn in the direction in which conscience tugs, there is no more reassuring promise than that because of them shall come—*"Peace on Earth; Good Will Toward Men."*

To Christmas then, pagan, agnostic, and monk can reverently pay respect, as the ageless symbol of a precept which affords humanity its only salvation. In the bonds of human brotherhood, of which the spirit of this season makes us especially conscious, we extend to you, one and all,



Christmas Greetings

The AMORC Staff

THE THOUGHT OF THE MONTH

THE UNITY OF THOUGHT

By THE IMPERATOR



THIS time of the year there is a very general agreement among the peoples of the Western World in regard to one timely thought. It is this unity of thought which makes this period of the year significant and important. Regardless of whether we are Jews or Gentiles, Roman Catholics or Protestants, Mohammedans, Buddhists or what, we view the holiday season at the close of the year with one idea, and that is the picture and thought of peace and friendliness.

Although the Christmas holidays are purely Christian holidays in a religious or ecclesiastical sense, they are universal holidays in the minds of mankind, and Jews and Gentiles alike can agree upon the one idea that the Christmas period represents a period for the expression of love and good fellowship and that it is symbolical of "peace."

By the time that most of you are reading these words of mine, you will have participated in the so-called "Thanksgiving" festivities in accordance with a very old custom of the United States. But this custom came to be established as a national event solely because it was already written in the hearts of men and is expressed in the hearts and minds of men in many countries in the fall of the year, regardless of national proclamations or official holidays. In many parts of the world the fall of the year is the season for

harvesting and for taking account of the abundant blessings of nature and it is naturally, and has always been so, a time for man to give thanks and to express his appreciation to God, to the Cosmic and to the universe for all the abundant blessings he has received. And the Christmas period, too, was really a sacred or symbolical holiday in the minds of many millions of human beings long before December twenty-fifth was established and proclaimed to be the birthdate of Jesus the Christ. In antiquity we find that on this day it was customary to free prisoners, to give gifts freely to friends and acquaintances, to make merry, and to rejoice and express in every possible way the idea of good will and peace.

And this year we can all be thankful that the spirit of peace has again manifested itself, even though we may feel that it is of short duration and is only a *temporary condition*. Nevertheless, in those parts of the world where a few months ago turmoil and war were anticipated, there will be considerable peace, harmony and quiet throughout this symbolic holiday period. And it will afford many thousands upon thousands of individuals an opportunity to express the period of peace and to give gifts and to be friendly and to make the world a little happier for a few days.

It is more than passing strange that mankind, from the dawn of civilization, has liked to focus his spiritual and human expressions into certain concentrated periods of time, and to establish certain holidays for the expression of those human emotions which are universal and humanitarian. This is more than likely the reason for the creation

Four hundred four

of holidays and the intense expression of the ideals of those holidays within a limited number of hours.

Certainly mankind has always loved peace and friendliness and has preferred it to turmoil, war and unhappiness; and yet, instead of man attempting to express this love for peace and this spirit of friendliness and kindness on every day of the year and in every possible way, he has permitted himself to enter into war and strife on the majority of the days of each year and then suddenly has become quiet, passive and friendly for twenty-four hours, more or less, while he celebrated or participated in the celebration of some definite day devoted exclusively to the expression of that which should have expressed itself throughout the year.

Therefore, while man should feel—and the majority of men do feel—a thankfulness to God and the Cosmic for their abundant blessings throughout the year, by mutual agreement they focus most of that expression upon one day and await a national or official proclamation as to just what day in the year such expression should be given more intensified manifestation. In the Western World that one particular day is called "Thanksgiving Day." In many other countries there are similar days with different names, and the same is true in regard to the expression of peace and kindness. In the Christian world, Christmas Day is a day of celebrating the birth of the greatest advocate of peace and brotherly love that ever lived.

A large portion of mankind has come to believe that the whole spirit of peace and brotherly love was symbolized and expressed to the greatest degree in the consciousness of one great divine leader who lived at a certain period of the past. But throughout the year man seems to forget that in the consciousness of every human being, both Gentile and Jew, Protestant and Roman Catholic, and in the hearts, minds and consciousness of others, there is resident throughout the year, as a permanent part of their natures, that same spirit of the Christ that makes for the ever-increasing desire for peace and brotherly friendliness and love. The spirit of peace was not born *only* in the consciousness of one great man at one time but has been born in the conscious-

ness of every human being since God created the first man and woman, and it is daily and hourly reborn in the consciousness of every newly-born child. Each one of us is, therefore, a potential peacemaker. And each one of us should preach and talk and think and advocate peace and brotherly love throughout every day of the year and throughout every century. If this were actually a fact in its practical application, there would be no such period of anticipated horror, suffering and torture as was in the minds of millions of human beings but a few months ago.

But since, by agreement, man has concentrated the spiritual and humanitarian thoughts and activities into certain days or weeks of the year, let us make the most of those periods and try to compensate in those periods for our lack or laxity of expression throughout the rest of the year. Let each one of us try to do something of a very practical and definite nature during this coming holiday season not only to assist in making more permanent the establishment of universal peace between nations, but to promote universal peace between the peoples of each country and each community and each neighborhood. Let us try and do for the unfortunates what they hope and pray will come to them at the hands of man. Let us not forget those who are shut in or confined or unfortunate or underprivileged. Let us not be abundant and free solely in our gifts to those who are relatives and friends, and where we feel that our friendly actions and kindly gifts are an obligation or a duty, but let us think of those who may be only dreaming of the possibility of such humanly brotherly expression and surprise them and encourage them in their dreams, their hopes and their aspirations.

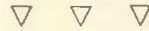
Millions of unfortunate, underprivileged children still look upon the spirit of Christmas as an ethereal, theoretical idea that has never yet made its full expression in their lives, and yet they are hopeful that some day the miracle of miracles will happen and that the things they have dreamed about may be made manifest. To step suddenly and unexpectedly into the lives of some of these unfortunate and underprivileged children, or into the lives of some of these



shut-ins or elderly people who are alone in the world, and let them see that without duty or obligation, without any other motive than that of the spirit of Christmas, mankind can remember them and do what the Greatest Peacemaker of the world did in antiquity, will revive their hopes and their ideals and make life once again worth living. And the joy and happiness that will come to your consciousness in having done something like this, will be more like the joy and happiness of the spirit of Christmas than anything you may have ever experienced before.

And of the quality of gifts, or the nature of gifts, there is none that quite equals in value or in blessing the kindly words, the friendly handclasp, and the sympathetic attunement or companionship which you might give of yourself and from yourself to some of these in a few hours at no material cost whatsoever. It is not the material value of a material gift that always expresses the real spirit of the period. Many who are shut in or isolated or separated, or many children who are underprivileged and

forgotten and neglected, have no way or means by which to judge the true material value of any material gift that may be given to them, but their hearts and minds will always adequately evaluate the spiritual quality of the immaterial gift that comes from your heart and your mind. So do not forget this, and as an additional expression of your appreciation and thanks for life itself, and the many opportunities you have of utilizing it, give something of your heart and mind and joy to those lonely, saddened and underprivileged persons, young or old, who are close by in your neighborhood or who can be found by you, and who may even now be trying to convince themselves that the real spirit of Christmas is not something that is forgotten or limited, but is universally abundant and humanly given by those whose expressions count the most, namely, those who are not motivated either by duty, obligation or any other idea than that of permitting the spiritual self within to expand and develop the spiritual qualities of all mankind.



Only in philosophy can one speak freely, for it is not a profession of knowledge but a search.—*Validavar*.

DO A GOOD DEED FOR CHRISTMAS

Why not make available the interesting and highly instructive back copies of the "Rosicrucian Digest" to patients in hospitals, in War Veteran Institutions, or to the inmates in the Homes for the Aged. To aid in this good cause, we offer an assortment of six particularly interesting copies for the small sum of 85c (do not send postage stamps). This includes the mailing charges. This good reading matter will be enjoyed by the unfortunates and they will be grateful to you for your kindness. The package of magazines will be sent direct to you for distribution as you see fit. Send order and remittance to:

The Rosicrucian Digest
Rosicrucian Park
San Jose, California

PUBLIC MEETINGS AT ROSICRUCIAN AUDITORIUM

Rosicrucian members are invited to attend and bring their friends to the series of public addresses which are being conducted each Sunday night in the Francis Bacon Auditorium, Rosicrucian Park, San Jose, California. Whether you live in the vicinity of San Jose, or are just traveling through the state, you are welcome to these sessions. The general public is, of course, welcome. The discourse for the evening is conducted by the Imperator, Dr. H. Spencer Lewis, and is preceded by an interesting organ program and inspiring mystical ceremony. There are no fees or obligations of any sort.

*The
Rosicrucian
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December
1938*



Monuments of a Prehistoric Race

By TRESSIE DUNBAR, F. R. C.



LET us put aside the Present and journey back to the land of the "Enemies of Egypt" who erected strange monuments and worshiped before the sign of the cross.

A few miles east of the city of St. Louis, in the fertile valley known

as the "Great American Bottoms," can be found one of the largest groups of relics left by a prehistoric people, not only in North America, but, it is claimed, in the world. Here stands the huge monument of earth known as Monk's Mound or Cohokia Mound. Popular opinion declares this to be an old Indian burial mound but popular opinion is so seldom right that we need waste little time on it.

Cohokia is Indian and is the name of a little creek that runs near the mound. The name Monk's Mound is of fairly recent origin. In 1808 a party of Trappist monks were searching for a site for their monastery. They chose this mound, standing one hundred feet above the plains, safe from the flood waters of the great Mississippi. Into the core and below the foundation of this great structure, they sank a well, bringing up bits of grain and pottery in the process.

Their occupation of this interesting site was of brief duration for in 1813 a

plague of smallpox almost wiped out the community. The few survivors returned to their native France leaving only the well and the name behind.

When the first European explorers came to the Mississippi Valley, they found the Indians there without much of the civilization that distinguished tribes in other sections of the land. They were nomadic and had but the most primitive of religious practices. They did occupy a few of the mounds which they used as forts but regarding the history and construction of these mounds the Red Man was invariably vague. He said the mounds were built by Manitou, the Great Spirit. A few legends were invented but they were so weak that they are all but forgotten. This is strange when we consider how fond the Indian was of legend. Surely the construction of eighty mounds in an area less than two miles square, one of which covers more acreage than the Great Pyramid of Gizeh, would have brought forth glowing accounts that would not have dimmed so quickly with the passage of time.

It is fairly evident from this and numerous other bits of evidence which we cannot cover at this time, that the Indian knew nothing about the mounds nor the purpose of their construction. We must go back farther, back before the land was occupied by the Indians.

Do you think that that is too far back; that there is nothing left from that remote age? Yes, there is a wealth of relics left as a legacy to those who know how to read them aright.



First, let us remember that while the Indians were nomadic in habit, living on game and fish, primitive in knowledge of the arts and sciences and religion, the race in which we are interested were tillers of the soil. They had developed a "superior Stone Age" and were far above savagery in their knowledge of the arts and sciences and had developed a well defined religious system.

The fertile valleys, then, would be the logical place to look for the relics of their civilization, and the American Bottoms furnished all that was needed to sustain a large population. Here was some of the most fertile soil in the world, game and fish, the great Mississippi and numerous small streams which afforded them a means of transportation for the commerce they carried on with all parts of the country as is plainly indicated by the wealth of relics from every section of the land. Then, too, the high bluffs on each side of the bottoms meant protection in the time of flood.

As was said before, within an area of less than two miles and in the very heart of this fertile land, we find some eighty mounds all of interesting shapes to the mystic. Some are circular, others polygon, rectangles, squares and pyramids. There they stand in spite of the ravages of time and man's plough, fashioned with such accuracy as to be quite inconceivable without the aid of instruments. The square and oblong mounds show a curious alignment with each other and all are very accurately orientated.* Here, too, are altars and trenches that have some definite connection with the mounds as have the artificial lakes of strange mystical design.

Most of the lakes have been destroyed by recent drainage projects but we are told by earlier observers of one lake which was fashioned into circle with a circular island in the center. Looking down from the tops of the mounds one could see the ancient and venerated symbol, the dot enclosed by a circle. Another of these lakes was square with sides so steep that cattle could reach the water only by indirect paths. Around the pond were platforms of earth about a hundred feet long and from two to

three feet high. A third lake of importance was farther removed from the mounds and to the north of them and is known as Horseshoe Lake because of its crescent or half-moon shape. This lake is still in existence and is a favorite retreat for local fishermen. We will speak of this lake again after making closer examination of the mounds.

Many of the mounds were for burials but in others no trace of funeral relics can be found. These latter were evidently temple mounds and such was the Cohokia or Monk's Mound. I wonder if mere figures can make us realize the size of this structure which is approximately 1000 feet long, over 700 feet wide and 100 feet high! (The Great Pyramid of Gizeh, you will recall, covers 13 acres and is 761 feet long.) It has been estimated that it would take 2,458 men working every day for two years or 150 Mound Builders over thirty-nine years to complete the structure. Rising a hundred feet above the surrounding plains, its shape is familiar to the mystic, — that of a truncated pyramid. The eastern and northern slopes are regular and steep but the south side rises for about fifty feet where we find a platform or apron containing about two acres of ground. Another abrupt rise and we have reached the top which is divided into two portions, the northern half being about four or five feet higher than the southern half and the whole top containing about one and one-half acres. The western side is the most irregular of all. Some authorities claim that at one time there was a smaller mound attached to this side of the big one but time and soil erosion have converted them into one large slope. There is a wide pathway starting at one corner of this side and running to the top. Whether this has always been a part of the mound or whether the Monks built this for their convenience is a debatable question.

Exploration of the mound reveals the fact that it is not composed of the rich alluvial soil of the "Bottom Lands" but seems to be of many soils foreign to this section. The stratification shows a layer of soil followed by a layer of vegetation from one to several inches thick, then more soil and more vegetation throughout the entire mound. This means, then,

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*Note: See "Mound-Builders of Ancient America," Rosicrucian Digest, August 1938.

that the mound was not completed all at one time, but that many seasons intervened. When we consider that the growing season in this section is but six months duration, we can gain an idea of the length of time needed to complete the mound. Notwithstanding, there must have been a definite plan of construction for, even after the ravages of wind and rain during so many years, the shape remains with a remarkable degree of accuracy.

It is not from the magnificent temple mound that we gain our most intimate glimpse of the Mound Builder. It is from the numerous, small burial mounds. From the great number and from the number of "mass burials" within them, it is easy to deduce that here was some sort of a Mecca, some Holy Shrine to which these people brought their honored dead. They traveled long and far to reach the spot, evidence shows, coming on foot or by boat. Horses they had not, for horses came to America with the Spaniards, nor did they possess carts for there is no evidence to show that they understood even the most simple uses of the wheel.

They buried their dead with a great show of honor and manifestations of love. The practice of burying food and water with the departed is found in so many lands that it is not strange to find the Mound Builder following this custom. Weapons and ornaments as well as beautiful ceremonial pipes which were handsomely carved to represent birds and animals and human figures garbed not unlike the people of ancient Assyria; all of these, along with the pottery and implements for tilling the soil are found within the burial mounds and give us an insight into the life of these people.

According to the standards of civilization today, we would not call the Mound Builders a highly civilized race. Their implements were all of stone, beautifully made, but primitive. Like all western people, they bound their tools on the handles instead of fitting the handles on the tools. Their stone work can be classed among the most beautiful in the world and bears a striking resemblance to the work found in Assyria and Troy. They did not understand metallurgy but beat copper into many

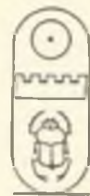
beautiful ornaments.

It is their pottery that is so very interesting to us. It is unfired, made of a cement-like clay and elaborately decorated. Over and over again we see the dot enclosed by the circle, the cross in many variations, sacred birds, and other mystical designs. In form the pottery resembles that of the Mediterranean countries. Many have the same ornamentation of animal heads and one owl-headed case is exactly like one found in Troy.

Primitive as we may consider these people, it can hardly be disputed that they understood the mystical value of the designs they used, for they would not have used them so many times and in so many ways unless there was something beyond the mere beauty of the figures.

The family group is always represented as consisting of one man, one woman, and their offspring. Never is a man surrounded by a number of female figures and it is very rare to find anything of an obscene nature in any of their representations. Of particular interest to us is the manner in which the Mound Builder dressed. One tiny shred of cloth remains but from their stone representations we know that they dressed much as the ancient Assyrians did, and wore head ornaments of copper, crescent shape, coming down behind the ears while the center was three or four inches wide over the brows. These headpieces were elaborately adorned with shells and pearls as were the girdles worn by men and women. Both, too, wore earrings and gorgets or circular disks suspended around their necks and falling upon their breasts. The gorgets were beautifully carved and one side always bore the image of a spider or similar insect. Invariably on the back of the insect was carved the sign of the cross!

Wm. McAdams raises an interesting point in his book "Records of Ancient Races" (Published in 1887). He claims that the gorgets are precisely like those worn by the Trojans and Greeks and that the Egyptians must have known about our Mound Builders. He bases his claims on the description given by Sir Wilkinson of the "enemies of Egypt," and thinks that the Mound



Builder fulfills all of the described characteristics. Sir Wilkinson says, in describing some sculpturing at Thebes, "There are shown two groups of people who wear on their breasts, apparently suspended by a cord, circular amulets." These are almost precisely like the ones worn by our Mound Builder, with the same shape crosses in the center. In another place Sir Wilkinson says, describing the sculptures representing the enemies of Egypt: "The girdle is sometimes highly ornamented; men as well as women wearing earrings; and they frequently had a small cross suspended to a necklace, or to the collar of the dress." Mr. McAdams asks us to remember that Sir Wilkinson was describing the sculpture of ancient Egypt while he (Adams) is comparing relics discovered in the Mounds.

It seems utterly fantastic that these people of North America, so far removed from the land of Egypt, should be considered "enemies of Egypt," yet here is evidence that cannot be entirely ignored. We wonder what connection existed between the two lands, but we are more curious to learn from whom the Mound Builder learned to make the sign of the cross. If we could but answer that one question we would have solved the whole riddle. Too much has been lost in the yawning abyss of time.

It has been suggested by some authorities that the Mound Builders left the great bottom lands and migrated into Mexico where they again erected mounds or pyramids. It is true that the history of the Mexican Mounds can be placed at a more recent date than those of North America, but regardless of the possibility that it may have been the same race that constructed these monuments, we are sure that the Mound Builder was driven from the Mississippi Valley. It is not logical to think that any race, after having found such a fertile valley and built its homes there and erected its shrines, would voluntarily leave all the things it cherished most.

It is fairly easy to reconstruct the events in the lives of this ancient people. The wilderness is pushed back; homes are built, comfortable and warm; crops are put in and, in good time, harvested. A great Shrine is planned to

commemorate some event, or perhaps in honor of some great teacher, or some principles in their religion. The word goes forth throughout all the land and pilgrims prepare to journey to this place.

They come from all parts of the continent and with them they bring offerings, the best they have to give. They bring, too, the dead whom they honor highly, those who, in their earthly lives, merited in some manner the glory of being interred within sight of the Shrine of Shrines. Days and weeks are needed for the journey and as more and more pilgrims arrive, the Valley fairly overflows. Hustle and bustle accompany the arrival of each new party and many festivals lend a gay note to an otherwise solemn occasion.

When at last the appointed time arrives, the baskets and jugs filled with the earth, brought by the pilgrims from their homes, are put into place to form the great Mound. Elaborate and impressive ceremonies must have accompanied this. Then all return to their homes and the mound is allowed to grow over with green things so that the ground will be made solid.

Again the time arrives for another pilgrimage, and again and again, until the great structure grows, bit by bit, and it can be truly said that it is made of all the land, not a dead thing, but a living one with live roots within its bosom.

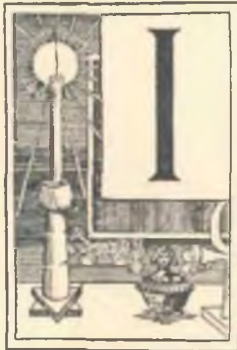
And when the Great Mound was complete, the builder stood on its top and worshiped. He had combined the four elements. Earth in the Mounds, Water in the lakes and Fire and Air in his ceremonies. Moreover he stood facing the East with the crescent shaped lake farthest from him and to the North. Do you think he was a mystic?

With such pictures in mind, think, then, of a small band of students, hundreds of years later, making preparations for the Festival of Fall. They climbed to the top of the great Mound. There, facing the East and with the sun dipping down behind the western shore of the Father of Waters, they erected another pyramid on top of the Great Pyramid. They knew that the Mississippi had witnessed many ceremonies that paralleled the one then taking place. They knew that they stood on Thrice Holy Ground.



The Legacy of Greed

By FIDELITAS



I HAD been hard and flinty all of my life, seeking only for myself, selfishly. I had piled up quite a fortune and was vain-glorious at my success. I cared not how often I walked on others or whose shoulders I climbed on—neglecting

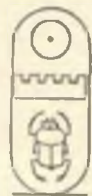
the lawful part of the law, that we may climb on others' shoulders only if we reach down and pull them up with us. I climbed and went on leaving those who helped behind me, unrewarded. I cared only for self and felt nothing for others. Otherwise I was a good man. I belonged to a church, which I mainly supported. I gave to charity because I liked the people around me to realize how good I was and also because there was a hidden something in me that made me fear *not* to do something of the kind, lest my success should decline. Would to God that fear had been greater and expanded to my daily dealings with my fellow men.

Now I have faced death and been led across the border and into the Chamber of Revelation. My mind it seems has been carefully taking complete and comprehensive pictures of all my inner motives. Here in this projection room I sat and saw a motion picture of my life as I had motivated it. Not as it may have been viewed by others but as I my-

self had planned it in the secret chambers of my heart and mind. With all its ruthless planning, its selfish scheming, its greed for self. Even the giving I had done was a vain, selfish, pompous strutting of my wares before others. A very sickening spectacle I can tell you, when seen as it truly is with all camouflage, all pretense, cut away. Stark naked truth faces you and it is your own mind that has kept this complete and minute record of your every thought and motive. It can't be interfered with and it can't be fooled because it is your own thinking, your own motives in back of your thinking that imprint themselves on the film of mind. You may forget but what you think and feel is carefully and minutely recorded and there it is for eternity.

After Death led me from the Chamber of Revelation, a chamber of shame for me, I was led to the Chamber of Cause and Effect or, as some call it, Karma. If you touch a hot stove you are burned—that is Karma. That particular effect is coincident with the cause. Other Karma works out more slowly, as for instance, the oak from the buried acorn is a longer time in its resulting effect. "As ye sow, so shall ye reap," is oh so true. You sow the wind and reap the whirlwind. The law of germination is a law of multiplicity. Laws of the Universe can not be set aside. This Chamber was no more comfortable to a man of my type than the other, for here I saw what I had sown. I had caused this man to lose his life

(Concluded on Page 416)





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

THE ASPIRING SPIRES



HERE was a period in the time of man's evolution, growth and development, when he believed that the greatest and most noble of his spiritual aspirations and reflections could better be expressed by building edifices upon the tops of which

which his soul was longing. In many centuries these builders of cathedrals and spires vied with one another in trying to express the loftiness of their spiritual qualities by building the spires higher and higher until they came to realize that there was a limit to the material expression of their uplifted consciousness.

towered spires pointing upward into a Heavenly Kingdom. Man seemed to believe that as he erected these material structures which aspired to reach into the heavens, he lifted himself upwardly into those realms and found there the spiritual peace and attunement for

But when it comes to the sincere and devoutly religious person, he soon finds that there is no material limit to the upliftment of his consciousness and thoughts, and that no spires upon cathedrals, no towering edifice, no specially selected site or location is required for the temple of his soul. He discovers that the kingdom of the soul is the kingdom of the universe and that the cathedral of his soul is an intangible, immaterial sanctum that is resident in the

*The
Rosicrucian
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December
1938*

Kingdom of God, and in which the Consciousness of God and the consciousness of millions of others like himself dwell in ecstasy, meditation and prayer.

Our little booklet, entitled *Liber 777*, points out the way by which aspiring man with uplifted thoughts and consciousness can attune himself with the real Cathedral of the Soul and dwell there in meditation and prayer and receive all of the sanctity, all of the benefits, all of the sacraments, that God bestows upon man in his desire for religious and divine attunement. If you have not read this little booklet, and have not followed the simple methods for attuning yourself to such sacred periods of religious expression, send for the little booklet today, at no obligation of a financial nature, and participate in

this world-wide, universe-wide agreement and attunement with the Cosmic and the Creator of all that exists. Thousands are ready to participate with you and help you, and you will find in this indulgence of the soul, in the spiritual attunement of the soul, in the privacy and quietness of your own home or the open country, a greater opportunity for the divine part of yourself to find simple and honest expression, and for your mind and body to receive all of the blessings of the universe. It will be like a tonic and an inspiration and a school of divine wisdom. It will become the greatest joy in your life, making for the greatest peace and harmony that man can ever find. Send for the little booklet today and begin this month of your life to participate in this universal Cosmic joy.



All Is Not Gold

By RUTH EVELYN FLEMING



WHO has not pondered the question—How am I to know true values? that is, relative values, for we observe that the law of compensation is unfailing. Dealing with almost any subject, it is safe to say that the gloss, as the majority see it, is the thing for which they would exchange what they have.

There are many fair examples of the thing I am trying to illustrate. A man is not satisfied with his marital life. He divorces his wife and remarries, only to discover that the second wife has a few faults more serious than the first. Or, one would have the career which he fancies has been sacrificed for what he now has, no matter what his present possessions. Again, another wants stock certificates that will some day

bring him wealth through some miracle or other unheard of turn of affairs, this in exchange for his government bonds. But there is no use to enumerate, or to go into detail on subjects so familiar to us all, if not through actual experience, then from the columns of the daily newspapers.

All the while we have in our possession the object of our search. It is like being too close to a fine painting to appreciate either its beauty or value. Often what we have thought to be the gold, turns out to be but tinsel. I suppose it would scarcely pay to be too well satisfied with things as they are, therefore even the tinsel has its place in the fitness of things; it is the bait that entices us through the school of experience we call living.

But even though it has its place, it tires us to keep such pace, so—wary of the search abroad we turn our sight inward and lo! sequestered in our own domain, the gold we sought elsewhere in vain.





The Soil and Health

By FRATER ERIC F. POWELL, D. Sc., F. B. B. A. (Eng.), D. O.



THE source of all life is, of course, the Infinite Spirit which *is* Life. In this brief statement I wish to discuss Life on the physical plane only. While we exist by and through the operations of Spirit in its various forms of vibratory activ-

ity it is also true that the effect of Spirit on the matter which forms the physical being is largely determined by the nature and chemical balance of the latter.

"Cleanliness is next to Godliness" is a popular saying; but it would be accurate to say that "Cleanliness is a part of Godliness." A master-musician cannot produce the best music from an ill-tuned instrument, in fact he may bring forth nothing but discord; but the fault lies in the instrument and not in the musician. Even so, Spirit cannot produce the harmony of radiant well-being from the most marvelous mechanism in creation, the human organism, if that mechanism is "out of tune." Health is harmony of mind and body: a state in which Spirit has an uninterrupted, rhythmic flow throughout the entire being. Disease (the name speaks for itself: dis-ease) means a lack of harmony: a state of unbalance between mind and body wherein matter resists the peaceful operations of Spirit.

Scientific investigation has proved that nutrition is the physical basis of

Life; when I say "nutrition" I use the word in its broadest sense: the absorption by the body of all substances, material and etheric, necessary for the continuation of the bio-chemical processes in the human organism. When the blood is supplied with all the elements required for these Life-processes, and when every cell is vitalized with the biotic substances necessary to its existence, then a state of good health is established. Immediately normal nutrition is interfered with, the symptoms of disease become manifest.

Disease is caused by the accumulation within the organism of morbid materials resulting from wrong and excessive feeding, as well as those from destructive emotions which liberate their own toxins of a very subtle nature. Every acute disease is Nature's effort to balance the system chemically and restore the normal. Chronic disease is the failure of the organism to establish a state of chemical (or atomic) equilibrium, which means that the system does not receive Spirit vibrations in the biological manner intended, for it is not "tuned in" on account of the defects in its receptive mechanism due to internal morbidity.

The taking of drugs only makes matters worse, for instead of removing causes they only add to the foreign accumulations and further interfere with vibratory activity. The injections of serums accomplish nothing of value, for the idea is still further away from physiological healing, and the ultimate consequences are evil in the extreme;

Four hundred fourteen

indeed, the harm that has been caused by these experiments has had such a far-reaching effect that the resulting mental and physical devastation is nothing short of terrible. We are paying the penalty in our well-filled asylums, our shaky politics, our social decay and our international helplessness. The mentality of many of our statesmen savours of the brain power of the animal life which forms the main proportion of their daily food, while the public feeds on lifeless foods and, when ill, is doctored with similar substances — no wonder chaos exists! The real health scientist of today is he whose study is *man*.

Vital, brilliant minds are needed to straighten out the horrible tangle of human affairs, and such brains can be produced only through sincere attention to the physical basis of Life. Brains can be nourished and stimulated only by substances physiologically suited to their requirements. Even a fine engine will not maintain mechanical efficiency for long when run on inferior fuel.

From where do we obtain the substances which repair, build and establish healthy brains and physical vitality? The answer is that such materials are obtainable only from the vegetable kingdom. It is not my purpose to argue on the meat question in this article, but, rather, to stress the *importance* of fruit and vegetables, for it is from the plant kingdom that the vital Life substances are obtained. However, there are those who claim that the most carefully arranged diet will produce no good effects in many cases. I agree. The reasons are two:

1. The spiritual and psychological factors.
2. The food is lifeless.

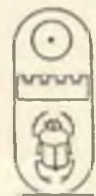
It is point 2 that I wish to discuss, for my own experience as a healer has proved to my complete satisfaction that most of the non-responsive cases will take a rapid turn for the better when they partake of vital food. "But," says the critic, "people who live on the so-called vital foods remain ill." I answer that the foods although vegetable are not always vital, and this brings me to the pith of this article. The main reason why food fails where it should succeed is that crops have been grown on

starved soil, soil that has not been fertilized, or that has been wrongly fertilized. Or, again, the crops have been gathered before they are ready. Even then there is a third point, namely, that many surface crops are not eaten for several days after they have been gathered. Lettuce, for example, will lose about fifty per cent of its vital mineral content twenty-four hours after it has been gathered! This means that hundreds of thousands of people, especially town dwellers, are feeding on vegetables that are almost destitute of Life-creating elements.

As to the treatment of crops: experiments of Mr. Hepburn, a Scottish farmer well-known to me, who has spent a fortune on soil and food investigation, have proved that when the soil has been dug for not less than twenty-four inches the crops produced are never diseased. He proved that when the soil has been ploughed in a shallow manner the essential oxygen does not reach the roots of the plants, and the resultant oxygen starvation of the plant roots produces effects in the crops similar to oxygen deficiency in animal life. Incidentally, *animals that graze on deeply cultivated soil and are fed on crops grown on such soil never develop foot and mouth disease*. This proves that the causes of disease in both man and animal are the same.

Speaking as a biochemic research worker may I say that I have come to the conclusion that no food, grain, vegetable or fruit is fit for eating until it is actually ripe. The chemical processes that go on in the plant do not reach their zenith until maturity, and only then is the substance of the plant in a fit state for nutritional purposes. Naturally, the brief space at my disposal in a single article does not permit me to state all the reasons and arguments: that would take a book; but I feel that while scientists are searching round in wide circles for facts in their usual unscientific fashion, the actual causes for ill health are simple and obvious. Before we can discuss the food question we should consider the soil which produces the food.

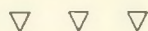
The poorer the soil the greater the number of weeds. Why? Because the weeds are provided by Nature to sweeten and help balance (chemically) the



impoverished earth. Weeds feed on the poisonous excreta of crops, and the more inferior the crops the greater the number of weeds. Nature never makes a mistake, but man will continue to make a mess of things generally until he reads the open book Nature has provided for him.

Iodine, a substance absolutely essential to our endocrine glands, is practically absent from the average diet. The remedy is to fertilize the soil with the sea weeds which grow on our coasts (in Britain and America) in abundance. Sea weeds also supply other salts and nutritional essentials capable of re-

juvenating the soil. I might add that sea weeds have been used in some districts for this purpose with startling effects, although it will probably take another generation before the scientific minds of the authorities respond to our appeals for reason and action. Good Mother Earth has been badly treated: she has been starved, robbed and wrongly doctored with crude chemical rubbish and destructive poisons. The milk from her breasts will sustain us all when she herself has been fed according to the laws which brought her into being.



THE LEGACY OF GREED

(Concluded from Page 411)

savings through a questionable scheme of mine and he had committed suicide. It seems I caused that man's death, I had murder among all the other noxious weeds I had planted in my allotted field. I saw a man's child die through lack of enough money to take the child to a warmer climate, although this man had appealed to my sympathies for aid—that's a laugh, my "sympathies." I had always underpaid this man and he had given great service, which had meant more wealth for me and a mere pittance for him. I then saw the effect of my cruelty and greed for that man; when his child died his faith in God's goodness went out and he became a bitter heartbroken man. So it went, on and on. What a terrible lot of harm one man can do in one life time. I was actually feeling nauseated and ill after I saw the devastating effects of my one life of selfishness.

The next chamber Death led me to was the law of Reaping. It seems that we have to reap what we sow. The man whose life savings I had wiped out was to be myself in a future life experience. The man whose child died because I wouldn't pay him his fair wages was to be my own experience some day to come. God! what am I to do? I've created for myself centuries of Hell

through one life of Greed. There is no death, there is no oblivion, there is no way out. The law is The Law, as relentless as the laws of electricity. Use it right and it does everything to help you—use it wrong and it blasts you.

Life after life throughout eternity awaits me and one miserable life can spoil it all. The law we hear preached—why don't we believe it while we have yet time—"Do unto others as ye would have them do unto you." There is a finality in that law that man cannot escape. What you do to others you are doing to yourself because the law is—"What ye sow ye shall also reap."

Death led me on into another Chamber. A Chamber of Mercy. It means that God in His mercy shows man how he can best pay his debts. "For ye shall not come out hence until the uttermost farthing is paid." I can live such a life of sacrifice, where I serve others always with no recompense to self whatsoever, that I can undo much in one life time. That man I turned from God, I will have to turn back to God in some future time. Oh! my Soul what have I done, what have I done? Look—Death and destruction on all sides is the work of my hands. What a terrible legacy is Greed!



Do We Survive Death?

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



WILL you survive death? After the close of your short span here on earth will you somewhere, in some other place or world, continue to exist, to know, and to think? These are startling questions, I will admit, but it is such questions as these that

frequently jar us loose from our complacency—that false confidence that we have that we know the reason for all things and can meet every situation.

The question of whether there is an existence after death has been one of the greatest mysteries man has ever confronted. Most of us dodge framing an answer to that eternal question even to ourselves, or else we fall back on the traditional answers that were given us in childhood. Actually it is amazing how much more clear a conception of life and of living we can have, and what happiness and freedom of thought we can enjoy, if we attempt an understanding of some of these fascinating mysteries. Most of us avoid delving into these intriguing mysteries because we do not know how to approach them in an interesting and simple way.

Just the other afternoon I was riding with a friend of mine in his car. He was telling me at length of the recent swimming championship his young son had won, and the many cups the boy had to his credit. I knew that Jack's love for

his son was nearly equalled by his love for sports, so I didn't interrupt his lengthy description. As we rounded a corner a funeral procession approached us, and as it passed our car Jack suddenly became silent. I looked at him in amazement for I had never known him to be sentimental about things of that nature. Noticing my perplexity, he said, "An experience of this kind always causes me to wonder about the mystery of life after death. I hesitate to doubt that we survive death," he continued "and yet I hesitate to accept it as an unquestioned fact. In other words, I am torn between actual knowledge that points to one thing, and faith which declares another."

Jack had unwittingly summed up the obstacle that keeps so many persons from finding a satisfactory answer to that puzzling question: From whence do we come, and whither do we go? The obstacle, simply put, is the conflict between our knowledge and our mere faith in things. In fact, are we quite sure that we fully realize the difference between the two? Everything that you know is truth, at least you *think* it is. If you didn't, you would disregard it and not consider it knowledge. These truths, or these elements of knowledge which you store in your mind come to you through your powers of perception; that is, by your sense faculties, your sight, hearing, feeling, etc. Everything that you perceive then—or that you see or hear, for example — is a reality, a *truth* to you.

For instance, the sun has a certain color and shape to you; actually it may



be different, but so far as you are concerned, *as you see it* constitutes your knowledge of it. Knowledge, then, is a collection of truths by perception.

In faith we have an entirely different condition. The truths of faith are not personally experienced. We don't see, hear, or feel them, but we accept them upon the authority of someone. Let us take, for example, a renowned astronomer. From experience we may have learned that he has reliable knowledge of astronomical phenomena. Therefore, when he declares that on a certain day the sun's spots will cause a disturbance in the atmosphere, we have *faith* in his predictions. To put it simply, we infer the truths of his statements from our knowledge of his authority. So we can say that the truths of faith are derived by inference.

Perhaps you ask, "What important distinction have you actually made between knowledge and faith?" Just this: The things of knowledge are the things of existence; that is, they are the things which we have perceived to have as much existence as ourselves. The things of faith, on the other hand, are the things of probability. We have not personally experienced them, and we rely upon the assurances of someone or something else that they are fact. Knowledge, then, is very gratifying because it makes us self-reliant. Obviously we will not intentionally deceive ourselves.

Has this analysis robbed faith of all of its value? When we accept things on faith, are we accepting them blindly without any means of determining their reliability? Nature has given us the yardstick of reasoning by which to measure the accuracy of the things of faith. The things of faith, as we have seen, are not concluded from fact, but from assumed fact. Reason, on the other hand, works with the known. It starts with the things which have existence, and which we have actually experienced. Consequently, when we reason we *combine* the particulars of our experiences and draw from them certain conclusions. These conclusions or propositions may be new; we may never have experienced them, but they are founded upon things with which we are familiar.

Let us now suppose that you find your reason and your faith conflicting, and that as you reason a thing it does not agree with your faith in it. You then must decide which — the conclusions of your reason or your faith — closest approach the truth. The question immediately before us now is: What is truth? This is not as difficult to answer as you may imagine. Certainly we can see that truth is that about which we entertain no doubt, and which for the time is irrefutable by ourselves or anyone else. You might ask, "What has all this to do with the question of whether we survive death?" Just this: we have been searching for a guide to the answers we seek. Not having actual knowledge of existence after death, and not desiring to rely solely on faith, we shall let the truths of reason lead us.

Let us begin by not presuming to know what death is. Let us first ask ourselves, "What are the common characteristics of life?" There is the power of a living thing to reproduce itself, to grow, and to have sensation, and in the higher forms the ability to move about or have locomotion. But when we consider ourselves we find that we have in addition to the faculty of being aware of the world around us — the trees, the sky, and other things — an inner consciousness that makes us realize that *we are we*, and not someone else, and that we are separate beings from all other things. Then, of course, there are the attributes of reason and will. Since all of these things then are life, their apparent disappearance must be death. The fact that the body may remain for some time means nothing after these functions which are life have disappeared.

Now if all those things which we say are the properties of life entered the body as a single, united agency or condition at birth, our investigations would be simple, for death, then, would mean that they also would be simultaneously released to survive. However, each of us knows from observation that many of these functions of life came as a later development and were not present at birth. For example: That state of self-consciousness that permits you to realize your separate existence was not apparent at the time of your infancy. Is it then a development also?

No one has ever seen this mysterious agency, this life force which animates things—makes them alive. We know it only by its manifestations, the things it does. Furthermore, these manifestations, these various functions in life, vary according to whether the living thing is a simple cell, a plant, an animal, or man. We need only to study the plant on our window-sill to observe that it nourishes itself, can assimilate moisture and mineral elements, and can grow. We know all too well that dogs, cats, and other animals have the faculty of sensation, can feel pain and pleasure, and that they also have the attribute of locomotion; that is, they can move about freely. And we have already seen the special powers which man has. Therefore, it is obvious that the more complex, the more highly developed, the organism, the body of the living thing, the more elaborate are the manifestations of life which it has. Though each of these different levels of living things—plants, animals, and men—reveals different manifestations of life, one factor is common to all of them, and that is the urge for growth and development.

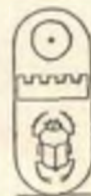
This innate urge to mature, to reach a final stage of development, is displayed so uniformly, and carried out so thoroughly in each succeeding kind of living thing, that it gives life an orderly nature. In fact, the laws of life are so orderly, so dependable, that we cannot help but think of them as being intelligent. It seems as though the force of life was causative, as though it was the conscious direction of a great mind seeking to accomplish an end. So we speak, therefore, of *the intelligence of life*. Consequently this mysterious agency of life force is not in itself any one of those special factors which we attribute to man alone, such as the self-consciousness that makes him aware of his own being. But this life force *can and does* become these attributes when in man.

Each of you knows, for example, that the wind is separately none of the notes of the musical scale. Yet it can be *all of them* if put through the proper musical instruments. From these self-evident truths we must conclude that the consciousness of self—the ego, the part that you call *self*—arises within you and that it is the result of this mysterious

force of life being combined with such a highly developed organism as your body.

Let us use the analogy of the musical instrument known as the harp to make clear this interesting point. We shall presume that the body, *your body*, is the harp, a stringed instrument. The mysterious force of life we shall call the musician. When the musician plays upon the harp what occurs? Is it not harmony, music? When the life force enters your body, eventually, from that combination, as we have seen, comes another harmony—that subtle power of self-expression, self, the *you*. With time, when the harp, old and worn, gradually disintegrates, so that the musician finally has to cease playing upon it, what occurs? The harmony is gone. However, does not the musician still remain, does not the composition still exist within his mind? He is still capable of producing it but for the time he is without an instrument, therefore the composition remains unexpressed—just a thought, a potential power.

When your body, therefore, due to age or illness, finally is no longer able to retain the force of life and it leaves, its harmony, the self-consciousness, the *you* is gone also. The harmony of the musical instrument cannot linger on after the instrument is gone. That is clearly self-evident, but the harmony has its immortality, its eternal existence, in the musical composition which made it possible, and it can therefore recur time after time whenever capable instruments for its expression are provided. So, too, the harmony that is you is immortal. It is not that personal consciousness that you know as John Brown or Mary Smith with blue eyes or freckles or tall or short, that will survive, but that part of the intelligence of the universal life force which gives you self-expression in the body you now possess. This intelligence of life has within it the capability of manifesting millions of future personalities, and there survive within it the personalities of the millions who have gone before. They do not have an immortal existence as names or as individuals, but as an arrangement, an inherent plan of the Divine Intelligence, and in that is proof of survival after death.





The Three Intelligences of the Child

By EDITH BRANDIS



VERY parent should know that there are three types of intelligence. They are:

The Intelligence of the Hands
The Intelligence of the Heart
The Intelligence of the Head.

She should know further that every normal child

comes into the world with an endowment in each of these classifications, and that sound methods of child training are attained only when all three are taken into account and the mother works with, not against, the child's natural bent.

For many years our public school system has dealt with the children as though there is but one intelligence of importance, that of the head. Parents are not to blame if they have accepted this theory since they are its product, but unhappily it is not true. Early child training based on that assumption accounts for the many grown-ups in the world able to do one or two or three or a few things instead of the many that are required for full and rounded living. They are of those, the proper training of whose hands and heart intelligence has been neglected.

The splendid work of certain organizations for child and youth training such as the Scouts and the 4 H, are based on these knowledges. Unfortunately they do not get the child early

enough in his life for true foundation laying.

The home is the place for the child's training to begin. The time for it is the first day in the life of the child when the faculty shows up. The mother is the person to begin, and it is she who, in the end, determines whether or not the abilities the child takes out into the world to meet his problems shall approximate his inborn capacity.

One of the tremendously interesting things about children is, that no two are born with their intelligences in the same proportions, any more than they have eyes, hair and noses alike. This variety of endowment is the thing which provides the mother of several children such a wide range of problems in their training.

One child will have a strong urge to express himself through his hands, and may care little for books. Another has a beautiful intelligence of the heart, which shows in a loving, friendly attitude toward all, and he may have frail, delicate hands which he will have no urge to use. The third may love books and learning, in them find his companionship and friendship, and have no interest whatever in building or constructing.

A fourth may have all these intelligences as his endowment. He will be able to do all sorts of things with his hands, he can make friends easily and does so. He learns readily from books and does school work with pleasure to himself, his parents and his teachers.

This last type of child we call "rounded." There is no doubt that life

is, on the whole, easier for this type and that he does his work as a grown-up in the world with less friction and more satisfaction to himself than either of the others.

It should be the aim of the mother to help the child build the "rounded" personality, both for his own sake, and for the sake of his future happiness and usefulness in the world.

To do this she must know what to look for in the very young child and she must know how to direct its force.

The Intelligence of the Hands

Every one who handles young children knows that a day comes when they seem possessed to touch and handle everything they see, to the detriment and disorder of the home and the anguish of the mother and homemaker.

This *urge* is the thing to look for. It is the sign that the child's *Intelligence of the Hands* is ready to function and that it is now time the mother should begin to direct it.

In an old — and happily passing — order, the first evidences of the awakening of this faculty were used by the mother to begin a discipline, "Don't touch! Your hands are dirty." "Don't handle! It's daddy's." "Don't do that. You'll drop it!" and if the child didn't obey there were reprisals in the form of slaps upon the little questing hands.

In due course, so great was the effect of constant disapproval and restraint upon the child, that the impulse to explore by touch was often killed out and the child was left intellectually crippled. Who of us does not know the child who bites his or her nails, or is the victim of nervous tricks of one kind or another? It is the belief of the students of the behavior of children, that if all of them were given as much "self-expression" of every kind, as their own activities indicate is required, there'd be little picking of the nose, scratching of the head, tapping of the fingers, or other nervous habits that are so infuriating to their elders. It has worked this way: the mother has repressed the natural expression of the child's increasing energy, which has set up the nervous tricks, which now are to be dealt with as best one can. It is better to do the right thing with understanding in the first place.

Four hundred twenty-one

It was my pleasure and privilege to watch the baby years of a family of four children, whose mother knew and attempted to reckon with the three types of intelligence.

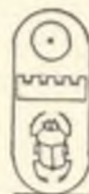
The oldest was a boy with the strongest manual urge I have ever known. The father was an architect and builder, a worker with tools, a lover of building as a craft. Tools were in reach of the child before he could speak plainly.

He was friends with a "Sah," "Crew diver," and hammer. He called nails "Neels," and learned how to drive them at two and a half. Very early his mother played string games with him, "Cat's Cradle," and "See Saw." She taught him several little finger plays. She provided for him many small objects to handle, a set of chessmen for their beauty and perfection, a game of dominoes, one of checkers, a discarded game of authors, with which he built houses, castles, bridges, using his hands alternately, with gradually increasing skill. He was permitted to explore by touch all sorts of objects in which he showed an interest. It is true that sometimes his mother might have to take time out to help him with the exploration so that he might not, unwittingly, damage or destroy some valuable object, but if she objected to this, certainly her young son never knew it. The words, "Don't touch, or I'll slap!" were never heard under that roof.

During the years when he was a backyard responsibility he was eternally trying to make something with hammer and saw. He didn't finish what he began, and there was no effort to make him do so, for it was realized that he was getting his pleasure in the attempt at making, not in the finished product of his hands and skill.

By no means all children have the same urges as he did. With some, color fascinates and the finest thing a mother can place in her child's hands is a set of crayolas, and paper. At two and a half, at three? Yes, the day you find he loves color. The day you hear, as I did, in tones of ecstasy, "Oh, purple, purple, purple."

A love for fine smooth fabrics, a sort of specialized tactile intelligence, is in-



nate in many boys as well as girls. The needs of such a child may be met by collections of bright scraps of silks, satins, velvets and other lovely materials. They may be kept in a box, and the little boy or the little girl may be taught a fine standard of order beginning with their care and handling. Certainly it is going to be easier to teach him order by means of something he loves than by something to which he is indifferent.

Consideration should be given to the fact that children's interests and urges do not divide along sex lines in the early years. It therefore follows that no matter how odd the child's urges seem to the parent, a definite positive attempt should be made to give them satisfaction.

In the family of which I am telling, the second child was a girl. She has come along with so great an urge toward construction, that her father informed her, if she wished to be an architect and builder he would see that she had opportunity to learn drafting and the other necessary studies. She began the use of tools as early as the boy.

Once, when she was about two and a half, she watched her mother place a pattern on some dress goods and cut out a garment. A little later, she took from the sewing box a length of goods, placed a pattern upon it, and cut out what her baby mind thought of as a dress for herself.

It speaks well for the mother's understanding of the urge which caused the child to do this, that there was no punishment for the spoiled length of material. There was only a careful explanation, and a provision of goods, and "dolly dress patterns," for the little child.

The incidents I have related are meant to suggest that the urges of children will have almost infinite variety, and much ingenuity shall have to be used by parents to satisfy and direct them into useful, forceful channels.

The Intelligence of the Heart

At six weeks a baby girl lying on her mother's bed would turn her eyes and try to turn her head to see any one who entered the room. If not touched, patted or otherwise noticed, she would whimper and perhaps wail after she was left alone. She did not seem to want to

be taken up. She was the youngest child in whom I have seen the universal and deep instinctive craving for friendship clearly indicated.

This intelligence is known as, "The capacity for friendship," as "gregariousness," as "Capacity for social adaptation." In some phases it is known as "personal magnetism." The test of its possession is ability to make and keep friends.

The foundation for its development in children, who are not strongly marked for it to begin on, is the attitude of the father and mother in the home toward their neighbors, the *warmth of heart* with which they view all their social relations.

His childish environment, the atmosphere of the home, is the springboard from which the child takes off in his relations to others. It is the source from which come his thoughts and actions toward others, which bring him their friendly interest, their indifference, or their active dislike.

Who has not seen the private affairs of adults complicated to the point of complete disorder by their lack of ability to "get along with people."

What parent wishes to help, either actively, or by neglect, to develop traits that will get the child hated, that will tend to paralyze most of his efforts at self help in later life? Not one. It may be necessary actually to change one's own ways of thinking, of doing, but that is not impossible, given understanding of the importance of the task, and knowledge of the ways and means to be used.

There are several aspects from which this subject could be discussed, all of them profitable, but I shall choose the point of departure of what we call "folk" wisdom.

Deeply embedded in the thought and the speech of the race are nuggets of wisdom, each of which represents vast sweeps of human experience. If we review these sayings and think clearly of their meaning they will yield us the clue to the nature of friendship and how to establish its beneficent force in the individual.

"As a man thinketh in his heart, so is he." refers to the *sum*, the average level of thinking on any one subject, or all subjects as the case may be.

It is as simple as this. If I think two cheerful, hopeful, optimistic thoughts to three hopeless pessimistic thoughts, and if I carry this on all the time, my thought tone is going to be pessimistic. This thought tone or atmosphere is what we call the thinking of the *Heart*.

"What a man sows is what he reaps." "What we give we get." "If you want to be loved, you must loveable be." "If you take a smiling visage to the glass you meet a smile." When we carry this over into the thought realm it is plainly seen that if our thought tone is unfriendly, antagonistic, with a "chip on the shoulder" attitude, if we have a sarcastic tongue and an ungovernable temper, the atmosphere of the home will tend to remain in a condition not unlike the thought tone, and children will carry out of that home the attitudes of their parents to complicate their living all their days.

The antidote to this unhappy condition is, after the attitudes of parents are corrected, to teach the child very early and very simply the ways of thinking and the ways of doing that bring him the friendly regard of all he meets.

I do not know of a more valuable thought within a child's comprehension that he can take from the home than this, "It's fun to be friends!"

The working corollary of "It's fun to be friends," is, "Let's get on with the game. It's more fun to play than to fight!"

Through these slogans the child learns to give friendliness in order to get the fun of working at his game or project.

This impersonal, tolerant, friendly attitude toward people and affairs, begun early at home, persisted in all through childhood, built into all thinking and doing, is the best help there is for adjustment into the larger group, his first school.

It engenders the co-operative spirit, which is the profoundest working wisdom of the well trained *Intelligence of the Heart*.

The Intelligence of the Head

This is the brain intelligence with which, as stated at the beginning, our public schools are equipped to deal.

Four hundred twenty-three

Of all the intelligences it is the most important for one reason, that through it we have the power of choice.

While we may seem to be ruled by the heart intelligence — and some psychologists tell us we are motivated in nine-tenths of all we do from the emotional nature—still the choice of what we put into the heart is made with the brain.

Through this mind we compare, measure, weigh and evaluate the relative worth of things, whether thoughts or objects. According to the Truths and facts we have accumulated, and according to what the brain mind tells us about them, we make our most fateful decisions.

The first evidences of an awakening objective mind with which the young mother ordinarily has to deal comes with the beginning questions of the child. This is called *intellectual curiosity* and is a wise and wonderful provision of nature which, when satisfied, has a tendency to set the child going in his own direction, which is, after all, the way we want him to go.

What shall the mother of young children do when the evidences of the budding mind begin? She shall take great joy and pride in being able to help the child accumulate the knowledges, the fact criteria, he will later use as the material for his thinking.

Now this sounds as though it might be a heavy job, but it is only hard when there is an unwillingness to take the trouble to do it.

To answer questions for the child one must either know the answers or know where they are found. The attitude for the mother to take is this, "I'm going to try to answer every sensible question. If I do not know the answers I shall learn them." Often one's own education in thinking begins there!

Very early, very early indeed, one should show the child where the answers to some of his own queries are found and guide him toward the process of finding them for himself. Let us say he asks, "What bird with a red head pecks a hole in the tree? I saw him, mamma!" You tell him a woodpecker, but you also show him the page in the bird book where the woodpecker is pictured, life sized in colors. He takes the



book in his own hands, finds the robin with a worm in his beak, just as he appears on the front lawn. He says, "Robin bird! Worm! I see!" And if, the next time he sees a strange bird he brings you the book for you to find the picture, you may know that he has taken a tiny step toward being a student and lover of the birds.

With intellectual curiosity as his guide, the child will sooner or later be asking questions that will force one to read widely, perhaps deeply and broadly as well, for the answers. It should be an inviolable rule on the part of the mother that when the answer is, "I don't know!" it should be followed by "We will try to find out!" or "We will go see." or "We will get the book." or "Daddy will know."

Unanswerable questions will be asked, but then the answer is, "Nobody knows! Maybe, someday, you will be the one to find that out!"

I once heard a five year old boy ask his mother three of the great questions of mankind, within an hour's time. They were, "Who made the people?" "Where does the baby come from?" "Who is God?"

If this mother had not been answering questions for an active minded child from the day he began to ask them, if she had not accustomed herself to straightforward thinking in order to do so, she could not have done the wonderful thing I heard.

As it was she gave the child answers back of which he will never be able to go, in words so simple that even a very little boy could understand and remember. The lovely mental companionship between mother and son was clearly indicated by the incident.

Teaching a child to read in the pre-school age should never be attempted in the home unless the child has a definite flair for early reading. In this case the little student usually begins to teach himself, and mother discovers it only after the process is well along.

To "read and understand many pictures," to be acquainted through touch and sight with all the natural objects of his immediate environment, to have habits of accurate observation and ways of getting some, at least, of his own information, to be sure of the good will of those to whom he may go for information, so that he will pursue knowledge as a matter of course and without fear, these are the things the child should take from the home into that larger world, the school.

If, in this series of little papers I have seemed to stress the importance of the home and the mother, it is because any public school teacher knows that the mother is either the *incomparable teacher* or the other thing. We know that she has the child at his most formative period, she guides and directs the attitude-acquiring and the habit-forming which later determine his whole future for him. So, through mothers and the home, the future of the whole race is determined!



An intuitive truth is one that satisfies the emotional as well as the reasoning self. Intuitive truths are those which are simply arrived at and appear inspirational. Because they seem to flash into one's consciousness rather than being arrived at, they allay suspicion that they may have suffered in the process of reasoning.

—Validavar.

ROSICRUCIAN CHAPTER ACTIVITIES

The Benjamin Franklin Chapter of AMORC, in Philadelphia, Pennsylvania, invites all Rosicrucian members in the vicinity to avail themselves of the special activities which its quarters and facilities provide. You will enjoy the Chapter's exceptional discourses, the study experiments, and the contact and association with others of like mind. Meetings every second and fourth Sunday at 7:00 P. M., at 1821 Ranstead Street.

The Rosicrucian Chapter in Seattle, Washington, having just moved into larger quarters, invites all Rosicrucians in Seattle and vicinity to visit there. The Chapter reading room is open week days from 12:00 noon to 4:00 P. M. The address is: 615 Terminal Sales Building, First Avenue and Virginia Street. Membership meetings each Monday at 8:00 P. M.



Each month a paramount question of the day which engages the thoughts of millions of intelligent people throughout the world will be considered in this department. Each question will be answered by two different Rosicrucian members. The answers to the questions are not to be regarded as official statements of opinion of the editor of this publication, or of the officers of the Rosicrucian Order, AMORC.

“WHAT IS THE BEST FORM OF CHARITY?”

G. A. Preucil, vice-president of an important firm in a large mid-western city, speaks for the type of business man who is sincerely interested in the welfare of fellow beings.

IT IS my opinion that the best form of charity for sufferers from catastrophe and sudden disaster is immediate relief in all forms necessary to re-establish those affected.

The best form of charity for unemployables is that which will enable them to live most happily without being a burden on those with whom they would live.

The best form of charity for employables unable to find work, either temporarily or for extended periods, is first to bring immediate relief—food, clothing and shelter to those without financial reserve and then, for both those temporarily unemployed and those unemployed for extended periods, to set up such agencies as may be necessary to study social and economic maladjustments resulting from our continually changing social and economic order; and as a result of these studies to rehabilitate those whom these changes are affecting.

In all cases the several types of organizations necessary to carry out these programs must have no political setup. The organization must be entirely staff-

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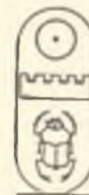
Sadie Marcy, a public health nurse, has had experience with Governmental relief projects and agencies, and is well qualified to speak on this vital subject.

THOSE who through unemployment, illness, or other causes, have had to use the Dole, have passed through a great experience, a trial in practice. The Budget, either on Dole or direct Relief — through a small sum of money — can be spread thin enough to cover the actual necessities of life. It does not seem adequate for recreation. Most organizations supply medical attention, laboratory tests, dentistry, etc. Yet, the normal individual expects more of life than just the actual necessities, though society may consider it is doing its best.

Through the ten different Insurance and Welfare plans of the Social Security Act, the Government shares with States and private charity the responsibility of caring for the aged men and women of the nation.

Under the Old Age Benefit Section, they have set up a great Federal Insurance Plan. In this Act, they have got something, though at present it applies only to about one-third of our adult population. It is the beginning, a starting point to commence to help one's self. Employer and employee are both privi-

(Concluded on Page 430, Col. 2)





Self-Consciousness

By H. SPENCER LEWIS, Ph. D.



REMEMBER the days when you were young and you were called upon to make a little speech before some audience in your home parlor or on the Sunday School platform or at some picnic? Do you remember the first few attempts at expressing

yourself in words and actions, how self-conscious you felt and how the blood seemed to rush to your cheeks, your nervous system seemed to quiver, your memory seemed to stutter in its recollections and even your tongue began to stutter in its speech? They call this sort of thing "self-consciousness" or "stage fright." Professionals in the business world have other names for it, and men and women of all ages often suffer at different times in their lives from this sort of thing.

There are schools attempting to teach public speaking and oratory that try to tell you how to overcome and master this sensation of self-consciousness. Yet, it is not a thing that should be cast out of the consciousness of the mind and body, and it is not a thing to be eliminated and destroyed. But it is something that should be controlled and directed into its proper channels. When a young girl is self-conscious or embarrassed in certain circumstances, it is a healthy, normal, and certainly a commendable, sign. We do not like to see a

young woman who is too bold or brazen and not at all self-conscious. Nor do we like to see a man—no matter how powerful he is, mentally, financially and socially—who is not conscious of the social amenities and of the niceties of life, and who is not somewhat timid or shy. We like to see a man who may be as strong mentally, as fearless physically, and as powerfully diplomatically, as we all believe Napoleon was. But nevertheless, we like to see such a strong and powerful man embarrassed or shy when he is suddenly brought into the presence of ladies and gentlemen. We do not like to see him strut his majesty and exhibit his physical prowess and mental domination under such circumstances. He should be self-conscious or, in other words, conscious of the real self.

Now being self-conscious does not mean that a person should be controlled by an inferiority complex or that such a person should be a wallflower or extremely timid or constantly embarrassed.

Self-consciousness simply means the awareness of one's own abilities, one's own strength and weakness, and one's own distinct character. Of course, the person who is mentally undeveloped, or who is mentally unequipped or unprepared to meet the emergencies of life, is extremely self-conscious under many circumstances. When a good opportunity in the business or social world is offered to such a person, his self-consciousness, or consciousness of self, arises and seems to say to him, "No, do not accept it, you will not be able to fulfill the obligations. You are not qualified to fill or accept such an opportu-

ity!" Now that represents the extreme degree of ridiculous self-consciousness. On the other hand, the person who is cautious and who is truly aware of the real self, will accept things with a graciousness and a willingness and yet explain that he does not want to create the impression that he is all-powerful and so qualified that he can perform any miracle of the business or social world or meet any obstacle or opportunity that may come before him.

To be truly self-conscious is to be conscious of both the spiritual and divine and the mental and physical constitutions of the human being. Physically one may be unqualified to meet many emergencies, but at the same time such a person can be mentally qualified and prepared to meet any emergency or any condition. It is by awakening the consciousness within us, and awakening the realization of the majesty of the power of the inner mind, that we can make ourselves impressive to others and at the same time add strength to our mental and physical abilities. The one who is fearful, and timid because of a belief in his physical or mental weaknesses, hesitates under many circumstances and is lost in the process of

hesitation. On the other hand, the person who is fearless because he has a realization of his conscious abilities and conscious powers, is not necessarily bold and brazen but he is not reserved. He is ready to accept any normal, natural challenge and to do his best, and by that attitude of mind he attracts to himself unknown powers and develops within himself the dormant abilities that enable him to do masterful things.

You can develop this self-consciousness to a degree where you can feel the mighty powers of the mind and the mighty powers of divine and spiritual wisdom within you that will not only give you full confidence in yourself, but will actually awaken and quicken into action such mental and physical powers as may be dormant.

Consciousness of the self creates and begets, attracts and builds up, self-confidence. The highest development of the self-consciousness is the same thing as the highest degree of self-confidence. So we see that self-consciousness should not be destroyed or annihilated, but should be controlled and directed, and that is one of the things that the Rosicrucians explain to those who want to know these facts.

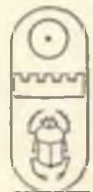
PEERING INTO 1939

Rosicrucian Annual Prediction Booklet

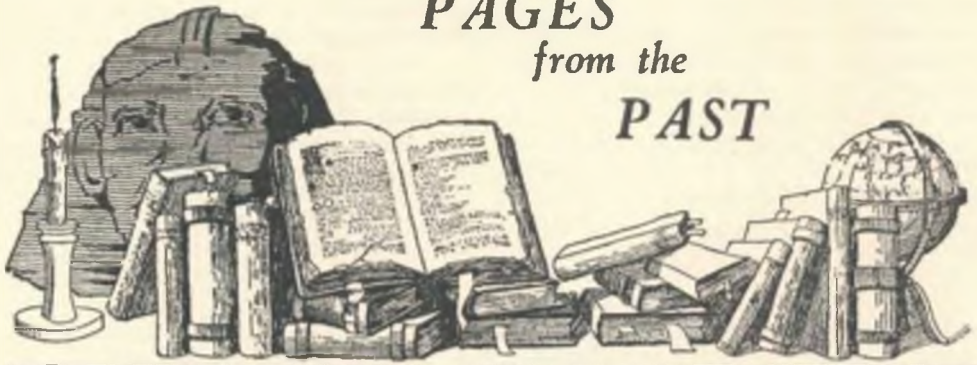
For every result or effect there is a cause. That results must follow their causes is an immutable law. Those, therefore, who possess a knowledge of basic causes can with certainty predict their inevitable results. That certain causes repeat with such a regularity that their periodicity or cycles can be determined far in advance is an established fact to astronomers, chemists, musicians, and others who explore nature's phenomena and mysteries. The economic tendencies of nations and the periodic inclinations of humans to certain actions may also be studied and charted as rationally as are the chemical elements of matter. For years the Rosicrucians have issued a booklet of predictions—events for the succeeding year—free from any form of fantastic ancient, modern, or popular system of prognostication or fortune telling, and based upon a studious analysis of such causes. Because of the high degree of accuracy of these yearly predictions, the booklets have won the respect and confidence of thousands of intelligent men and women throughout the world. Therefore, it is with pleasure that we announce our latest brochure containing the predictions for 1939, and entitled, "The Czech-er Game of 1939." Its revelations, intelligently presented, are perhaps the most interesting and astounding issued by the Rosicrucian Order to date.

Everyone, whether a Rosicrucian member or not, is entitled to one or more of these brochures. Write at once to the address below and request the number of copies *you can actually use*. Your friends will find them exceedingly helpful. The accuracy of the predictions can be determined by the fulfillment of the events presaged by the previous booklets of like nature. *The booklets are a gift to you. There is no cost or obligation for them*, except that you will kindly make them available to others; however, a few postage stamps, if you wish to include them, will indeed be appreciated. Order your copies today from:

The Rosicrucian Extension Department
Rosicrucian Park
San Jose, California



PAGES from the PAST



Many famous philosophers and thinkers have been presented in this department through excerpts from their writings. Every civilized land in the world may be represented by innumerable teachers and writers; yet, back of the individuals may be found other colorful Pages from the Past—the rich heritage of folklore and legend preserved by the people of each country.

From time to time we shall present one of these legends, chosen or related by some foreign member who is well versed in the folklore of his country or his people. This month Frater Bernard Kasan of Palestine has sent us an ancient Hebrew legend which is held very highly by both the Arabic and Jewish peoples. In it we may find the outline of numerous subsequent Princess-in-the-Tower legends and fairy tales.

In connection with this legend of King Solomon's Tower, Frater Kasan says: "It is an interesting fact to note that at the time of the dispersion of the Jews to the different countries in the world, they all took this legend as a remembrance of the glorious times when Judea was ruled by the wise and just King Solomon and the Jews were a strong and powerful nation. So, lately, when a famous scientist had compared the versions of the legend that he collected from the Jews of various countries, he was amazed at the almost identical relation of the narratives."

KING SOLOMON'S TOWER



KING SOLOMON had a daughter who was considered the most beautiful of all the girls in his and surrounding kingdoms. From childhood on she always kept aloof from the noisy court and loved to wander in the beautiful and spacious gardens of the palace. When she became of age, princes from all parts of the world came to claim her hand in marriage, but she refused them all.

The king, who valued her above all his possessions, was quite disturbed by her attitude; so, one starry night, he climbed to the roof of his palace to decipher the stars and learn who would be his daughter's future husband. When he had read their message he was very

mortified! They had prophesied that her future husband would be a poor man and not of royal descent. But the king devised a plan by which he was sure he could escape the prophecy.

He chose an island where no ships were known to pass, and there he built a tower which contained many large and luxurious rooms, and all that was dear to the princess' heart. On it was a flat roof encircled with a wall so that the princess could go up and refresh herself in the open air; for she was not allowed to leave the tower, and no one was allowed to enter her rooms unless she called.

To guard her, he had 70 eunuchs who were on the lookout at all hours of the day. Each day before sunset a little boat containing a courier would come to ask the princess' health; but even this was not allowed to approach within an arrow's flight of the tower. If everything was in order a white banner was to be waved, but if any trouble arose, or

the princess was ill, then a red banner was to be waved.

So lived the princess in complete contentment. And the eunuchs guarded her faithfully, for no others were as loyal as they to their king.

II

In the city of Acre lived a family of writers who—although they were very skilled and their works honored by the inhabitants of Acre — were poverty stricken and unable to support their huge family. One of their sons, a handsome lad of about 19 years who was considered the wisest among his brothers, decided that it would be best for him to leave his family and journey to another part of the kingdom to seek his fortune, and so relieve his parents of another mouth to feed. So, one day, he set out on the road with nothing but some dried figs and a loaf of bread, and his stick. As he was a carefree lad this sort of life appealed to him very much and he was quite happy.

During the summer his lot was quite satisfactory. He used to sleep in the open fields, with a stone at his head for a pillow. He also used to chase the birds and hunt wild animals with the bow and arrow he had constructed during his travels, so that he had enough food. In the villages he used to listen to the tales of sages and to their theories on life, and was often refreshed and encouraged by the advice he received.

But when the fierce winter came, with its winds and rain storms, the plight of the lad became miserable. One evening while he was walking through an open field without any dwelling in sight, he was caught in a rain storm. The wind and the rain penetrated to his very marrow as he walked, and he felt very miserable and despaired of finding a place to sleep, when suddenly in his aimless wandering he spied a skeleton of an ox that had died in the field. With a blessing to God who had provided him with a bed to sleep in, he crawled in between the ribs and curled up to sleep.

After a few minutes passed, he heard a loud flapping of wings, and, before he could do anything, a gigantic eagle swept down and, grasping the skeleton in its strong claws, flew away taking the astounded lad also. It flew on high-

er and higher and, after flying for a long time, finally landed on King Solomon's tower, apparently to rest and peck at some of the rotten meat scraps. When the youth saw that he was on a safe place, he crawled out and chased away the eagle. All night long he sat in the rain and could not sleep because of the cold and hunger he experienced.

In the morning the skies had cleared and the princess came to the roof as she was accustomed to do every day. When she saw the youth she was very startled, and asked him from whence he had come and in what way. He then related how he was carried off to the tower by the eagle, and finished by saying that he was in great despair, because he could see no way to get off the island, as he had not seen any boats all the time he was on the roof. The story touched the princess' heart, so she secretly led him down to her room, and then she fed, bathed, and clothed him. When she had done this, she saw what a comely lad he was and how kind and wise, so that soon she fell deeply in love with him.

Of these happenings, the eunuchs knew nothing, so that when she used to leave her room and inform them of her health, they thought she wanted to save them the trouble of leaving their guard posts, and they paid little attention to the circumstances.

After the lad had been there for some time, she acquainted him of the fact that she loved him and asked him if he would take her to be his wife. The lad, on hearing this, vowed that he was her slave, and had loved her from the very minute he set eyes on her, but was afraid of insulting her, so he had kept quiet about it. After many endearments, they both bound themselves to a covenant of marriage by letting some blood out of their veins, mixing it in a bowl and partaking of it.

Of all this the eunuchs were blissfully unconscious, and they guarded the wall unceasingly.

III

But, sooner or later, all secrets are revealed, and when the guards learned of this affair, they lived in steady terror of what the king would do when he



found out. So, one evening when the courier came in the boat he was startled to see the red banner waving. Hurrying back to the king he told him what he had seen. When the king heard of this he sailed in great haste to the tower with members of his court. As they entered the tower his heart contracted in fear at the looks of anguish and terror on the guards' faces. Upon asking the head guard the meaning of all this sorrow, the man fell on his knees and told the king what had happened. When the king heard this he became enraged and ordered his daughter to be brought before him.

As the princess entered she walked up to her father composed and determined. The king on seeing this, became doubly enraged and demanded in a loud voice that she explain herself. She then fell on her knees and implored

her father not to be angry at her, because all that had happened was an act of God and that she and the youth were tied together in a blood covenant and could not be separated.

When the king had heard this, he sat in deep thought for a few minutes, then he ordered the youth to be brought before him. When this had been done, the king was surprised at the comely and intelligent features of the lad. He then asked the lad from whence he had come and from what family. After that he propounded some deep and difficult problems and was very pleased at the lad's intelligent answers. He then faced his daughter and, with a smile of gladness, declared that she had chosen well, adding, "When the Lord willeth, man's plans and wiliness avail him nothing." And the elders nodded their heads in complete agreement.



QUESTIONS OF THE TIMES

(Concluded from Page 425)

By G. A. Preucil

ed by those who have made intensive study of the problems involved and who, by their performance, have demonstrated their ability.

It is clear that caring for our needy merely by some form of dole, or unemployment insurance, is treating the real problem in much the same manner that headache powders are used to relieve the pain of a headache. In neither case is the treatment being applied to the underlying fundamental causes.

As a nation we have made vast strides in the utilization of the wonders of science for the production of our material needs. We seem to have lost sight of the fact that unless we can control these marvelous processes and develop our ability to utilize them for the enrichment of the lives of all, we are losing rather than gaining in our efforts to advance civilization.

The best form of charity is that which will take as its larger task the understanding and gradual solution of the conditions which make most present day charity necessary.

By Sadie Marcy

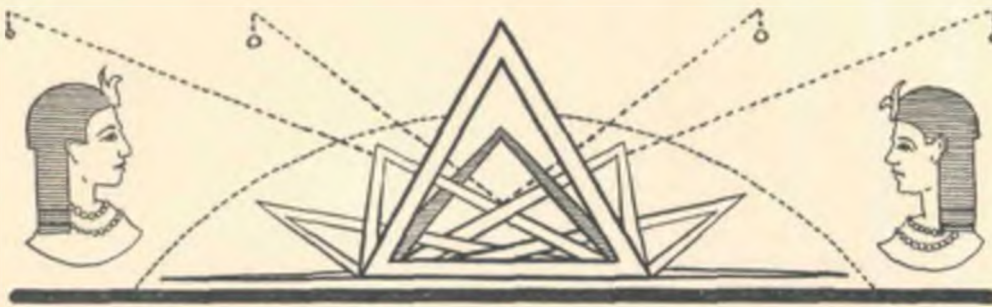
leged to contribute to this fund. So, in this instance, an effort is being made in the right direction; but is it enough when it does not include the population as a whole?

Men and women, young and old, all would welcome a readjustment of the present economic situation, so that they might have suitable work; a chance to earn their daily bread, and receive sufficient salary in payment for their labor. Work for all, planned and graded according to their aptitudes and abilities. It might be accomplished if every effort and every cent available now for Unemployment Insurance and for Charity were pooled and used through proper channels for this purpose.

The best form of Charity is to be given the opportunity to work, to labor, to achieve, to learn through experience, to help others, and by so doing, to help one's self.

*The
Rosicrucian
Digest
December
1938*

Four hundred thirty



Karma-Mates

ANOTHER PHASE OF THE LAW OF COMPENSATION

By SOROR DENA L. STAHL



AND from upon the face of the earth the love-lorn travel in search of their "Soul Mates." They scan the faces of their opposites; they sense their auras; they search their own hearts and finally they find one who fits the pattern woven

into their own emotions. And the twain meet and vow eternal alliance "until death do us part."

What does it all mean, if anything? Very shortly these same "Soul Mates" decide that they are mismated. So they start seeking again. Some fly to the divorce court immediately upon their discovery, and from that point of departure they become eligibles in the marriage mart until they find another mismatch, and so on until they finally pass through transition disillusioned, lost seekers. Others remain with their mismates as a sort of social and economic security, and secretly seek the illusory soul pattern, often thinking they have found the adored and indulging in illicit love scenes which are more soul disturbing than soul satisfying.

From each such love enthrallment they awaken in nauseated disappointment only to find that when the veil of glamour and romance is removed they have met just another Earthling. With each marriage there must be the process

of adjustment to the other's peculiarities. The sharp corners of disagreement between them must be slowly worn down by tolerance and forbearance. And because this process requires real work, ingenuity, perseverance, and self-effacement they fly in the face of both natural and Cosmic law and say, "I will no longer face it." They want freedom from this yoke that shackles them to a life of restraint, forgetting momentarily that their whole life's ambition was centered upon the acquisition of the one being who—apart from all the others—should bring them happiness; unaware that happiness comes not from the other fellow, but from their own adaptation to rising situations and their ability to solve the ensuing problems.

The unrest that is prevalent in mundane society is also obvious in our own circles. The pleasing of desires, the satiation of the senses is demanded instead of self denial and endurance.

When someone tells me that he (or she) has just discovered a "soul-mate" I am tempted to remark that "Soul Mates" are nothing but "Karma Mates."

Let us look at this squarely. If your present Soul Mate (or what you look for in your present union) is only a Karma Mate, what then is the difference between these two terms?

During all your past cycles—and you must have had many—in which you wandered in outer darkness of the material senses, you made many enemies; you wronged many friends; you hurt many loved ones; you caused much



grief. The cuts were deep, leaving ugly scars in the hidden recesses of your personalities. These great gulfs and chasms separated the distance between you and the injured one. These fixed channels must be spanned with a Bridge of Love, and the uttermost farthing has not been paid until the span is completed in love. So long as you find differences to quarrel about, so long as you fly to separation, so long as you make new enemies and hate others, just so long you meet nothing but Karma-Mates in your cycles of sojourn on earth. If you cannot endure your companion now, how would you like to meet the same one in each cycle of material existence without the hope of meeting a new one? It bears thinking about. You know you create your own future according to the seeds you sow in this life, and you begin next time just where you leave off at transition.

So while you anxiously scan the faces of others, eager to catch a love gleam, be assured it is but the call of an anguished soul in distress seeking to annul and to rectify a grievous wrong. And when that call comes under the guise of romance and you have once answered it in same and vowed to complete the pattern of love, to brace one more plank in the Bridge of Love, do not fly from your assigned and accepted task, but put on the yoke of restraint if need be and buckle on the harness of tolerance and continue until your vow "of death do us part" releases you and liberates your soul in the last link of the chain to completed perfection.

I do not mean that you should go on fighting and straining at the bonds of matrimony with hate and friction in the relationship, but I do mean that if the majority of you who get married would devote your lives and minds to each other, to your personal tasks, and to the proper raising of children for good citizenship, there would be no time to think of seeking unattained "Soul Mates," nor time to become bored or even to think you are abused because you are not being loved and adored like a movie star—on the screen. The stars do not live like that in their own homes either—please grow up and let a fairy tale be a fairy tale!

If you could each understand that you have a duty toward the other and

to the children — and there should be children — and leave others to their affairs, then the tempter would never get a foothold. If you do not look at the other person with speculative eyes of desire, wondering if he or she is the one long sought for; if you never seek in the first place after having married the one of your choice, there could never follow the physical delirium of departure from the path, for in what direction you list your attention there the heart eventually follows. So if you keep your hearts and eyes on the vision and union of your home, closely locked in each other's fortress, no stone will crumble to let in the enemy to your happiness, because you are both there constantly guarding and rebuilding, not with selfish attention to each other, but with diligent care to your respective duties.

From the day that you are married there must begin the process of mellowing toward a perfect adjustment, and in this each must part with those traits of character which most annoy the other, and in small and big things be tolerant. It is not necessary to keep on looking for faults in the other that upset you, all you have to be concerned with is that you drop the things that antagonize; and what you do not like in the other you should refuse to see. I am not speaking to one alone and condoning the other, I am speaking to each individually. If you were fighting over something, I would say to both of you, "just be still and smile, for silence will heal your difficulties." It does not matter who is right or wrong, there does not need to be any quarreling. A few moments of meditation and self analysis will reveal to you the truth of my statement, and the truth of your contention, and by that time your anger has vanished. If each overlooks the faults of the other, if each tries to consider the other, and neither one holds the thought that the other is inconsiderate, selfishness and grievous self-pity would soon fade out of the picture.

One should not always expect attention from the other, for such might be inconsistent with the other's nature, nor should you force your attention on the other, for to over-insist on anything is crude and brings only heartaches and irritation. It is an uncultured person who does not learn to check rash im-

pulses after a few disastrous attempts at forcing his or her attention when not desired, for sometimes kindness can be utter cruelty. Learn to be guided by the checks and urges of Intuition; it is a voice that speaks with unfailing sureness if you will but learn to listen to it.

Flying into rebellion because the other does not conform to your pattern is not the way a mystic should act. If you dwell in the midst of good thoughts or lift your minds to the Cosmic Consciousness and dwell in Divine harmony, you can not hear anything even though you are in the midst of Earthlings' discordant wranglings.

If your husband takes your pet guest towel to wipe his greasy hands, know that it can be washed; if he destroys it, you can buy another; if not, you can do without. It has served its purpose, and like all passing things it has passed. If he continues to annoy you in like manner, instruct him with kindness—maybe he lacks such polished culture. If your wife scorches the eggs for breakfast, cut off the burned part and eat the eggs, and feel assured that it will not be repeated, if it is, just keep cutting it off, eventually, if she is not too stupid, she will take the gentle hint and cook them properly. If she is too stupid, then she would be too stupid also to be offended if you showed her how to cook, so you could proceed with such instructions with perfect equanimity. Learn your a b c's of how to live together and you will have no difficulties.

It is when each tells the other to lay down his pet peeves in preference of first person first—"I will if you will"—that trouble starts. If you look within yourselves for any trouble and friction that you encounter, you will find much of the other's retaliation is but reflections to your negative attitude. Do not attempt to change the other except through loving example, and do not huff yourself up when the other attempts it in gross ignorance. Each must be concerned only that he does not continually take offense at the other's peculiarities. Tolerantly say that such little things do not count, and before long there will be perfect harmony and perfect union. Learn to lean on Intuition, it will tell you when you encroach on the other person's sacred ground. Learn to con-

sider all insults as jokes and laugh heartily, you bend the sting.

"You can change yourself more effectively than you can the other fellow." Again I repeat, I am not speaking to one alone, for it applies to both. The one-sided families are never happy. There is either oppression or inhibition, which can only result in tyranny and tears, which in turn evaluate Karma. Then follows another cycle of living with the same set-up in the same family circle in order that you may be found strong enough to meet your tests and trials and learn to endure together in Love. As often as you fail to meet your conditions you have to return to the same problem, cycle after cycle without seeming progress. What are you gaining towards the end you seek? Each time you are no nearer to meeting your "Soul Mate" than formerly.

Let us strive to be content with what we have, building our futures upon the rock on which we stand—solid—square! "God wants strong souls" that have proved themselves worthy of the highest gifts of heaven.

When you have completed all your obligations to your Karma Mates and have wedged the last link in the Chain of Perfection and the last plank in the Bridge of Love, then you are eligible to return to earth fitted to find a mate who has also a completed Karma. Such a marriage then, becomes a perfect union with perfect harmony existing in daily lives. They do not tell each other what to do or not to do, or how to act, nor do they look for earthly romance; their love is an immaterial love, you would not be ready for that kind of love. "You couldn't take it." You would accuse the other of being too impartial, and human frailty cannot endure impartiality — it wants personal attention.

"But such unions happen only once in a thousand cycles, perhaps never," as it has been said. So, dear disappointed creatures of the Elusive Mind, do not look for the faces of your loved "Soul Mates," but turn your eyes to your earthly companions and light them with the affection that grows and glows with the fire of Eternal Love, consuming in its process of purification all the dross and chaff of your carnal natures until you stand as evolved beings, beautiful as the open Rose on the Cross of Gold.

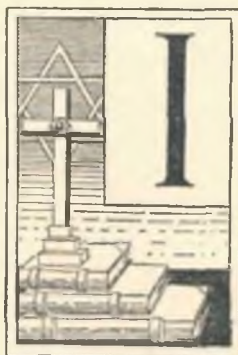




SANCTUM MUSINGS

THE SOURCE OF JOY

By WALTER A. FINCH



IT IS all very well to say that Happiness is functional, that Happiness consists in the fulfillment of function. Yet this is but half a truth, and hardly a definition. Upon analysis the thought strikes us that Happiness is in itself a function, and is, therefore, a cause as well as an effect. Happiness is that indefinable something which emanates from the sense of the eternal fitness of things—it resides in the urge to fulfillment as well as in the fulfillment itself—it resides in anticipation as well as in realization, is never complete in either alone because dependent on the *Ideal* which is really a form of anticipation, but is rather an alternative flux, from anticipation to realization, to anticipation—hence the Pursuit of Happiness remains a pursuit and cannot be found in the resolution of the anticipated event into a concrete state of unalloyed and unchanging static bliss.

We perceive then that Happiness, being contingent upon and inherent in ideals, is fully as abstract and intangible as our ideals—a state existing half in imagination and half in realization.

And since Happiness is resident in ideals, and since ideals are never fully realized because all ideals constantly change in the process of realization, then never can Happiness be completely realized until our ideal of it becomes compatible with the laws governing the state—the sense of eternal fitness. This sense is intuitive, not objective. Each step in the achievement of the ideal adds something new in the way of anticipation, our ideal is ever and eternally in advance of complete attainment, and thus it is that Happiness is experienced as a process of anticipation and resolution, and not in the realization of any one given ideal. So long as the process of resolution persists Happiness is possible, as soon as it ceases Happiness ceases as a natural result, and ennui follows.

Ennui, however, is not a state of true unhappiness—it is the uneasy medium between positive happiness and its opposite, unhappiness. Both Unhappiness and Ennui are predominantly states rather than processes, since both partake of the quality of monotony, or stasis; that is, lack of change. Unhappiness is the result of seeming impediments to the resolution of the ideal, obstacles which seemingly prohibit its realization. Either state, through the accumulative and inhibitive force of monotony, may lead to states of despair, or complete cessation of the imaginative

ideal; and since no true ideal seems possible of realization, despair often seeks resolution in artificial states, in a dulling of the consciousness through drugs or even more drastic measures.

The Source of Joy is thus to be sought in the evolutionary process of resolution of ideals. Since all ideals are dependent on the conscious status of any given personality, the possibility of the degree of Happiness obtainable is limited to the kind and degree of ideals which may be developed within the range of that conscious status—if these ideals must be limited to a sensory manifestation the result will hardly attain to more than a degree of Pleasure. Pleasure may be compared to Happiness in its immediate effects, but its cycle is neither so long nor is it progressive as is true Happiness. Pleasure is the *immediate* result of realization of ideals, usually of a more or less sensory nature, rather than of a progressive evolutionary nature—Pleasure is more evident in the expression of bodily functions, while Happiness manifests in the conscious, or mental functions. Pleasure being of but momentary duration is soon satiated, and of no particular progressive value. Nevertheless, it may be said to have a cumulative value—as soon as one pleasure ideal is dissipated another must arise to take its place, and it is first through the sensory realizations of experience that the basis of comparison is laid for the development of conscious ideals.

The Vision of Happiness of a personality reflects the evolutionary needs of that particular consciousness, since it is through the realization of this "ideal of desirability" that the consciousness imagines Happiness may come; and it is also through resolution of this ideal that some degree of knowledge is made manifest—through disillusion, the great teacher. When the ideal fails of the anticipated lasting pleasure imagination *adds to the ideal* that quality which seems to be lacking in the present realization, and resolution of this higher ideal is again sought, that a *permanent* pleasure may be attained. This illusion of the permanence of the state of Pleasure resides in the exaggerated anticipation which the newly conceived ideal promises, but never quite fulfills.

Therefore we may say that the *source*

of Joy really is functional—that anticipation borrows from the potential result the necessary amount of energy with which to start operations—perhaps this is why the *net* result seems less than the anticipated result which we beheld at the beginning; and certain it is, that the pleasurable shock of surprise that comes to us unanticipated has a quality all its own, a quality for the moment almost unalloyed. While we admit that the *source* of Joy is functional, deriving from anticipation and the process of conscious functions, the fact remains that the *condition* of Happiness itself hinges upon the more or less successful issue of the resolution of those ideals which approximate *true perfection as intuitively conceived*—for no real happiness can issue from that state where anticipation *exceeds* realization — the sense of eternal fitness is abruptly dissipated. Over-anticipation leads to disillusion, an anti-climax, or lack of proportion in the relation between the *source* and the realized *condition* in the developed ideal; true Happiness consists in the proper balance between anticipation and possible realization. The physical cycles are brief and sharply marked by their contrasts, hence the rapid ebb and flow of pleasurable (sensory) states; but the conscious cycles are more prolonged and deliberate, and while they are less sharply marked by sudden contrasts they convey a power of equanimity and stability that is as striking as are the sudden and unstable changes of the physical cycles.

The predominating quality of the personality which seeks Happiness in the resolution of sensory ideals is its characteristic of involuntary choice, the inability to disregard the call of immediate pleasure in the contemplation of more distant ideals, even when these are objectively perceived to be more worthy. Objective perception of the ideal is not sufficient, for sensory ideals will impose their demand for sensory interpretation upon all such perceptions of the purely ideal and color them beyond effective recognition, if indeed they do not nullify them altogether. Conscious ideals, in direct contradistinction to this, tend to inhibit the sensory ideals, subordinating them to their proper functional quality. Since true Happiness is not possible through mere



sensory realization it would follow that some natures are inherently incapable of attaining to this state.

Happiness in its essence is a matter of degree, ranging from mere pleasurable sensation to the state of ineffable peace. The state of ineffable peace is in no wise a state of soulless equanimity or of personal effacement, as has often been claimed; in fact exactly the opposite is true. It is a state in which the baser emotions have been sublimated and the finer ones given free rein. It is the state in which the destructive elements of emotional energy have been

subdued and the constructive elements of emotional energy developed to their proper degree of manifestation — the constructive elements of the universe, Love, and its affiliates, which inhibit the destructive forces of fear and hatred. It is the state in which Happiness reigns, in the resolution and fulfillment of constructive Ideals. Fear and Hate do not exist, for they have ceased to be. Love, Tolerance, and Justice are the Ideals upon which this Utopian state forever builds, on and on toward the Infinite Horizon.



The Hour of Awakening

By FRATER JAMES E. THROCKMORTON



THE student in meditation on the coming of consciousness to the inner man finds two fields of introspection open. One in the outer aspect of nature, the other in man himself. As in all things, there is a dual parallel showing the wonderful simplicity of the Universal Laws. We are given the daily privilege of seeing one manifestation so that we will encourage another.

Awakening of Nature—

The Dark Night in its immense intensity shows no indication of the splendors to come. The night has been long and chilly, fraught with many fears. How easy it would be to say this is all there is, daybreak will never come! Then, when the end seems impossible, nature smiles and there is a Light in the East. With quickening strokes of artis-

tic grandeur the Master Artist paints. Gradually increasing light, soft blue and touches of coral pink on the cloud spotted sky. The light has become so great it spreads across the eastern sky. Then with a great blaze of glory, comes the sun in all its splendor. Nature has awakened, the new cycle started. Awakening of Man—

The Soul seeks its destiny in the Dark Night. The world seems cold and without sympathy to the advance messenger of light. He has yet to learn how to steer his ship on the sea of life by the Compass Within. How easy to sink to the depths and say all is in vain. When the horizon seems the most barren the Light slowly comes. At first with a quickening of the consciousness. Then, with inner response comes understanding of the real purpose and motive of life. Beauty manifests as a way to help his fellow man. The whole Universe awaits the command of the enlightened one, nature is at his fingertips. Daybreak has come, the new period started. The ancient Law "As above, so below" has been fulfilled.

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MESSENGERS FROM SPACE

Dr. Arthur H. Compton, University of Chicago, physicist and leader of one of the two opposing schools of scientific thought with respect to the nature and origin of Cosmic Rays, is shown above with a stationary Cosmic Ray meter, which he recently took aboard the steamer Aorangi, for a trip to Sydney, Australia. He will conduct a series of experiments to determine the intensity of the rays in various parts of the world. Dr. Compton contends that Cosmic Rays are minute electrical particles—electrons—which shower the earth. A Cosmic Ray Coincidence Counter, for determining the periodicity of this bombardment from space, was constructed in the Science Department of the Rose-Croix University and was exhibited throughout the United States last year by Rosicrucian lecturers.

(Acme Photo)



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