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A MEETING OF THE MINDS

Rosicrucian Lodges and Chapters throughout North and South America are not content just to have the same ideals or rules of operation as the Grand Lodge. In addition, many officers of lodges and chapters periodically attend the *International Convention* in San Jose, to discuss personally ways and means of furthering their activities. Above are shown, left to right, Cecil A. Poole, Supreme Secretary of AMORC, and Frater Joseph J. Weed, Master of the New York City Chapter and 1943 Convention Chairman, in the former's office. They concluded a discussion of plans for the New York City Rosicrucian Rally to be held October 2nd and 3rd. (Courtesy of the Rosicrucian Digest.)



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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

OCTOBER, 1943

No. 9

A Meeting of the Minds (Frontispiece)	321
Thought of the Month: The Eternal Symbol	324
Ambition or Stagnation	327
Knowledge of Self: Part II	330
"Let Goodness Go With the Doing"	333
From Those Who Serve	335
The Nature of Truth: Part I	336
I Once Stuttered	339
Cathedral Contacts: The Responsibility of Greatness	341
Temple Echoes	343
"Are You Saved?"	345
Meditations on Immortality	350
Out of the Archives (Illustration)	357

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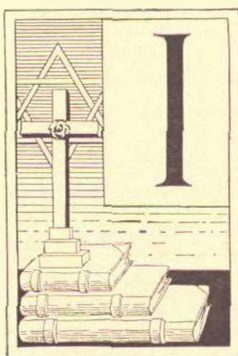
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THE ROSICRUCIAN ORDER—AMORC

ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
THE ETERNAL SYMBOL

By THE IMPERATOR



IDEAS are born out of things. Especially is this true where the forms and manifestations of nature are concerned. The mind of man seeks to attach a meaning or give an identity to each external thing which it experiences. The un-

known is aggravating to intelligence, even to the intelligence of the primitive mind. Nothing which commands attention, that seems to continually touch our lives is left unexplained by us. Where the natural causes are not observed, others are imagined by the fertile human mind. The savage has an explanation for every phenomenon in his world of experience.

There are, however, some objects which we perceive which not only suggest their own nature to our minds, but likewise depict other ideas or conceptions which we have had. In other words, such objects are representative of something other than themselves. Such signs are *symbols*. Such natural symbols are the result principally of suggestion. There is something about the form of the sign which resembles an element or elements of some previous group of ideas in our experience. By association, the symbol continually makes us aware of these other ideas. A dark cloud, for example, suggests and therefore symbolizes all of that which

is associated with a storm. Such natural symbols are obviously quite generally accepted by mankind, because they are related to common human experiences.

On the other hand, there are artificial symbols which a man or a group of men may create to represent notions of their own. Such artificial symbols or devices will be related to their own particular experiences and may mean nothing to any other class of persons. For further example, we have the signs which are used by physicists and electrical engineers to depict instruments in an electrical circuit. To the layman, they are unintelligible. Such artificial symbols may exist for an indeterminate time, such as family escutcheons or signs adapted by secret societies to represent them. Frequently they gradually or suddenly pass into oblivion. Conversely, natural symbols persist, since they are rooted in some phenomenon of nature which men of each century perceive more or less alike. The interpretation of the symbol may alter, namely, there may come about an elaboration of the ideas it represents, but it will continue to be related to the original conception had by man.

One of such *eternal symbols* is the cross. The cross in its various forms may be traced back to remotest antiquity. It is not endemic to civilization, for it has been found inscribed on the pottery of peoples that may be archaeologically classified as *prehistoric*.

What did the cross in its earliest form suggest to the primitive mind of man? Perhaps the conception of *duality* was the most dominant idea identified with

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Fig. 1



Fig. 2



Fig. 3



Fig. 4

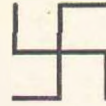


Fig. 5



Fig. 6



Fig. 7



Fig. 8



Fig. 9



Fig. 10



Fig. 11



Fig. 12

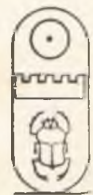
it. Contrast or difference must have been one of the most fundamental and early lessons of existence learned by man—day and night, male and female, good and evil, pain and pleasure, plenty and insufficiency, friend and enemy, man and the external world, man and self. All existence to the mortal mind was either one of these two extremes, or others like them, or a flux between them. It was likewise difficult to determine which of such contraries had the most efficacy. Night often was as extensive and could have as many occurrences attributed to it as day. Pain and pleasure seemed equally to affect man, as did such conditions as plenty and insufficiency. Not only were such conditions contraries, but they seemed to parallel each other in their potentiality of accomplishment.

Obviously an ideal state would be one where these conditions would seem to mitigate each other, that is, to unite. With such unity, it was believed, occurred many otherwise inexplicable phenomena of nature. If, therefore, one single line could represent the generation of one contrary, one manifestation of nature, and another single line, parallel with it, represented the opposite manifestation, the two parallel lines of equal length, then depicted *equality*. If these two lines cross each other, they have not lost their identity. They have not necessarily merged to become something different in expression, but they have *united*. Such a cross consequently depicted a desired state, a *harmony* of the contraries. If you, today, were to pictorialize, in a very simple form, the *unity, the marriage, if you will, of two different conditions or things, can you think of any more expressive form than a simple, equilateral cross?* (See Figure 1)

Philosophically it might be contended that there are no opposites, because everything is of one continuous motion. Nothing is stationary or separate from all else. What we discern as opposite, or as a contrary, is either due to a negative fact, that is, the apparent absence of a positive reality, or our inability to follow the complete change from one form into what seems its contrary. However, *realistically* and not abstractly speaking, the human mind does conceive such conditions as contraries, whether they exist in fact or not. Consequently, they must be dealt with, and so long as we can see them, the equilateral cross will simply symbolize their unity.

The Evolution of the Cross

All crosses, of course, do not have such a psychological and natural foundation. Others have a religious, mystical, and heraldic significance. The religious and mystical interpretations are, however, at their bottom, principally related to the psychological principles from which the cross sprang. There are as many as 385 different types of crosses, a number of which are purely ornamental designs. A form of the equilateral cross was depicted by the Chaldaeo-Assyrians, as a symbol of the sky and its god Anu (Figure 2). It possibly suggested as well the radiation of space, of extension, and direction. In fact, to the pre-Columbian Indian and the Incas of Peru, this type cross represented the four quarters from which the rain comes. Among the Chinese, the equilateral cross was drawn within a square. The whole symbolized the earth. It was conceived that God fashioned the earth in the form of a cross. Possibly this conception was had because the earth stretches in four directions.



The Tau cross (Figure 3) is so named because it affects the design of the Greek letter *Tau*. It is one of the oldest of all symbols venerated by the ancients, and to which a variety of meanings has been assigned. With the Gauls, the Tau comes to stand for the hammer of Thor. This, in turn, depicted the ferocity of the elements, particularly storms. Even with the Egyptians, it was the sign of a two-headed mallet, the sign of the enforcer. It was likewise known to them as the *crusher*, *avenger*, etc. The Mayans used this symbol in the form of a tree trunk, with a horizontal bough resting across the top. Persons are seen worshipping before it.

The Key of Life

The *Crux Ansata*, or looped cross (Figure 4) is really a Tau cross with a handle or loop attached to its top. Perhaps of all of the variations of the cross, this form has the most romantic and mysterious history. Just when it was originated is not known, but it is to be seen inscribed on bas-reliefs and on tomb walls, and painted on papyri manuscripts of the earliest Egyptian dynasties. It may be seen held in the hands or on the persons of gods and goddesses, and kings alike. To the Egyptians, this symbolic device, cross, was known as the *Ankh*, which means "life." The sign was placed in the hands of gods and personages to show that they were living, not perhaps in the physical sense, but that they were living in the next world. Consequently it likewise depicted a continuance of life or *immortality*. It often represented that he who was shown with *Ankh* could give life to others. This was further indicated by persons kissing the *Crux Ansata*, or touching their lips to it. An example of this transmitting of life, symbolized by contact with the symbol, is seen on a bas-relief of the Twelfth Dynasty (approximately 2000 B. C.). The goddess Anukit is holding the cross by the lower extremity, with the looped portion to the nostrils of King Usertesen III. Beneath it appears the words, "I give thee life, stability, purity, like Ra, eternally." The word *Ankh* is also incorporated in the names of some of the kings, such as Tut-ankh-amen, consequently the *Crux Ansata* or *Ankh* has

not, without reason, been referred to as "the key of life."

The Greeks adopted the symbol but adapted its form to the figure of a goddess. In other words, they anthropomorphosed it. The looped portion became a head and the lower tau (T) part became the arms and body of the goddess of life. Goddesses into which the *Crux Ansata* were evolved were, for example, *Aphordite* and *Harmonia*.

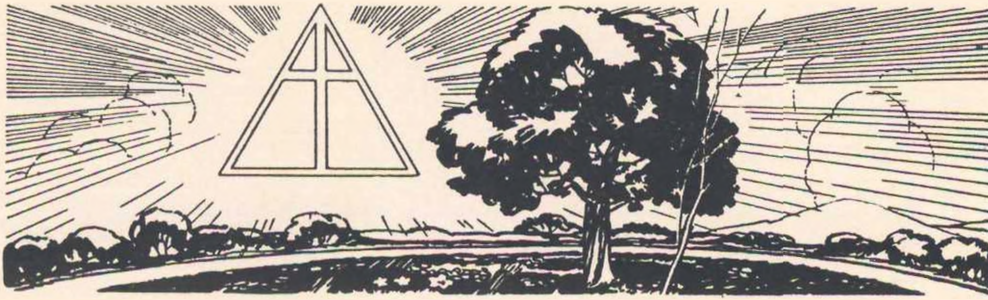
The Swastika

The Swastika, or gammated cross (Figure 5), only of recent has come into ill reput, by symbolizing a noxious political regime. Heretofore, it has been venerated by peoples of every era for exalted meanings. One of the oldest of all symbols, its origin is lost in antiquity, but it was undoubtedly born out of a natural sign, as its known history would indicate. It may be found among primitive peoples of both hemispheres. It is often alluded to as the gammated cross, because it appears like four gammas (the third letter of the Greek alphabet) joined together. It has, for example, been found on pottery, on the Island of Rhodes, on Athenian vases, and on the breastplate of Apollo. It likewise appears on the jewels and weapons of the Gallic and Scandinavian peoples, and also on a Hittite monument.

In India, there are two types of Swastikas, one with the arms pointed left, which is known as the *Sauvastika*, and those turned to the right. The latter is the common version, known as the *Swastika*. The Hindus define the Swastika (arms turned right, Figure 5) as the male principle, the *positive force* of the universe. To them, it likewise depicted the god *Ganesa*. The *Sauvastika* (arms turned left) represents the female principle, namely, the *negative force* extant in the universe, and the Goddess *Kali*. This male, positive force likewise signifies the sun in its apparent daily course of creative activity across the heavens. Thus the Hindus always associate with the Swastika the qualities of *light* and *life*. Conversely, the *Sauvastika* depicts *nights* and *destruction*—generally the evil forces.

To the Buddhist, the Swastika has the significance of being the sacred

(Continued on Page 352)



Ambition or Stagnation

By RAYMUND ANDREA, K. R. C.

Grand Master, A. M. O. R. C., for Great Britain

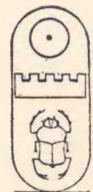


THAT most illustrious Rosicrucian, Bacon, wrote of ambition: "He that seeketh to be eminent amongst able men, hath a great task; but that is ever for the public good: but he that plots to be the only figure amongst ciphers, is the decay of a whole age." According to Bacon, therefore, ambition to excel is worthy and commendable and ever of public advantage. But he decries the selfish, dominating ambition that schemes to be the one and only authority amongst those without weight, worth or influence, the kind of ambition that promotes pride and leads to tyranny. We cannot respect too highly the wisdom and sagacity of Bacon. He had an unparalleled insight into the nature of man and the conditions and circumstances of everyday life, and was a supreme master of the common sense approach and adjustment necessary for rising to eminence in all fields of human advancement.

Now, if we turn to the little occult classic known as "Light on the path," we shall find therein written something very different from Bacon's idea of ambition. There is a sententious admoni-

tion to "Kill out ambition. Ambition is the first curse: the great tempter of the man who is rising above his fellows." Personally, I am strongly opposed to the idea of "killing out" human faculties or tendencies, whether in the physical or mental life, in the interest of "self development." I can conceive of nothing so utterly destructive of human progress or so calculated to bring cultural evolution to a dead stop and reduce human life to a purely animalistic existence, as to teach our children that ambition is a curse and a devil in the path of the man who is rising above his fellows. Every great man in world history has become such under the incentive of ambition: every achievement on the path of human progress has had behind it the driving force of ambition; and nothing of value has been or ever will be achieved without it. Obviously, therefore, such an admonition, at face value, is either ridiculous, or is applicable under exceptional and rare conditions, and only in the case of a very few. Consequently, such teachings should be accepted with very definite reservations; otherwise, they retard for more than they advance a student.

There is no branch of literature, no way of life, which so much requires a sane perspective in approach and use, as does that dealing with the science of soul development. Incredible as it may appear, it often costs a student ten or twenty years, and sometimes the best



part of a lifetime to gain that perspective. This is not because he lacks mental ability or steady application, but because, accepting literally some occult canon early in his studies, he believes that such a Master condition as is depicted possible for himself through drastic measures of curtailment or denial, discounting entirely an extended vista of evolutionary experience which must intervene before he can even see the possibility of a right adjustment.

"Light on the path," for instance, contains undoubtedly a Master teaching of the highest tone and quality; it is also one of the most enigmatical. I wonder how many aspirants, pondering upon the opening sentences, which epitomise the whole teaching of the book, have laid violent hands upon their crying human nature and refused to shed a tear, deliberately closed their ears to all but what they wanted to hear, stifled the holy motion of their souls to utter a word of righteous indignation against the influence of a public evil or a private wrong, and left the idea of washing the feet in the blood of the heart to take care of itself. Of the many in this predicament, we may find one who is fulfilling one or other of the injunctions orthodoxly and quite inadequately and giving the unhandsome impression of a forced development and not in the least inviting as an example of adjustment in life. As to the possible one who fulfills them all with the perspective required and in harmony with the Master intention and the natural law of growth, if we met him we should scarcely recognize him and possibly take him for a fool.

It is common to observe how, not only average aspirants but mature students of some advancement, with a good deal of study and meditation to their credit, pin themselves down to the actual word of occult scripture in thought and action with the questionable confidence that Mastership will follow upon their simple obedience thereto. This orthodox approach to the science of the soul is a plain insult to their natural intelligence, to the spirit of life and the laws of living. It is puzzling and perplexing, because these same students would be the first to recognize that in the sciences, arts and professions, many arduous

years have to be devoted to progressive discipline and a multiplicity of related interests for the one purpose of gaining facility and experience in the use of mind and limb, of the whole man, before there is any prospect of a call to any notable field of service. Of the most exacting science of all they make an exception. Adeptship, it seems, will flower suddenly. Wordly experience does not count and has no place therein. Let the man but obey the letter of the law by slaying three parts of the human element within him and supernal rewards must follow. It is a vulgar belief and savors of self-murder. Emasculation is no passport to Mastership. It is a passport to nothing worthy in life. The law of success and development demands the fullest utilization of the personality of man, the completest self expression. Recognition, acceptance and use constitute the threefold key of attainment. Read Bacon and Whitman, two of the most contrasted personalities, original, demonstrative and prolific, both classic exponents of the gospel of the fulness of life, and two of the richest examples of masterly living we may expect to see among men even in the world of tomorrow. They were men who brought life to full circle in themselves before they finished with it, by living it, not by denying it.

It has been said that it had been better if the elaborate breathing technique used in the East had never been brought to the attention of students in the West, because of its unfitness for the latter and the threat to health and sanity arising from the incautious use of it. I think it would also have been well if some of the occult classics on development had never reached many aspirants until after the meridian of life, when experience might have taught them better how to read and apply them. The inflated ideas some of these books have given to students are astonishing. I was much influenced early in life in this way. Fortunately, through a varied experience in the everyday world, and a dispassionate assessment of the experience of others, my ideas were quickly modified. I know that supermen are not born overnight, although my first ideas gave me that happy infatuation.

A statesman once said that "we are capable of conceiving what we are incapable of attaining." That may be true in politics and in many other things; and as the statement came from a statesman who was driven into exile, the significance and truth of it are apparent. But we have a maxim that anything we

are capable of conceiving is possible of attainment. Yet that maxim is as false as the other, in the particular circumstances, may be true, if we place a time limit on the attainment. This is where many aspirants go hopelessly wrong. An authoritative occult scripture which articulates smoothly, sounds magnificently and promises devoutly, appeals so subtly to their vanity, that they risk a wholly unnatural disciplinary self-slaughter to compass their end. But time is a painful and indifferent teacher; and at length, fatigued in body and disgruntled in mind, they count up the years which have cheated them of the great discovery, and begin to seek the reason for it. They come to us in the Order with a life history of research behind them, and are brought for the first time to face the laws and principles of adjustment here and now on the material plane—where, whether they like it or not, they are going to spend all their days—and take one step at a time. The difficulty is, that they

are so often possessed with inflated ideas of what they were meant to be and ought to be, that it is a long time before they can accept themselves as they really are. Sometimes a golden idol has to be smashed if only to release their gaze from it; or an ideal has to be ex-

ploded or the vision of it transplanted from heaven to earth in their own best interest. They constitute a difficult problem, for you cannot impart your own experience to others; but you can give your point of view, even if it shocks them. Yet when I come to think of it, Jesus said a few shocking things to the

aspirants of His day, so shocking in fact that some became secret enemies instead of open-minded disciples. Knowing the aspirants to whom He spoke, it was possible to enjoin some of them to deny themselves and follow; but for the majority, they were directed to living, action and experience. I think He would do exactly the same today. I do not think he would say indiscriminately to an assembly of aspirants: "Kill out ambition"; for I doubt whether any aspirant is ready to deny himself, give up all, and follow Christ until he has known and taken the measure of ambition in the fullest sense. Indeed, it has been said on good authority that a man is not ready to advance to high spiritual development until he has demonstrated his ability to command success on the material and intellectual planes, thereby gaining an understanding of the manipulation of the laws of those planes as a necessary basis for their application upon a higher spiral of evolution.

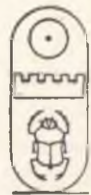
There is much to be said for this viewpoint; and nothing so strongly confirms it as those aspirants we meet sometimes who are so entirely hypnotized by a word of scripture that they

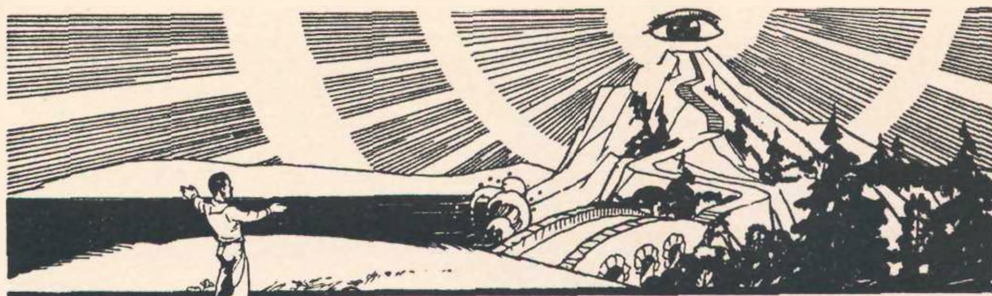
THIS MONTH'S *Birthdays*

CALENDAR						
						Sat.
		5	6	7		
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

- Mohandas Karamchand Gandhi, born 1869. English educated lawyer. Leader in the India independence movement. A man well versed in mysticism, and who seeks to unify Oriental concepts with Western political realism.
- Friedrich Wilhelm Nietzsche, born 1844. Renowned German philosopher. Revolutionary in his religious views. Credited with purging the religious dogma of his day of much superstition.
- Giovanni Beccaria, born 1716. Italian mathematician, physicist, and philosopher. He was noted as the first one in modern times to institute a crusade against capital punishment.
- James Whitcomb Riley, born 1853. The only American writer whose birthday is a holiday (in Indiana).
- William Penn, born 1644. Statesman, philosopher, and colonizer of Pennsylvania.
- Noah Webster, born 1758. Lexicographer. First celebrated for his spelling book, of which 20,000,000 copies were sold before he died. Besides his compilation of a dictionary, he was instrumental in getting copyright legislation passed. None existed before he began his efforts.
- Captain James Cook, born 1728. Explorer and renowned navigator. First white man to discover and enjoy the beauty of the South Sea Islands. Made extensive explorations in the South Pacific regions.

(Continued on Page 348)





Knowledge of Self

Address by the Sovereign Grand Master, Thor Kuumalehto,
Annual Rosicrucian Convention, 1943

PART II



THE statement was made that the first step in understanding ourselves is a knowledge of how the body works and how to keep well. The second step is the study of our particular emotional pattern and the relationship between our physical conditions and our emotional reactions. The third step is the study of how the mind works and functions and the power of thought.

Thought is Power

To think straight is the primary duty of the student on the path. Krishnamurti, in his book "At the Feet of the Master," warns the student to take care that his thought of another person be true. Nothing can be more difficult. The struggle that each step in the progress of mankind has entailed is indicative of the human proneness to error. The history of religion and the history of philosophy are records of partial truths. It is difficult to think straight because of human limitations.

Socrates spent an entire life trying to make the young men of Athens conscious of their carelessness in the use of words. Aristotle formulated the science of logic in an effort to reduce the prin-

ciples of straight-thinking to a system. Francis Bacon, the Rosicrucian Master, discussed the factors that curb our judgment and prevent us from thinking truly. He called these "idols," and grouped them into four classes, idols of the tribe, the market place, the theatre, and the den. Idols of the tribe were those prejudices which unconsciously took shape by reason of our human, racial, or tribal outlook upon the world. Idols of the market place were the confusions that were engendered out of the easy acceptance and use of ambiguous or ill-defined terms. Idols of the theatre were the advice or theories which were uncritically accepted as if they were facts. Idols of the den were the peculiar personal attitudes that arose out of our individual dispositions, environments, and natures.

The point which Bacon was trying to drive home was that most of our thinking is not straight, logical thinking at all, but is thinking colored and confused by all kinds of racial, group, environmental, and individual inheritances. Many young members are handicapped in the same way by previous study from different schools, and cannot grasp the full import of the Rosicrucian teachings. It is futile to try to rationalize, to hold fast to preconceived ideas, and try to fit the Rosicrucian teachings into them.

Our modern world furnishes many sad examples of this type of confused thinking. The Nazis have poisoned the youth of Germany with the idea that

the Aryans are God's chosen people. Many people in our country think that only white Protestants are true, one-hundred-per-cent Americans. Some people think that only the education obtained in a certain type of private school and in certain exclusive universities is of social importance. Some medical schools consider a student's social and financial background as of greater importance than his aptitude for medicine. Some parents feel insulted if they are told that their children are hand-minded and should be sent to a trade-school instead of a college. The delusion that your country is the best, that your religion is the only sensible one, and that your social group is the only valuable one, is illustrative of prejudiced thinking. People who are introverts are inclined to despise people who are enthusiastic about sports. People who are extroverts are inclined to despise those of the student type of mind.

Bacon's ideas have been verified by modern analytical psychology. The "complex" has been found to be at the root of much of our prejudiced thinking. The method that our minds unconsciously employ to make our "wishful" thinking seem possible, is known as "rationalization." The sort of reasoning that tries to prove that the Aryan race is God's chosen people is pure "rationalization." Some would like this to be true, so they are trying to prove that it is true. When we are disinclined to undertake a certain task, we do not frankly state that we are lazy. We look for plausible reasons for not undertaking the task. We rationalize. This process, of course, may be wholly unconscious.

The methods of modern advertising and salesmanship are based upon the results of the study of man's unconscious motives. We must be "handled" in a certain way. Professor Overstreet, in "Influencing Human Behavior," makes the following important statement: "The next great stage in human emancipation . . . will develop through an objective understanding of the psychological conditions which shape our judgments. . . . Only in that way may we hope eventually to achieve a social mentality less given to subjective illusion and more responsive to the de-

mands of the environmental realities. . . . We do not teach the basic facts of self-deception, self-excusing, self-glorification and evasion."

Professor Overstreet asks, "Can we develop habits of straight thinking?" We must be grateful to modern analytical psychology. It has achieved a great task. Just as modern science destroyed many ancient superstitions and compelled philosophy and religion to examine their basic conceptions, so modern analytical psychology has compelled the individual to examine his emotional life and his mental life. It has made him conscious of the fact that the emotions frequently influence his point of view, and his judgment. Consequently, he does not think straight. His thoughts are not true.

Mysticism taught the value of doubt and the exercise of independent judgment many centuries ago. Consider this quotation from Buddha:

"It is in the nature of things that doubt should arise. Believe not in traditions merely because they have been handed down for many generations and in many places; believe not anything because it is rumored or spoken by many; believe not because the record is shown of an ancient sage; believe not in what you have imagined, thinking that because it is unusual it must have been implanted by a god or some great being. After observation and analysis, when the teaching agrees with reason and is conducive to the good and welfare of one and all, then accept it and live it."

Love is the Alpha and Omega

At this point psychoanalysis joins hands with mysticism. What one has achieved through patient investigation and experimentation, the other has achieved through intuition and the application of the law of love.

The law of love tells us that we are all children of the same father. We are brothers and sisters, each in a different degree of development, each with his own goal for this particular incarnation, each functioning where his soul will attract the experiences necessary for its development. From a divine point of view, family, class, race, nation, and religion are meaningless. There is neither



high nor low; only degree of development. If we are aware of being better educated, more highly developed, further advanced in any way, that awareness immediately imposes upon us the duty and responsibility of being helpful and useful to a greater degree. When you eat of the fruit from the tree of knowledge, you will be driven out of the paradise of ignorance.

Mankind slowly learns these lessons through experience. Experience is teaching the world the futility of wars and the necessity for brotherhood. Experience is teaching the world the fallacy of isolation. Experience is teaching the world that the catastrophe in one country precipitates repercussions in another country.

As Rosicrucians, as pilgrims on the path, it is necessary for us to clear our minds of misconceptions and our hearts of prejudices. We can use the logical reason and the psychoanalytic method of recognizing misconceptions and prejudices. But the easier way is to fill our hearts with love for our fellow-man. Love taught Ruth to overlook family, race, and religion. Obedient to the impulse of love, she followed Naomi to Bethlehem-Judah. Love drew the heart of Jonathan to David despite the enmity of his father, Saul. Love of God strengthened Abraham to leave his father's house and the land of his birth to journey to a far-distant country, even to the land of Canaan.

Love opens the eyes. Love teaches the mind to see clearly and to think truly. Love is not arrogant. Love imputes no false motives. Love recognizes no distinctions. Love is like the sun that shines on all alike. This type of love is Cosmic love. This is the love of the mystics. Such love makes one a channel for God's blessings. Such love draws us close to the heart of God. Such love brings opportunities for divine service. Such love adjusts the life that lacks harmony. Such love brings peace to the soul.

When love dominates heart and mind, intuition becomes the unerring guide of each moment of our lives. Life comes under our control. Through intuition, we avoid errors and do the right thing; that is, we avoid what is wrong in the eyes of God and do what

is right in the eyes of God. We plant the seeds that make for happiness in this incarnation and in later incarnations. The approval of conscience means everything, and fame and fortune mean nothing when won at the price of the integrity of our souls.

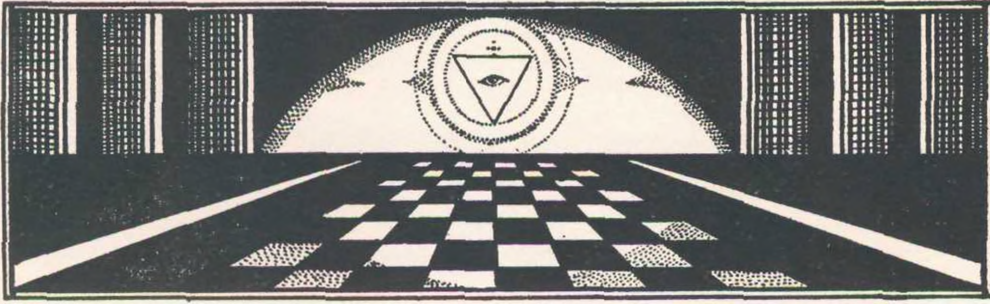
A Creative Mentality is the Aim

There is yet another way through which our lives come under our control. There is the method of creative thought. Concentrated thought is like a magnet; it attracts the heart's desire. We have all used creative thought unconsciously. The boy building his model airplane dreams of the day when he will be a test pilot. The girl playing with her dolls dreams of the day when a child will lie in her arms. We call this dreaming building air castles. This longing of the soul to aspire to the stars is good and helpful as long as these dreams are the incentive to sustained effort and help direct a life's activity. They are not helpful when they serve merely as an escape from reality. A strong desire, strengthened by love and concentrated thought, tends to materialization, provided definite steps are taken to make materialization possible. Some visions materialize easily and readily. Some visions require a millennium. The dreams of Isaiah of a world at peace, of a time when the lion shall lie down with the lamb, is yet to be realized.

The creative mentality is the highest type of mentality. The creative mentality produces change. The civilization with the greatest number of creative minds is the most productive. The ancient Hebrews were insignificant from the point of numbers, but of tremendous influence because of their creative minds in the field of ethics and morality. The Greeks, too, though numerically unimportant, exerted a tremendous influence upon culture and civilization because of their creative minds in philosophy, science, poetry, and drama.

The creative mentality can be cultivated. In an ideal educational system, each child will be encouraged to be creative. Emphasis will be laid on self-realization through the finding and developing of latent talents and potential-

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“Let Goodness Go With the Doing”

From the Meditations of Marcus Aurelius

(Courtesy THINK Magazine)



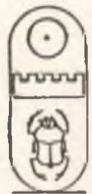
WHEN the sovereign power within is true to nature it stands ready to adjust itself to every possibility and every chance that may befall. It does not set its affections on any determinate material, but keeps each impulse and preference condi-

tional and subject to reservation. Obstacles encountered it converts into material for itself, just as fire lays hold of things on top of it, which would have choked a feeble light; for a blaze of fire at once assimilates all that is heaped on, consumes it, and derives new vigor from the process. Let no act be performed at random, or without full philosophic consideration. Nowhere can man find retirement more peaceful and untroubled than in his own soul; specially he who hath such stores within that at a glance he straightway finds himself lapped in ease; meaning by ease good order in the soul, this and nothing else. Ever and anon grant yourself this retirement, and so renew yourself. Have at command thoughts, brief and elemental, yet effectual to shut out the world and all its ways, and to send you back unchafing to the tasks to which you must return.

What is it chafes you? Men's evil-doing? Find reassurance in the tenet that rational beings exist for one another, that forbearance is a part of justice, that wrong-doing is involuntary, and think of all the feuds, suspicions, hates and brawls that ere now lie stretched in ashes; think, and be at rest. . . . Or does some hubbub of fame torment you? Then fix your gaze on the gulf of infinity this way and that, on the empty rattle of plaudits and the fickle accident of show applause, on narrow range within which you are circumscribed. The whole earth is but a point, your habitation but a tiny nook thereon: and on the earth how many are there who will praise you, and what are they worth?

Above all do not strain or strive, but be free, and look at things as a man, as a human being, as a citizen, as of mortal make. Foremost among the maxims to which you can bend your glance, be these two—first, things cannot touch the soul, but stand without it stationary; tumult can arise only from views within ourselves: secondly, all things you see, in a moment change and will be no more; ay, think of all the changes in which you have yourself borne part. The world is a moving shift; life a succession of views.

If the mind-element is common to us all, so likewise is that reason which makes us rational; and therefore, too, that reason which bids us do or leave



undone; and therefore the world-law; therefore we are fellow-citizens, and share a common citizenship; and the world is as it were a city. What other citizenship is common to the whole of humankind? From thence, even from this common citizenship, comes our franchise — mind, reason and law. If not, whence indeed? For just as the earthly element in me is derived from earth, the watery from another element, breath from a given source, and again the hot and igneous from its own proper source — for nothing comes from nothing, or can pass into nothing — so assuredly the mind-element has likewise its own origin. Death, like birth, is a revelation of nature; a composition of elements and answering dissolution. There is nothing in it to put us out of countenance. It is in consonance with the nature of a being possessed of mind; it does not contradict the reason of his constitution.

That from such and such causes given effects result is inevitable; he who would not have it so would have the fig-tree yield no juice. Get rid of the assumption, and therewith you get rid of the sense "I am an injured man"; get rid of the sense of injury, you get rid of the injury itself.

What does not make the man himself worse, does not make his life worse either, nor injure him, without or within. It is a necessity; nature's good demands it.

"All that happens, happens aright." Watch closely, you will find it so. Not merely in the order of events, but by scale of right, as though some power apportioned all according to worth. Watch on then, as you have begun; in all that you do, let goodness go with the doing—goodness in the strict meaning of the word. In every action make sure of this.

Do not take the views adopted by him who does the wrong, nor yet those

he would have you adopt; just look at facts, as they truly are.

Have you reason? — I have. Then why not use it? Let reason do its work, and what more would you have?



You exist but as a part inherent in a greater whole. You will vanish into that which gave you being; or rather, you will be reassumed into the universal reason. Do not live as though you had a thousand years before you. The common due impends; while you live, and while you may, be good.

How much valuable time may be gained by not looking at what some neighbour says or does or thinks, but only taking full care that our own acts are just and holy; the good man must not pay any heed to black hearts, but head straight for the goal, casting never a glance behind.

Anything in any wise beautiful or noble, owes the beauty to itself, and with itself its beauty ends; praise forms no part of it; for praise does not make its object worse or better. This is true of the commoner forms of beauty — material objects for in-

stance and works of art—no less than the ideal; true beauty needs no addition, any more than law, or truth, or kindness, or self-respect. For which of these can praise beautify; which can censure mar?

Is the emerald less perfect for lacking praise? or is gold, or ivory, or purple? is a lyre or a poinard, a floweret or a shrub?

Watch how all things continually change, and accustom yourself to realize that Nature's prime delight is in changing things that are, and making new things in their likeness. All that is is as it were the seed of that which shall issue from it. You must not limit your

(Concluded on Page 356)

Marcus Aurelius Antoninus, Roman Emperor from 161 to 180 A.D., was born in the year 121, of a family distinguished for public service. His reign was made difficult by earthquakes, fires and plagues and by the attacks of the Parthians, Germans and Britons on the empire's boundaries. A man of noble character, he displayed rigorous devotion to duty, lowered the taxes of the poor and lightened their burdens, showed clemency toward political prisoners and cut down such public spectacles of brutality as the gladiator shows. The little notebook which he wrote "to himself" and which has become famous as the "Meditations of Marcus Aurelius" is unique among all the treasures of literature. A searching inquiry into the moral bases of human life, expressed with great beauty and simplicity, this journal bids man live "conformably with nature" and for the benefit of all humanity.



From Those Who Serve

Eastern Seaboard

During the hectic days of processing at the induction station I frankly didn't think much about mysticism, I was suddenly swept out of an accustomed niche and was a little scared inside and bewildered. All one seemed to do was hurry and wait, we were barked at and made to feel like so much cattle. We smile now at those hectic hours.

At my first station which was fortunately located in the hills and away from confusion I took a deep breath and with interest started to study those boys around me. First you took up with one and then another and then finally clicked with one or two who were your buddies. Many times you did not see eye to eye with them but there was a fundamental respect between you based on truth and sincerity. My lectures came to me regularly and I continued with my work in the Order. At times during the usual 'bull session' with the boys the subject would turn to art, music and religion. Gradually they found I was a member of the Order, some were curious and others deeply interested.

The prevalent and often unspoken thought in their minds was this. What did I get out of it. I was like them in many ways. I told stories, drank beer with them and smoked. I went with them to dances and yet they sensed there was something different. It was

observed that I didn't require much sleep. It was noticed that many favors from the various boys were granted to me. It was also noticed that many confided in me when they felt a pang of loneliness and were unsure of themselves. When they didn't feel very well they would come by my bunk and talk and said they felt better for having done so. Why?

The student of Rosicrucianism learns early that he must serve and he can think of no other way of life except one of service. He takes greater care of himself mentally and physically because he will be a more worthy vessel through whom the Cosmic forces may desire to work. He has no fear of so called death. He knows that when he needs courage, help will be granted to him for the asking.

These things which we believe sustain us. Our faith will not let us forget that love and truth and Cosmic law will never be banished from the universe. This keeps us going, and our morale at a high level. We know that each of us has a part to play and we are not afraid to face the future. Their is a song in our hearts and our eyes are clear and we eagerly await that day when we can build constructively and study once again in the stillness of our Sanctums.

Pvt. H. J. Turner, Jr.
Hqs. 758 M. P. Bn.





The Nature of Truth

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

PART ONE



WE SEEK truth in all human experiences, principally because we want security; we want that certainty that we are not deceiving ourselves. The question is, how do we know when we have attained truth? To most of us, truth consists of the substantiation

of our ideas. We may hold that an idea is a mental image, a mental picture, that which our consciousness embraces. Ideas are born out of experiences, either antecedent sense impressions, that is, impressions of a minute, an hour or years ago, or they may be the result of immediate sensations or perceptions which we have.

All of the ideas of which we are capable may be divided into two general types: First, *intimate ideas*; second, *representative ideas*. Intimate ideas are those which seem to spring, to arise out of our own intelligence. They consist of our personal interpretations of our empirical sensations, that is, of the things which we seem to perceive — our interpretation of sounds, sensations of touch, etc. Then, again, intimate ideas may consist of the results of our reasoning, the combining of existing ideas into new forms, as conclusions. When we look upon a bright object in the sky,

that object causes us to have visual impressions. These we interpret in our consciousness in accordance with our ability to reason and our past experiences. The idea of what we see may conform to modern astronomical conceptions, or it may be some primitive notion, depending upon our intelligence and education. Nevertheless, whatever the idea, it is *intimately* of our consciousness.

Representative ideas are those which are communicated to us, transmitted to us by intelligences outside of ourselves — by other persons, for example. Such representative ideas are in the form of symbols, signs, or spoken or written words. Consequently, a representative idea is an integrated one; that is, it is a unity of the sense impressions by which we perceive the symbol, a word or sign, and it likewise consists of that interpretation given the symbol by those who are communicating it to us. For example: Someone may say to us, "It is raining." When we experience the word, we have really experienced a symbol. We have been given a word picture of rain. We have not experienced those sense qualities which intimately and ordinarily cause us to realize rain. In other words, those qualities of — wetness, coldness, and so on — are missing.

Therefore, to substantiate a representative idea, to make it consist as a truth to us personally, it must be converted into an intimate idea. In other

words, it must be made to be part of our personal consciousness. We have to intimately become aware of the component parts of the idea. The sum total of our personal experiences of the idea must be a state of consciousness equal to the representative idea itself, or otherwise, we will not agree with it, for it will not seem true to us.

Relative Truths

From the foregoing, it would appear that truth is dependent upon objective reality. It would appear that before something is accepted as truth, we must find that cause of it which actuates our senses. That is, we must consciously become aware of an *external archetype* of the idea. This puts a great deal of dependence upon the senses, yet our senses are said to be unreliable. In our own personal experiences our senses have seemed to deceive us. What is true, then, at present, might be only so because of the limitations of our senses at this time. It may be because we cannot see further or hear greater or lesser sounds. Possibly with the augmenting of our senses tomorrow, today's truths may seem false. Consequently, truths which are dependent for their substantiation upon the senses are *relative truths*. They are related to sense experiences. They depend upon the sense experiences producing in our consciousness a corresponding idea to the one we already have.

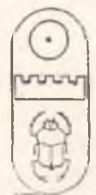
Relative truths are those which must be rooted to objective impressions. They are the truths that brought forth the old adage, "Seeing is believing." It means that the idea must have confirmation in sensations having external origin, or it is not true. Relative truths need not be universally accepted. All men relatively do not have to accept as true the same thing. In other words, all men do not have to derive the same idea from the same experience, to give their own idea the appearance of truth. Two men can simultaneously see an object on a distant horizon. One of them may declare that what he sees is a tree. The other may proclaim it a group of men. What each sees constitutes a truth to him. *It is relative*. It is based upon their interpretation of their perceptions. It is born out of their consciousness. As long

as their perceptions do not individually change, what they individually see is a truth to them. They need not agree to accept their personal ideas as truth.

What is Real is True

We must not pass by without dwelling for a moment upon the subject of *assumed truths*. An assumed truth is an idea which is accepted by an individual only because it is generally held by others. For an example: Many men are of the opinion that the universe had a definite beginning. They accept this as true, because it is an idea so prevalent and so persisted in by many others. An assumed truth, consequently, is merely a representative idea, one that has been communicated to a person. It is a symbol, and its substance—that of which it consists — has not been personally experienced by the individual. It is, therefore, not even a relative truth. Its elements do not constitute objective particulars which we may have heard, seen, or felt, etc. It must be apparent that assumed truths are very dangerous to accept, as they are foreign to our consciousness. We really know nothing about them, as we have not truly experienced their nature. They are not really true to us in the sense that we have so far considered the nature of truth.

We can make the positive assertion that *whatever is real to us is truth*. Whatever in its entirety seems to be the direct consequence of our own consciousness to come out of the experiences of our consciousness is real, and therefore true. It is true because we can not conceive it as being unreal or false. The challenge of this statement may be: Are ideas only true when the elements of them can be objectively perceived? In other words, must every idea have an objective cause? Must we be able to relate it to some external agency? We will admit that there are also abstract realities, those which do not seem to have any counterpart beyond our nature. Such abstract realities are for example, numbers, geometrical forms such as triangles, squares, circles, and such states of consciousness as time. These abstract realities are illusions. They have no positive existence in nature. For example: There is no such thing



as a circle which exists in nature. There are things and conditions which we particularly notice, and to which we assign the idea of a circle. Even the conditions themselves from which such ideas arise are not positive. They are not the cause of direct sense impressions. In fact, abstract ideas are born out of our experience of the limitation of our own minds. Therefore abstract ideas are *negative realities*. For example: Darkness is an idea we have, yet darkness has no positive existence. In fact, the idea of darkness arises from the seeming absence of light. The fact that darkness is not a reality exists in the fact that we first must have the positive condition of light before its opposite, or darkness, seems apparent.

Nevertheless, these negative conditions are very real to us, and they are therefore *self-evident truths*. In themselves, they seem just as true as that which appears to have an objective existence, as that which we can sense through our sense faculties. The abstract idea is real in itself. The idea is its own reality. It does not consist of any impressions or sensations which the consciousness interprets. Since there are no sensations which participate in the idea, it has no dependence upon the outside world whatsoever. For example: we may define a circle as a closed plane—as having no beginning or end. Our definition of a circle is the reality itself. We cannot find in nature, outside of ourselves, any substances or conditions which could possibly be construed or interpreted otherwise. The illusion is therefore its own reality.

The Substance of Intuitive Truths

There are also what are termed *intuitive truths*. These are the conceptions which seem to flash into our consciousness from out of nowhere. They appear not the result of a process or method of reasoning. They are not the result of having labored over directly related ideas. They are not intimate ideas, because these intuitive truths are not related to any experiences of our consciousness of which we have recollection. We have not seen, heard, or felt

the physical causes of them. We cannot, in other words, trace back the idea through our sense impressions. Further, these intuitive truths have such perspicuity, they are so indubitable as to seem to have absolute reality. That is, they are clear, real, definite—and as we heretofore said, the quality of truth is whether or not the idea which it embraces is real to us. Therefore, since these intuitive ideas are so real, they are accepted as true.

We, all of us, have ungratified mental, or shall I say intellectual desires. That is, at times in our lives we experience intellectual impasses—seeming mental obstructions, where all advancement of an idea or thought ceases. Such an intellectual obstruction may be a provoking question for which we can find no answer, or it may be a confounding problem to which no solution is apparent. The more we dwell on such matters, the more we are confronted by such impasses, the more they aggravate or annoy us. Thinking about them is like stimulating an appetite that cannot be satisfied. There is only one thing that can gratify these intellectual desires, that is, the removal of the cause, the irritating idea, by providing its antithesis. We must provide *the contrasting opposite* to the idea which causes the intellectual desire. This antithesis may be the necessary solution to a problem or the answer to a question. It completes the idea, gives it balance, provides the direct opposite. Consequently, we can say that an intuitive truth is a lacking intellectual antithesis, a needed opposite conception. It is the satisfaction of an intellectual irritant. It is like providing a scratch for an itch, with the resulting satisfaction. Obviously, then, intuitive truths stir the emotions deeply, and we sense great relief and relaxation. Emotions are conscious states, intense ones. Consequently, they have great reality to us. No one will doubt that an emotional experience is quite real. Since that which is real is true, so, then, intuitive ideas which flash into the consciousness are accepted as immediate truths.

(To be continued)





I Once Stuttered

By ALFRED E. FISCHER



DURING my last year in high school I suffered from a severe case of stuttering with the usual symptoms of shyness, fear and lack of self-confidence. I knew very well that I must avoid excitement, but once confidence in my ability to coordinate thought and speech was shaken, the condition was aggravated and I actually built up a phobia. I knew that my affliction made me appear somewhat comical to the other students and that added to my self-consciousness. Though I met with much understanding at home and among the more sympathetic of my fellow students, I could not help feeling like an outcast.

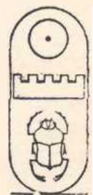
I studied a variety of pamphlets on the subject with the hope of finding the help I needed, and even purchased a small gadget to put in my mouth while speaking. This was not successful and only offered greater impediment to my speech. Hypnotism was suggested but could not be applied because I turned out to be a very poor medium. It became more and more evident that something had to be done and I had the feeling that I personally had to do it.

After much reasoning and deliberation with myself I came to the conclusion that since no stutterer has trouble while singing either alone or in a choir, *the fault, primarily, must be with breathing.* Further study of my plight revealed to me that my speech was always accompanied with a shortness of breath.

This had been overlooked previously because I was so busy being concerned about the amusement I must be affording others every time I spoke. I was either trying to speak with little air in my lungs or I was holding too much air back in the lungs. Once I made it clear to myself that the vocal chords cannot produce sound without air being exhaled from the lungs, my problem was solved theoretically. To put my theory to the test of application, I took several good long breaths and exhaled slowly. When I was sure I was breathing correctly, the next step was to try to emit sounds while exhaling, beginning with the vowels and consonants that usually caused less stuttering than others. To my surprise and relief, the system worked. I felt inexpressibly happy because I knew then that I *could* and *would* succeed in ridding myself of my painful affliction.

Taking care to proceed slowly, I practised religiously every day for thirty minutes: breathing, exhaling, pronouncing vowels first, then simple one-syllable words. When I could pronounce these words without hesitancy, I tried the more complicated and troublesome ones and finally could speak whole sentences and paragraphs aloud to myself as evenly and casually as if I had never stuttered in my life. I was complete master over an archenemy, the pronoun "I" at the beginning of a sentence which, previously, my nervousness would multiply into a succession of "I's" for the amusement of others and to my misery. After such a beginning my stuttering would be more pronounced on those occasions.

With success my faith and confidence grew steadily and I found myself look-



ing for opportunities, heretofore avoided, to speak in class or in the presence of others. Once in a while the old bug-a-boo would return but now I knew the cure; I would relax, get my composure, breathe evenly, exhale and then resume speaking. After a few months of constant vigilance over my breathing and speaking, I was able to speak fluently and easily under any circumstances. By the end of the term when examinations came around I was able to acquit myself very well, even in the verbal ones. My school mates had by this time forgotten my affliction, there were no smothered giggles when I stood up to speak and naturally, my self-confidence returned. Once more I fitted normally into the pattern of school and adolescent life.

My interest in proper breathing as a corrective for stuttering did not stop there. I had been impressed. Since then I have done much research and study on the subject. I realize that my youthful deductions were born of the misery of being set apart from my companions by my affliction. My loneliness forced me to help myself. My introspective longing to be respected by, and on equal

terms with my fellow students led me eventually to the home-made theory that, happily, was the right one in my case. I realize also that this could not be the corrective for every one. In most cases professional advice is necessary. There is no loneliness greater, no situation more delicate and needy of professional advice than that of a youth suffering from any form of affliction and maladjustment.

My personal experience with a speech impediment was a blessing in disguise for it taught me tolerance, humility, understanding of human nature and self-reliance. In retrospect it affords me the capacity to appreciate that nothing is ultimately bad and all things happen for the best, though at the time we often fail to grasp the meaning and purpose of the particular adversity.

The usefulness of my research on correct breathing may be summed up in the statement that I now breathe, not automatically and merely to keep alive, but with an intimate knowledge of its effect upon my nervous system, my emotions, health, longevity and general happiness.

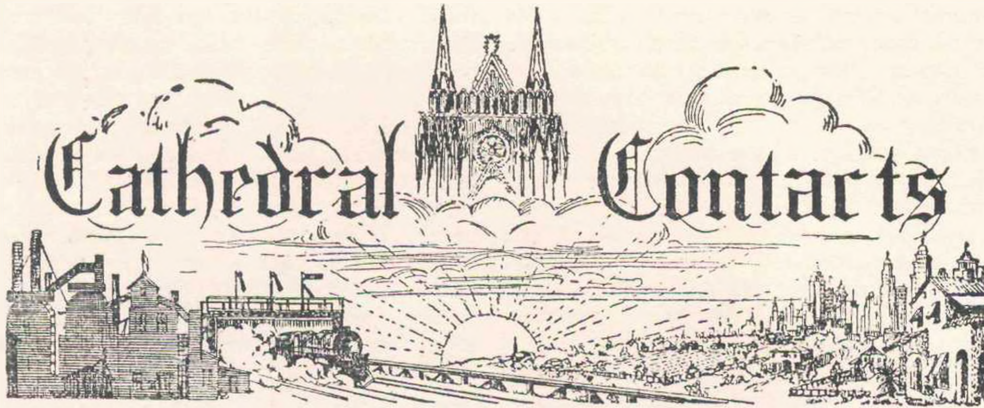


About a Sheet of Paper

By VALIDIVAR

There is something so awesome about a crisp, white sheet of writing paper as it lies before you. It has a virtue of its own, in its freshness and freedom from blemish. Dare you to alter its appearance with strange little characters, lines, and curlicues. As you look upon its unmarred surface, you feel as one gazing into a mirror. Anything may become reflected there. Out of its depths may arise great aspiration, towering ideals, images of glory that may move men's souls to nobler deeds — each word framed against the pearly background like a gem, and the whole a rare jewel. But, again, the labor completed, the marks are often but a hideous reminder of a spoiled material and a futile effort. At times, one looks back upon the tracings before him, wishing he had never advanced so far. Ahead of him is yet a great expanse of open, white smoothness. It has lost its appeal and has become but a taunt. To begin again is to wander back through a labyrinth of thoughts that mock your pride. As one poises his pen above the sheet, he feels not unlike a knight upon bold adventure. He hopes that upon his return the paper may fly from the masthead of his vanity and herald him as a craftsman of words and not a despoiler of the virginity of a white sheet of paper!

*The
Rosicrucian
Digest
October
1943*



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 the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to 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 RESPONSIBILITY OF GREATNESS



THE present seems to be an era in which a great number of individuals and many nations are either improving their positions or accumulating worldly goods, in spite of the operation of destructive forces. Insofar as countries are concerned, participation in fast moving world affairs is establishing certain ones as more important than they were in previous years and they are reaching the category of being great among other nations. In the case of individuals, due to

the operation of more industrial enterprises and the fluctuation of employment, promotions in positions and increases in incomes have become commonplace.

It would seem that such a condition would be ideal, particularly insofar as the individual is concerned, for the simple reason that the aspirations of almost every individual are tied up with the attainment of a certain amount of wealth along with the acquiring of responsibility and possessions. Such procedure, according to the ordinary and accepted criterion of progress, leads to achievement of greater things and greatness. With the achievement of all things comes a definite responsibility. "To bear adversity well is difficult; but to be temperate in prosperity is the height of



wisdom," are the words recorded in an ancient manuscript. Surely we should all know through actual experience the truth of this statement. At one time or another in life we all have been faced with adversity. We have known conditions about us that apparently were not conducive to our satisfaction and well-being. To bear this adversity and at the same time keep an outlook of constructive thought uppermost in mind, it has been extremely difficult and, in the case of weak individuals, impossible.

While it is difficult for the human being to be deprived of what he believes is his just return for his labor and effort and is an extremely difficult adjustment to make, it is actually small in proportion to the wisdom and intelligence needed to be temperate when he has prospered or obtained a measure of greatness.

Another old proverb is that "Pride goeth before a fall." This illustrates the same principles—that the failure to realize our relationship to increased obligations and a degree of prosperity, is to throw aside the caution and exercise of intelligence that prepares us to use that which is available. Anyone can exist when the bare necessities of life are at his disposal, but when more than the necessities become available it requires intelligence, even wisdom, to be able to use these things in a manner which will be conducive to constructive living.

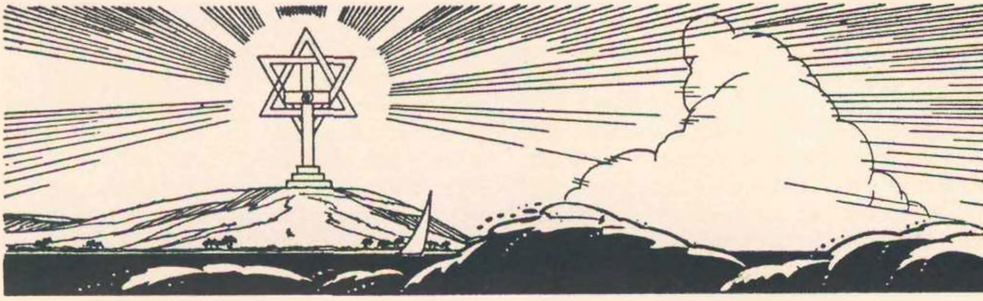
Riches and possessions are not in themselves errors. It is only through our relationship to them that we can err. The great problem that faces humanity today in terms of individuals and groups of individuals is to be aware of the responsibility of the greatness

which we are attaining. The peace of the world to come is dependent for success upon this fundamental fact. If we are guided right in the assumption of the authority and greatness which we as a nation will share, we will be able to exercise that ability and achievement in a manner conducive to constructive peace. If the nation is expected to exercise such judgment, it must be reasonably expected that the individuals composing the nation must be of like mind. It is therefore imperative that each of us take inventory of our achievements and our possessions. Are we using them to the best interest of ourselves, of those we love, and of humanity as a whole? It is necessary that we be guided not only by our mere wants but by an infinite wisdom that can direct us beyond the limitations of what may otherwise be a selfish and limited desire.

The extending of our responsibility means that such responsibility must be met by the bringing up of reserve effort and forces to make it possible for us to assume that responsibility. Do not be deceived by the scope of individual intelligence and understanding. Realize that many of the errors committed by the human race have been based upon an exaggeration of the ability of Man's own reasoning. Ask guidance from the higher forces resident within you. While the Cathedral of the Soul ministered to those in times of adversity, it must also serve those who now approach a fuller life. The realization of such responsibility will direct you to its guidance. Its help is available to all who seek it. Now is the time to understand its activities. Request a copy of the booklet, "Liber 777," which makes its full scope and purpose known to you.

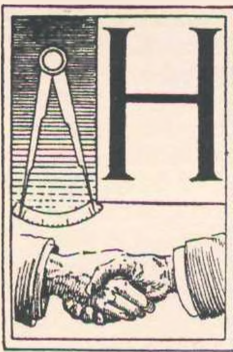
PHILADELPHIA CHAPTER RALLY

The Benjamin Franklin Chapter in Philadelphia, Pennsylvania has scheduled its rally for Saturday and Sunday, October 30 and 31. An elaborate program is now in preparation which will include lectures, instruction, and other activities for these two days. All members in this area should participate in this local rally. Further information can be obtained by contacting Helen Ezell, Master of the Benjamin Franklin Chapter, 219 South Broad Street.



Temple Echoes

By PLATONICUS, F. R. C.



AVE you ever climbed a mountain? One of the oldest similes, or figures of speech in mystical and esoteric literature is the comparing of spiritual development with the arduous effort of climbing a mountain. The blissful, transfiguring state

of Cosmic Consciousness for centuries has been likened to the unlimited vistas enjoyed by one who has attained a desired mountain top.

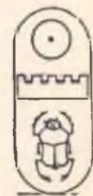
A few weeks ago it was the unforgettable experience of this writer to ascend Mt. Shasta, California, to a height of 13,000 feet in the company of two splendid Rosicrucians. The eastern slope of this great peak is hallowed by many intriguing mystical traditions, well known to members of AMORC and some readers of occult writings. Therefore, we chose to begin our climb from the east, entering the area by way of the city of McCloud, a lumber town reminiscent of older California days. An old lumbering road led us from McCloud toward the base of Shasta. Finally we left the road entirely and plunged into the heavy forest growth. Several miles to the west, and up, rose the majestic summit of Mt. Shasta, inspiring remnant of ancient, lost Lemuria.

Each of us shouldered packs of about 55 pounds in weight, and we recalled

with amusement the references by Dr. H. Spencer Lewis, beloved late Rosicrucian Imperator, to the onerous "bag of Karma" carried by every mortal trudging along the broad highway of life. Our "Karma" had to be carried uphill, through underbrush, rocks and loose volcanic ash to an altitude of nearly 10,000 feet! Resolutely we set out to break a trail through the forest to the distant snowy goal. Tough, scratchy deer-brush impeded our steps as we picked our way around fallen trees and skirted small ravines.

The angle of ascent was not great for the first two miles, perhaps not more than ten degrees. But the ground was rough, our water supply was limited and the increasing altitude took its toll of our powers. We camped the first night at the top of a narrow gorge which led down to a small stream 150 feet below. The entire second day was consumed by the labors of reaching a base camp at the timberline, elevation 10,000 feet. The angle of ascent rose to 30 degrees or more, and our packs seemed to gain pounds each hour. However, we stopped frequently to rest and to enjoy the wonderful views opening before us. The slopes and glaciers of Mt. Shasta gradually were discerned more clearly, until at last at the timberline they broke into full and permanent view.

Our base camp was pitched 100 feet from a clear, cold stream which rushed from a snowfield only 1000 yards above us. That night we lay in our blankets around a smouldering fire, enjoying the



awe-inspiring spectacle of the starry heavens and a full moon rising from the southeast. Tomorrow at dawn we resolved to accept the challenge of "Mother Shasta," and seek through our continued ascent to penetrate the veil of the legendary mysteries which enshrouded her.

For many hours that following day we worked our way up the stern sides of the great mountain. It was hard going, and we smiled at the thought of the pretensions of some self-styled spiritual leaders who claim to ascend Mt. Shasta upon the slightest provocation and receive thereon wondrous illumination. The physical task alone (from the east) is enough to repel the vast majority of persons. However, the spiritual exhalation and clarity of vision to be gained there is very real. An aura of mystery and mystical potentiality unquestionably pervades the area.

At 13,000 feet the grandeur of our surroundings was overwhelming. Our vision was vastly extended; far to the north and northeast were the hills and valleys of southern Oregon, with Klamath Lake dimly visible. To the east we looked over upon the high Sierras, extending into the state of Nevada. South and southeast lay other peaks and ranges, notably Mt. Lassen. We felt inspired, exalted, yet humbled. The cares of ordinary human existence, the evils of war and hatred, the plight of humanity seemed distant, and framed in a different perspective. Rocks and snow, the sky, the invigorating air, the wonders of God and nature, alone seemed real for the moment.

After a considerable period of rest, meditation and personal rededication, favored by our remarkable surroundings, we began the descent. We skidded perilously across vast glacial snowfields, occasionally tumbling headlong into the packed snow. Leg and back muscles began to ache, reminding us acutely of the enormous efforts which we had expended that day. Just before nightfall we regained the security and restfulness of our base camp, and later around the warm fire and food discussed the adventure and shared our inner experiences. Never shall we forget the mystery mountain! Mother Shasta took us to her bosom and imparted some of her

lore, but much, too, she withheld, from me at least, prompting further exploration at another happy time.

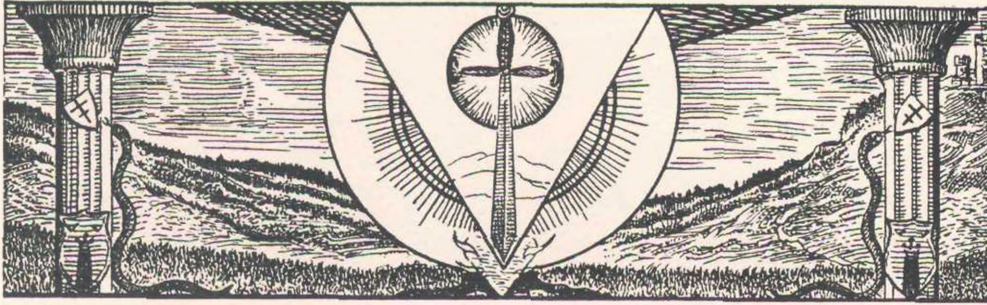
The analogy to the experiences of the Neophyte on the mystic way is evident. His first steps on the path to illumination and spiritual mastership are not terribly difficult. However, his Karmic load is burdensome and the heavy forest growth of material troubles and pre-occupations often seems to obscure his vision of the majestic goal so far away. Fortunate is he if suitable companions of like mind accompany his early efforts, for it is easy to lose the way and forget all about the goal in pleasant but inconsequential diversions.

Neither the physical nor the spiritual climb is easy, but the latter can be accomplished in most cases if the will is firm and persevering and the idealistic purpose is genuinely sincere. The experience of the "dark night of the soul" must be met and overcome while ascending the mountain of enlightenment. Our greatest test occurred near the end of the second day, when the timberline lay in view but our exhausted bodies seemed to lack momentarily the strength to take us there. However, we carried on, and reached our objective. At certain "base points" along the esoteric way the aspirant can stop to rest for a moment, take stock of his progress, and chart the further ascent.

At long last comes the opportunity to scale the summit, the highest peak of consciousness. Obviously, long preparation, personal sacrifices and great effort precede this step. The rigors of mystical preparation have strengthened the student, so that although the last part of his climb is immensely difficult, his increased powers are equal to the challenge.

Finally the great moment has arrived. Sound knowledge, based upon wide experience and continuous investigation, plus an inner confidence and faith in the possibilities of achievement, added to an abiding trust in the God of his Heart, lead the mystic soul to the infinite vistas of Cosmic Consciousness, to the joys and peace of the Divine afflatus. The whole world with its secrets lies open before him; his mission in life is revealed unmistakably, and the

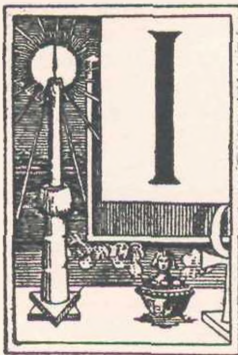
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“Are You Saved?”

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

(From the “Rosicrucian Digest,” November, 1933)



I WONDER if I may be perfectly frank, and express my personal opinion regarding something that is often analyzed in a serious manner by many thousands of our readers.

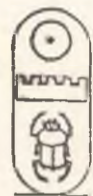
It is not my intention to discuss the relative merits

of the different religions represented in a religious classification of our worldwide membership. Officially, throughout our organization, we do our utmost to avoid any attitude of sectarianism. We try to praise the good points of every religion, and say nothing about those minor points that may be controversial. There is an attitude of intolerance often expressed by the followers of several religions, which attitude has been in the past and is today the basis of many unpleasant national and international situations. Religious intolerance has always been either a primary or secondary cause for many great wars, and for many sad events in the lives of the peoples of various nations.

The foregoing thoughts are the result of an incident which occurred here recently, and which is typical of similar incidents occurring in many places. We

recently employed a man to assist in some special work on our lawns. He was hired as a laborer at his own terms and conditions, and was given a free hand to carry out his own ideas in connection with the work he was employed to do. Very soon after becoming acquainted with the grounds and the different buildings here at Rosicrucian Park and contacting many employees as they came to work in the mornings and as they strolled on the lawn at lunch time, or passed through the Park on the way home in the evening, he began to speak with them as though he had a long acquaintance. We found that in almost every case his first question to the employees, members or others who visited the grounds was, “Are you saved?” In most cases the persons to whom he spoke were somewhat puzzled, and naturally asked, “Saved in what way?” The answer invariably was, “Have you been saved by the blood of Jesus, and have you taken up the cross?” At other times he would ask, “Are you a good Christian?”

To those who realized that the man was fairly intelligent and in no sense an extremist or fanatic, but merely an enthusiast, the foregoing questions provoked further discussion. Those who were not Christians such as Jews, Mohammedans, Buddhists, and others of oriental religions who visit our grounds practically every week in the year,



would ask such a question as this: If I am not a Christian, am I eternally damned and are only Christians saved? Those who were not devoted members of any church, but doing their utmost to live according to the golden rule and to live a clean and noble life, would resent the man's further arguments that unless they went to some Christian Church and confessed all their sins and accepted Jesus as their personal savior, they were forever damned and in no sense saved to immortality or even a happy life.

We became quite concerned about the man's remarks, and had to dismiss him from our services. He was not attempting to carry on any special propaganda for his Christian denomination, and he could not be called a proselyting disciple in the usual sense, but he was most certainly of that type of superior, egotistical complex which believes that all who are not strictly orthodox Christians in the utmost sectarian meaning of the term are damned to eternal suffering. It cannot be argued that this man is an exception, or that his statements or ideas are unusual, or that I have selected an uncommon Christian type. Without intending in any way to cast reflections upon the Christian religion or doctrine, I must be frank in saying that we have met altogether too many Christians who hold the same attitude as is held by this man, and the fault does not lie with the individual, and therefore the individual should not be picked out as an extreme and individualistic exception to the general rule. Some Christian denominations are wholly to blame for the attitude of mind and beliefs held by such persons, and there would be many more of such persons in the world today were it not for the inherent tolerance, broad-mindedness, and intelligent reasoning of many who are sincere Christians.

Jesus himself in nowise promulgated such ideas despite the mass of arguments to the contrary that will probably be mailed to me as a result of this statement. I do not care how you quote passages from the Christian Bible, or how you attempt to take isolated, separated, and unusual sentences from the general writings in the Christian Bible, you cannot prove to me that Jesus intended to

preach a doctrine that claimed that no matter how good you live, that no matter how you followed his teachings, his advice, his commandments, and his laws, unless you worshipped him individually, personally, and exclusively as a God, and as the only means of salvation, you were forever damned. It is true that you can quote from the writings of the disciples and the apostles and the fathers of the Christian Church that which supports the modern Christian idea expressed by this gardener, but in such cases you are not quoting what Jesus actually meant, but what the disciples and apostles believed he meant, or what was their personal opinion long years after Jesus had ceased his public preaching.

When you quote to me that Jesus said, "I am the Way," or that unless you believed in him you would not find the path to the Kingdom of Heaven, you are not proving that Jesus meant that He as a unique savior of men, was to be individually worshipped and bowed down to as a god. When Jesus said that "I am the Way" he meant that the Christ spirit dwelling in Him, that the Christian Consciousness made manifest by Him was the light of the world leading men toward salvation. Jesus had no idea of building a religion that centered about Him personally. There is no such evidence anywhere in the original Christian writings that will absolutely prove that Jesus intended to establish a new religion or a new denomination, let alone a sect that would worship Him as an individual. I am not going to quote isolated passages from the Bible to support my argument, for as I have often said, the Bible, of all books known to man, is one which lends itself through the extracted or isolated passages to support almost any kind of argument, and I could easily prove my argument or the very opposite of it, or possibly a third or fourth proposition by using such scattered quotations. But I would call your attention to one statement purported to be made by Jesus, and which I find is typical of his attitude on many occasions, and in connection with many demonstrations. It is the statement in which he rebuked his followers and others for calling him Great. He reminded those who did so that there

was none great but God. The real esoteric and fundamental idea which Jesus attempted to instill in the minds of His closest followers was that he was a messenger sent by God, and that what He said and what He did was neither the personal opinion nor the result of a personal power, but that of the spirit of God working through Him. And all of his esoteric laws and principles for right living were based on the fundamental that by following his teachings and living the life he suggested, salvation might be assured or would be assured. Most certainly He did not say that the multitudes living rightly and according to their best light, and doing their utmost to love God and obey God's principles as revealed to them, would be eternally damned unless they also acknowledged Him, the Jesus of Palestine, as their personal Savior and personal God.

It is unthinkable that the God of the universe, the Father of all living beings, proclaimed by Jesus and all of the disciples to be merciful and just, kind and loving, would fail for centuries to reveal His special laws and ways of salvation to the millions of persons He had created and placed upon the earth, and then for the purpose of redeeming these millions upon millions send one messenger to a small section of the world to preach to but a fraction of the populace, and bring them the true light that they might be saved, while the rest remained in eternal damnation. It is true that Jesus argued that His message was to be carried to all points of the world, and that He believed that the new Way to salvation should be proclaimed to all living people, and we may assume that those who heard of the new Way and did not harken to it, or adjust their lives accordingly, or benefit by the Illumination were damned into eternal darkness and by their own willfulness closing one of the real portals to the Kingdom of Heaven. We may assume that attitude, if we wish, with considerable authority for doing so, but what are we to say to those millions who never were reached by the apostles and the disciples and those living today who have never heard of Jesus the Christ or the Christ doctrines? Are all of these damned to eternal suffering and denied the bene-

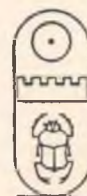
fits of immortality and the blessings of future development and spiritual blessing simply because God failed to provide them with the Light, or with the revelation of His laws?

In the first ten centuries following the life and preaching of Jesus, His disciples, apostles, and messengers, of the new dispensation reached only a small portion of the world. But making allowance for every written or verbal form of Christian message that may have wended its way to the most remote points, and to the understanding of every person who heard of these things, we still have to admit that the number of persons who received even a small degree of the Christian Light represented only a very small fraction of the populace of the earth. Yet up to the end of those ten centuries millions of persons must have passed through transition into the future life. Were all of these persons damned to eternal punishment because they had failed to live in accordance with laws never known to them, and withheld from them, not by their own willfulness, not by their own desires or choosing, but by Omnipotence?

Even man in his stupidity, ignorance, but glorious exaggeration of his great wisdom would not think of going from America to a South Sea Island and punishing the natives of that place for the infraction of an occidental or Western world moral law of which the natives could never have had any knowledge or suspicion. If the human mind would consider such procedure unfair and unjust certainly the God of all wisdom, the perfection of all understanding, the spirit of all mercy and love would not assume such an attitude.

Is it right, therefore, for the Christian, no matter how sincere and devout he may be, to assume that unless any and every human being accepts Jesus as his personal savior he is unsaved from eternal damnation, regardless of how good a life he may lead or how loving, merciful, brotherly, tolerant, and kindly he may conduct himself in his relations with his human kin, and how devotedly and sincerely he may love God in his heart, and seek to obey God's laws?

(Continued on Page 354)



AMBITION OR STAGNATION (Continued from Page 329)

regard normal humanness as an enemy of man.

I confess that I have met very few aspirants on the path, if any, whom I would conscientiously advise to kill ambition. The fact is, they are not ready for any such doctrine. The admonition is only a safe one to put to a disciple of high standing and very exceptional qualifications, and he would scarcely need it. For long before a disciple reaches the higher spirals of the path he will have sounded ambition to the depths and be fully aware of the necessity for transformation of desire both intellectually and spiritually. For the purpose of the aspirant the statement of Bacon is plainly and concisely informative. It falls simply into two parts. In the first, ambition is shown to be laudable, but what is of greater importance, ever of public utility. That is the true criterion of ambition; and if the ambition of the aspirant passes that criterion, he need never fear it. The second part contains a warning against that sinister type of ambition which "plots to be the only figure." Therein lies the "curse of ambition"; but fortunately society is so constituted that, when that kind of insanity takes hold of an aspirant, he soon meets with his desert in loss of friendship, status and the respect of his fellows. We have no need to be on the path to learn that.

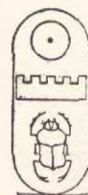
I must be frank on this subject, however much of a renegade I may appear to be. From the day I entered upon my work in the Order I have been an unceasing promoter and inspirer of the ambitions of students on the path. I know well the implications of the higher teachings of the path; but I have never had to deal with angels on it, but with men and women like myself who have desired to make their lives of some value in the world. Nothing has given me more satisfaction than to hear of a student overcoming long standing difficulties in life, passing to place, power or authority, achieving what hitherto had been deemed impossible, and throwing a powerful influence into other lives and leading them to larger perspective and action. It is a "hard task," as Bacon

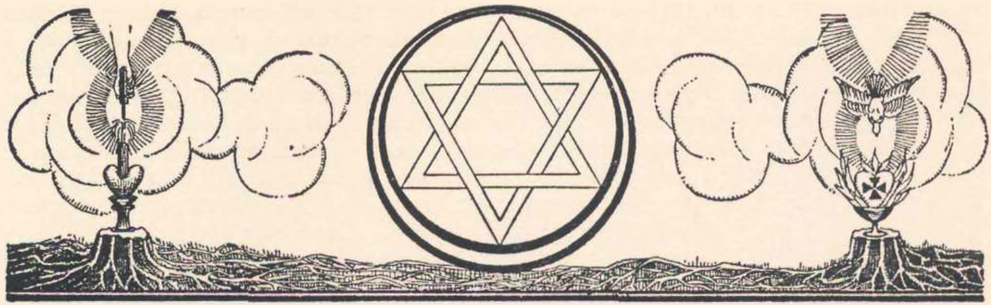
said, but if it is "ever good for the public," as it undoubtedly is, there is nothing for which to apologize. Looking through the rank and file of aspirants of all kinds, what higher service can one render them than to encourage and lead them on to a larger expression of the faculties and powers within them? We have no mission, nor any moral right, to regard all aspirants as if they had a special call to straightway renounce material and intellectual life and assume the responsibilities of the highest stages of evolution approximating *Mastership*, because a comparatively few are of mature evolutionary status and are ready to dedicate themselves in mind and circumstance to such responsibilities. We have no right to admonish aspirants to commit sacrilege in the temple of body and mind by slaying those wholesome desires and aspiring faculties necessary for success in the many worlds of human endeavour existing lawfully for none other than our utilization and conquest, because certain Masters and disciples may have, in the order of evolution, attained to a superlative degree of detachment from and indifference to the ordinary activities of men and are called to a hierarchical duty which is concerned solely with spiritual issues. To say that these ambitions of the majority of men should be slain at the very threshold of life and experience or in the early days of their fruition, is to perfectly misunderstand a refined and advanced occult teaching which can apply only to an isolated and negligible few among the disciples of our time in the West.

It is not wise to fight against the evolutionary urge at any period of history. Let us take a hint from the present urge. At no time so much as during the present world catastrophe have the ambitions of young and old, literate and illiterate, in every rank of life high and low, been called forth to assert themselves in all fields of thought and action for national and international well being. Admittedly, many of the personal and cherished ambitions of men have had to temporarily give place to those of more immediate national importance; but the force of ambition remains, and it is worldly ambition still. True, the main force of ambition today is directed

against the overthrow of barbaric races who threaten not only the eclipse of all worldly ambition, but of civilization and life itself. But it is the same force in man striving for achievement and mastery and superb technique wherever attention is directed and duty demands. Would you slay that primal force in human life? If so, you aim directly at the destruction of the prime moving spirit of initiative in man and of all cultural survival. Never so forcibly as today has the personality of man been demanded and coerced into action by the choicest spirits of the time in every walk of life, and the response has been magical. Never before has the personality of man been so insistently urged to prepare itself for the expression of the fullest ambition in the world to follow after the war. Nor will anything less than the strongest ambition suffice to initiate even a fraction of what the idealists and preachers of utopia hope then to achieve. There will be no place in the post war world for the deniers of personality and slayers of ambition, whatever the doctrine upon which they stake their aloofness and salvation. The keen battle of life will go on, with ambition actuating and impelling every rightminded aspirant to fulfill the decrees of Karma which have brought him into the field. Foreseeing somewhat the hard fight ahead which this will entail, he may turn to some high doctrine of the path which appears to offer him a safe conscience in sidetracking the issue and seeking a promised spiritual ascendancy which will eclipse or render unnecessary any lower or mundane adjustments and achievements. For him, this way of escape will bring neither satisfaction nor progress: he will waste valuable time and have to return later to the path of the development of personality. There is no escape in aloofness from the daily battle in the fields of personality: the inevitable lessons which he must learn for self conquest are to be found there and nowhere else. I do not minimize the value or authority of the high doctrine of the path; obviously not, for I have written much about it: but I have seen so many instances of aspirants, young and old, who have been inclined to evade the obligations and responsibilities of life

for the sake of some nebulous spiritual supremacy which they thought would follow quickly upon a retreat, and I never feel happy about them. Not one of them will find it by so doing. They will but wrench asunder the chain of Karmic commitment and introduce into it, by their action, causes of future disaster and bondage which will bring them back relentlessly in the fullness of time to live a natural life and fulfill their plain duty. What they have sown, they must reap. The fact that they feel tempted to evade the decrees of Karma by the assumed spiritual superiority of taking refuge in a high doctrine which appears to sanction flight from the actual and a premature detachment from worldly commitments, is a plain indication of surrender to personal weakness, rather than a consciousness of fulfilled destiny which would come to them without seeking at the right time. If, as is taught by many, the present world tragedy has behind it a profound occult significance and the Karma of nations is being inexorably adjusted, then we cannot escape the fact that the individual Karma is inextricably interwoven with it; and if no nation can escape this adjustment, neither can any individual. The aspirant is no exception, although he sometimes has the vanity to think he is. Inasmuch as the responsibility resting upon the aspirant, in view of his knowledge of occult law, is greater than that of the average individual who knows nothing of it, the more accountable is he in the eyes of that law to see to it that he fulfills his part in the common destiny of mankind; and that means, that no matter what doctrine of immortal felicity he cherishes and to which he would attain, a present faithfulness to all the calls of his personal life, on whatever plane of action which Karma has written in his constitution, is the only way of reaching it and should be heeded and fulfilled. Having to resort to so violent a procedure as to "kill ambition," can mean only one thing to the aspirant: that it is exceedingly strong and unfulfilled and a Karmic inheritance which will demand fulfillment; whereas its fostering and fulfillment in the service of the world is the one and only felicity the Masters are said to know.





Meditations on Immortality

By SUPREME SECRETARY



THROUGHOUT Man's history as a rational being philosophy has been a vision while religion a faith. The vision of philosophy has made possible a detached contemplation of human life. The faith of religion has held forth to humanity the al-

most pathetic hope that reality is not as difficult or trying as it appears. This faith has caused men in their hope to accept a belief that beyond their trials and troubles there lies a reality of better things in a world to come to compensate them for the sacrifices of today. Thus faith has been the hope of immortality for those who find their strength and solace in religion.

More than mere blind faith has caused men to look beyond the restrictions of this earthly existence. In all things which Man observes as he goes through life, serious reflection upon life and environment has caused to exist in his mind unanswerable problems, the solution of which point the way to a realm of ideas beyond his immediate grasp. In this he sees that the manifestation of life is not yet detached from the physical universe, and furthermore, there are indications that life's continuity is not dependent on material alone.

The vision of philosophy has been willing to consider all theories of reality and to disinterestedly analyze the

problem of immortality by a frank consideration of its possibilities based upon human experience. This vision is composed of the contribution to thought by many who have contemplated Man's existence. Not alone is this confined to the great philosophers but to the thinking of each individual. Our philosophy of life is in the end the result of our own conclusions and ideas. My conclusions may not agree in whole or in part with another's, but they constitute my ideas as your conclusions constitute the philosophy with which you look at life. I believe in immortality. I base this belief neither upon the faith of religion or upon the vision of philosophy. The belief is founded in experience, in the realization of knowledge that has come through intuitive channels and which to me has been convincing of the fact that life is a continuous process. Such a concept cannot limit eternity but rather must expand the idea of the universe to include all knowledge, wisdom, and power. Immortality cannot be conceived in terms of time. It is not in the past; it is not in the future. It is the eternal now. Eternity does not begin or end; it is.

Confirmation of the experiences brought through our objective senses are self evident in many respects of the fact that life is a reality which lies beyond the manifestation of a physical form and thereby must be attributed to what we conceive to be God. What God is must be interpreted ultimately in terms of our own knowledge and experience. Some may feel that concept is beyond our grasp, that there are ap-

*The
Rosicrucian
Digest
October
1943*

parent inconsistencies in the universe which others may point out to deny our theories and conclusions. It is beyond our finite capabilities to cross-question the infinite because in so doing we are only making a play on words. But beyond words or even beyond human thought we know that life is, and conclude that life is one manifestation of God. Time is a conception of our objective consciousness but is furthermore an assurance of continuity that exists in

the mind of the Creator that sets all things into being. Therefore, as I now witness and feel the manifestation of life as it surges through my physical being, I am convinced that this surge will continue and that what I have not learned here will be learned, and my sincere aspirations will be consummated, in the continued process of an eternity not beyond my grasp, but always and ever present.



KNOWLEDGE OF SELF

(Continued from Page 332)

ities. We need not wait for the ideal educational system. We can study ourselves. We can consult our tastes, inclinations, and aptitudes. If our work lies in the field of our aptitudes we are indeed fortunate. If not, we have a beautiful and inspiring way of spending our leisure time. We can bend every effort to cultivating the gift God gave us. Be not over anxious about finding an outlet for your special gift. God

needs that gift as much as you long to exercise it. Your part is to prepare yourself. Then the task will come that will demand of you everything that you have to give.

To conclude, through knowledge of our physical powers, through strengthening the positive emotions and through developing and expanding the creative power of thought, we prepare ourselves for our right place in the world.

FOR MEMBERS OF THE LOS ANGELES AREA

All members in Los Angeles and near-by localities will be interested to know that the Hermes Minor Lodge has now been organized so that National members can participate as members of this Lodge in supplementary activities to their regular home studies. This means that all members who regularly receive their studies directly from the Grand Lodge can also have the additional privilege of affiliating with the Hermes Minor Lodge and participating in their general convocations, receive the regular Lodge initiations for each degree, and have the combined privileges of National and Lodge membership. All members in this area are cordially invited to attend the general convocations of this Lodge held every Sunday afternoon at 3:00 P. M. Many interesting plans are being formulated for these convocations. The address of the Lodge is: 148 North Gramercy Place, Los Angeles. For further information be present at these convocations or call at the office of our counselor now located in Los Angeles. Frater Gilbert N. Holloway, Jr., the organization's lecturer and counselor is maintaining an office in downtown Los Angeles. It is located at 323 Commercial Exchange Building, 416 West 8th Street. His office hours are from 1:45 to 4:45 P. M. Monday through Friday, and 5:30 to 7:30 P. M. Friday evenings. Members are invited to call at any time during these hours for further information regarding their membership or the newly established activities in the local Lodge.



THE ETERNAL SYMBOL

(Continued from Page 326)

footprint of Buddha. Such footprints of the conceived divine personage are known as *Buddhopoda*. The Swastika, with this unique meaning, was slowly evolved by them into an elaborate design representing a human foot, inscribed upon which are also to be seen the conventional Swastikas. To the Chinese, the Swastika is a symbol of *plurality*, of *long life*, and of *abundance*. This conception of plurality attributed to the Swastika, in Japan, took the form of a number. There, this cross symbolizes the number 10,000. The Swastika, whenever there has been any special meaning attributed to it in the past, has been a sign of beneficence, of life, light, and understanding, of which these few examples are evidence. Unfortunately, it will take a considerable time before the effusion of hatred now mentally associated with it is eradicated from the minds of the general public.

The Swastika's suggestion to the primitive mind was principally one of *motion*. The apparent diurnal movement of the sun across the heavens, the movement of the earth, running water, the wind, the uniting of four castes—all of these were associated with the early Swastika. Namely, it has depicted action and development within nature and within man. If we take the equilateral cross, for further example, and add arms at right angles to its extremities, the symbol immediately suggests motion to the mind.

Origin of Christian Crosses

The Christian cross began as a glorification of the Roman *Lignum Infelix* (unhappy wood). This Roman cross was in reality a wooden post, with a horizontal cross beam near the top, upon which it was the custom of the day to execute criminals, just as we in many countries of the world today execute criminals upon the gallows, also principally of wood. Since Christ was crucified upon the Roman cross, it became to the Christians a symbol both of an infamous wrong and of his sacrifice. It further depicted to the Christians their faith in all they sought to attain. However, to the early devout but often

ignorant adherent of Christianity, the Christian cross became an amulet thought to possess magical powers. They painted crosses on their houses, wore them upon their clothes, and kept one or more constantly upon their person, as though it imparted a protective influence. As one theologian of the early Christian period said, "The cross has received a worship similar to, if not equal to that of Christ." It is regrettable to have to add that in the leading nations of today, this kind of Christian idolatry is often still to be seen.

The *Crux Immissa*, or Latin cross (Figure 6) finally in the early centuries took its place officially as the symbol of Christianity. Previous to this, the Latin cross was rivaled by the equilateral cross (Figure 1), as the symbol of Christianity. In fact, they were often interchanged. With the passage of time, the Christian emphasis placed upon the Latin cross was evolved into various other forms. These latter types were, of course, always contiguous with the origin of Christianity. They really evolved from special meanings attributed to the cross by Christian sects and orders. The *Crux Decussata*, or Saint Andrews cross (Figure 7) is an example. It derives its name from Roman number ten (X), upon which type of cross it is claimed Saint Andrews was martyred.

The *Maltese*, or rayed cross (Figure 8) is still another example. This cross was born as a decoration by the hospitalers, for their Christian deeds of charity. The latter were a knighthood formerly known as the Knights of St. John of Jerusalem. Its form is still often used as a meritorious military award.

Again, the *Patriarchal Cross* (Figure 9) was so named after the Bishops of the early Christian church, who were known as patriarchs. This form sometimes had three and more horizontal bars. The *Cross Perronnee* (Figure 10), so named because it is mounted on steps, is more commonly known as the Cross of Calvary.

A form of the St. Andrews cross also evolved into the monogram or emblem of Christ (Figure 11). X is also like the Greek letter *chi*. P is the Greek letter *rho*. These constitute the first two letters of the Greek word for Christ.

The abbreviation, namely, X and P combined, as shown, became the symbol of Christ. It is for that reason the term *Xmas* is still often used today as an abbreviation for Christmas.

The Rosicrucian cross (Figure 12) has a distinctly mystical and allegorical meaning, unique unto itself. Nevertheless, it continues to embody those principles as previously explained, which evolved from man's earliest conception of the unity of nature's contraries. Various adepts and magisters of the Rosicrucian Order have given slightly different interpretations of its symbolism, but in essence they concur. It may be held that the cross represents the physical body of man, with arms outstretched, in salutation before the sun in the East, the latter depicting the *Greater Light*. The partially unfolded rose in the center of the cross repre-

sents the soul of man, the inner self unfolding within him as it receives more of the light. The rose placed in the exact center of the cross, where the two lines intersect, depicts the point of unity. It alludes to that point where manifestation occurs, by virtue of the two different conditions — the material and the spiritual—having joined their natures in a common purpose. The Rosicrucians themselves, like the Christians, have at times varied the form of the Rosy Cross, until it has sometimes become quite complex. However, the true form, devoid of the embellishments of other mystical symbolism, is as described.

The more that future forms of the cross approximate the original principles, out of which the symbol was born, and that phenomena of nature which engendered them, the longer will they endure and be *revered*.



TEMPLE ECHOES

(Continued from Page 344)

unlimited knowledge and resources of the Cosmic are available to him as he adds his strength and powers to those who serve as the spiritual liberators of humanity.

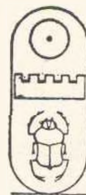


"Whatsoever thou doest, do it with all thy might." Much incompetence and slipshod work noticeable in these times reminds one of this proverbial maxim. If a task is worth doing at all, it is worthy of your full talents and best efforts. Pour all you have into your work. Enrich your labors with true philosophical insight, and let each performance of duty lead the way to expanding career opportunities and complete personal expression. This is the way to success and happiness individually—and collectively, to the victory of our cause and post-war happiness and plenty.



Last night I stood with an old Rosicrucian along the shore of a beautiful

bay in southern California, looking westward across the vast expanse of the moonlit Pacific. We marvelled at the quiet beauty of the night, and the pounding surf which beckoned to us a hundred feet away. We had attended a dinner meeting at which a Congressman addressed a group of local dignitaries and citizens. It was a relief to leave behind thoughts of politics, human frailty and idiosyncrasy, and at the beach in the awesomeness of Nature to contemplate the eternal and divine. The ocean summoned us to deeper thoughts, to the immutable and higher truths of life, and my companion and I thanked God for that which the Order had given us. We were conscious, however, as one always is in such moments of inspiration, not only of the progress we had made but also of the great tasks ahead of us. These reflections humbled us quickly, and in thankfulness we took new heart for the labors ahead. Our thoughts winged to the hundreds of Rosicrucians and others of like spirit in all lands who shared our ideals and hoped like us to have some part in the building of a better world and a nobler human family.



“ARE YOU SAVED?”

(Continued from Page 347)

It may be argued that only the devout Christian who has pledged himself to follow strictly along the path pointed out by Jesus the Christ may attain the utmost of spiritual happiness or the highest degree of spiritual development, or the complete forgiveness of his sins. It may be argued that no matter how perfectly one may live and attempt to abide by God's laws, unless he follows the newer Light, the newer Way, he is imperfect to some degree. But this is not the attitude assumed by many Christians, and by most of the Christian denominations. If we assume, or believe, or even concede tentatively that Jesus was sent to the earth to point out a better Way that would lead to assured salvation, or a greater degree of salvation, or to give us a new and higher code of thinking and living, we cannot then argue that unless this new way is followed there is no degree of salvation for us. The enthusiasts of the Christian religion insist that it is not a matter of degrees, but a matter of absolute salvation. They will not admit that the person who has never heard of the Christian doctrines, and yet who worships God devoutly, and tries to live a Godly life may have some degree of salvation, and attain some degree of heavenly bliss, perhaps incomparable with that of a true Christian, but, nevertheless, far more satisfactory than that which will be the lot of those who wilfully live in sin and ignore God and his laws. The insistence is upon the point that those who have failed to make Jesus their personal Savior through ignorance of the Christian doctrines, or through a different interpretation of them, but who nevertheless live a Godly life, a noble, clean, wholesome life, are as eternally and completely damned as those who have wilfully and knowingly lived in the deepest sin.

The contention is equivalent to saying this is the only way to any degree or any condition of salvation from eternal damnation, and this is the only way to win back the love and mercy of God which He never has made manifest to those who do not go this way; and all who do not follow this path which we

point out, the only and exclusive way to the Kingdom of Heaven, are eternally damned! Does not such a statement or proclamation smack of human personal opinion, human vanity, and human injustice? Is it not equivalent to and typical of the many similar attitudes assumed by man in regard to many human matters, and human relationships? Is it not typical of the attitude assumed by some so-called heathen tribes who contended in their ancient days, and contend even today that unless certain beads are worn or certain grotesque marks painted on the human body, the god that they proclaim as supreme will manifest his wrath and destroy them?

Does it not sound like the proclamation of those potentates who said that unless tribute was paid to them as the supreme rulers of the universe or the great light of men, or the most powerful and magnificent rulers of men, they would be beheaded or imprisoned? Does it not sound like the many decrees in the past that led to the destruction of temples, the murdering of innocent men, women and children, the destroying of homes, and the burning of cities? Does it not sound like some of the strange human pronouncements of persons who have said that they had found the true God, the only God, the unique path to human blessings, and unless mankind allowed his hair to grow, lived unkempt in primitive colonies on mountaintops or desolate valleys, disease and famine would overtake them, and slow death would be visited upon them? Most certainly such an attitude expressed by even the most sincere Christian is not typical of the almost universal idea of God's mercifulness, love, and justice.

Some may argue that I am unfair in selecting the statements of only the Christian enthusiast in this regard, and that the enthusiasts of other religions hold the same ideas regarding their religion and their Way. I will admit that I may find among the Jews, the Mohammedans, and Buddhists, those who will say that only their Way leads to the true and perfect salvation, but I must also admit that I have never heard such statements made by even those very enthusiastic representatives of these other religions who often preach and talk over the radio, or to large

public assemblies. Nor have I heard them make such statements in private conversation. Even if the enthusiasts of other religions would have a similar attitude, I would still argue that it is most objectionable, and most inconsistent on the part of Christians inasmuch as they in their devotion represent themselves to be followers of Jesus the Christ, and as such they misrepresent the very spirit of brotherly love and good will toward all beings which was more beautifully taught, more humanly exemplified, and more idealistically demonstrated by his traditional martyrdom than by any messenger of God or avatar of the spiritual world.

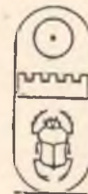
There is no particular moral to my discussion this month. I do not hope that my remarks will be the foundation for any change in the attitude of enthusiastic Christians. My sole purpose in making these remarks is to cause many thousands of persons to stop and think for a moment. Whatever their conclusions may be they will have benefited individually by the brief period of thinking. If I were asked, however, to express my opinion in any one of the many forums that are being held in the various parts of the world by Christian leaders in an attempt to answer the question, "What is wrong with the Christian Church today?" I would say that the lack of understanding of the esoteric principles which Jesus taught and which are the very fundamentals of the Way he revealed to man, is the cause for the unrest in the Christian

religion. Ever since that period in the progress of Christianity when human beings began to apply reasoning and logic to the understanding and interpretation of the Christian doctrines there has been a confusion in the minds of many who were willing to adopt the beautiful spirit of Christianity, but could not accept many points of its limited, inconsistent creeds. Throughout the world today the thinking minds of men and women apply reasoning and a higher degree of spiritual understanding to the examination of all religious doctrines, and only those which appeal to them as being compatible with an increasing understanding and faith in the universal love, mercy, and justice of God, are acceptable. It is for this reason that thousands of persons have changed from one religion to another, from one leader to another. The restlessness in religion is universal, and if I may venture to make a prediction at this time I will say that if and when a great leader appears among the thinking civilized nations of the world presenting a tolerant comprehension and understandable religion, in harmony with the illuminating consciousness in man which the Cosmic is developing for this very purpose, we will discover that mankind generally is more ready and more anxious to be the follower of a new light with more sincerity and real sacrifice than he was in the days when Christianity presented itself as a new star in the heavens, and a new Light on the Path.

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“LET GOODNESS GO WITH THE DOING”

(Continued from Page 334)

idea of seed to seeds planted in the earth—which is most unphilosophical.

Things in change take no harm, nor the products of change good. Time is a river, the mighty current of created things. No sooner is a thing in sight than it is swept past, and another comes sweeping on, and will anon be by.



All that befalls is as accustomed and familiar as spring rose, or summer fruit; so it is with disease, death, slander, intrigue, and all else that joys or vexes fools.

Subsequents follow antecedents by bond of inner consequence; it is no more numerical sequence of arbitrary

and isolated units, but a rational inter-connexion. And just as things existent exhibit harmonious coordination, so too, things coming into being display not bare success but a marvelous internal relationship.

Ever run the short way — Nature's short way—aiming at perfect soundness in every word and every act. Such is the rule that does away with worry and irresolution and all secondary aims and artifice. . . . Keep yourself simple, good, sincere, grave, unaffected, a friend to justice, god-fearing, considerate, affectionate, and strenuous in duty. Struggle to remain such as philosophy would have you. Life is short; and the earthly life has but one fruit, inward holiness and social acts.



WHAT AM I?

I am one mote in the Celestial Sun-Ray: one single, infinitesimal pulsation of the ever-flowing, ever-dividing, ever-combining Breath of God.

In obedience to God's Will, division takes place, and the force "Nous" travels outward on the Great Curve of Creation, positive and negative intermingled in ineffable balance. Once more division takes place, and now the forces of "Spirit" and "Vital Life Force" take up their task. Positive vibrations and negative vibrations in obedience to Law produce Manifestation, and the great stream turns toward its source, gathering unto itself more and more positive attributes, producing higher and higher manifestation. Atoms, primordial matter, diorite, granite, and clay; water and fire and motion; new manifestations travel upward through organic life, to animate life, and still upward to conscious life, mental life, spiritual life. Now the vibrations manifested can Realize; saying "I am I" and "What am I?"

Self-consciousness says "I am human." Spiritual consciousness says "I am climbing upward. I must climb higher still." I am conscious of my debt, as inheritor of all creation, all experience, all cerebration, all meditation. Within my hands lie the treasures of all men's thoughts, to guide my steps toward Cosmic Consciousness, and transmute Lead to Gold. By appreciation of perfection, I add to the positiveness of Beauty, and by apprehension of Law and Order, to the clarity of Reason; thereby making smoother the path of those to follow. As the sun-beam strikes gleams from a fleck of quartz, the Positive within me mirrors the Light, and I gladly yield to the Magnetism of the Sublime Fire to which all being is indrawn.

"What am I?" I am a Rosicrucian.

—Vivienne M. Dosse, S. R. C.

*The
Rosicrucian
Digest
October
1943*

SECOND DEGREE INITIATION IN OAKLAND

The Second Degree Temple initiation will be given in the temple of the Oakland Minor Lodge Sunday, October 17, at 1:30 P. M. This initiation will precede the regular convocation for that date. Members who wish to participate in this initiation can be present with credentials showing that they have reached or passed the Second Temple Degree. The address of the Oakland Minor Lodge is: Pacific Building, 16th and Jefferson Streets.



OUT OF THE ARCHIVES

From the far corners of the earth, rare books and manuscripts on *Rosicrucianism*, *mysticism*, and *philosophy* have found their way into the archives of AMORC in San Jose. Thus their light is again brought to the world through translation and republication. Above some of these rare books are being shown a committee of Rosicrucians in a corner of the AMORC Research Library. Frater Gilbert N. Holloway, Jr., explains their historical data which has been prepared by the AMORC Librarian and Archivist.

(Courtesy of the Rosicrucian Digest.)



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RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

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Hermes Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 No. Gramercy Place.

Oakland:

Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. R. R. Clayson, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

Sacramento:

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Long Beach Chapter. Mr. Wm. J. Flury, Secretary, 2750 Cherry Avenue. Meetings every Tuesday at 8 p. m., Colonial Hall, 951 Locust Avenue.

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San Diego Chapter. Mr. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont.

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Francis Bacon Chapter. Mr. Frank C. Parker, Master, 747 Geary Street. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

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The Nefertiti Minor Lodge.* Mr. Leon Tonn, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 12 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

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Mr. H. Charles Robertson, Master, P. O. Box 7348, Halethorpe, Maryland, Tel. Arbutus 1108. Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. LaFayette 2366. Meetings 1st and 3rd Thursdays of each month at 8 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral.

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Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUdlow 0798J; Mrs. Chrystel F. Anderson, Secretary, 2032 Belmont Road, N. W., Apt. 317, Tel. HObart 4000. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

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Mrs. Myrtle Wilson, Master, P. O. Box 164, South Miami, Telephone 4-5816; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday evening at 7:30, Biscayne Temple, 120 N. W. 15th Avenue.

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(Directory Continued on Next Page)

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CANADA

Toronto, Ontario:

Mr. Dennis Critoph, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. Harold E. Moody, Master, 3835 W. 24th Ave., Phone Alma 2605L; Mr. Melford Hardy, Secretary, 3836 Fraser Avenue, Ste. 9, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:

Victoria Lodge. Mr. Thomas Fulthorp, Master, 447 Kingston Street, Telephone E-8278; Secretary, Mrs. Constance Kaehn, 3530 Savannah Ave., Telephone E-3373.

Windsor, Ontario:

Chapter Master, Mr. S. L. G. Potter, 1867 Chilver Rd., Walkerville, Phone 4-9497; Secretary, Mr. R. Caligliuri 1218 Moy Avenue, Windsor, Phone 4-4024. Meetings at Norton Palmer Hotel, Park St. W., every Wednesday evening, 8 p. m. All Grand Lodge members welcome.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block, Mr. Ronald S. Scarth, Master, 149 Lyle Street, St. James, Manitoba. Sessions for all members on Wednesday, 7:45 p. m., throughout the year.

SWEDEN

Grand Lodge "Rosenkorset," Anton Svanlund, F. R. C., Grand Master, Vastergatan 55, Malmo; Inez Akesson, Grand Lodge Secretary, Slottsgatan 18, Malmo.

ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Sapporta, Secretary, 27 Rue Salimon Pacha.

Heliopolis:

The Grand Orient of AMORC, House of the Temple, M. A. Ramayvelim, F. R. C., Grand Secretary, % Mr. Levy, 50 Rue Stefano.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. D. F. Sr. Jose Felipe Martinez de LeJarza, Master; Juan Aguilar Y Romero, Secretary.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carli Andersen, S. R. C., Grand Secretary. Manograde 13th Strand.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne; Pierre Genillard, Grand Secretary, Surlac B. Mont Choisi, Lausanne.

DUTCH AND EAST INDIES

Dr. W. Th. van Stokkum, Grand Master; W. J. Visser, Secretary-General, Gombel 33, Semarang.

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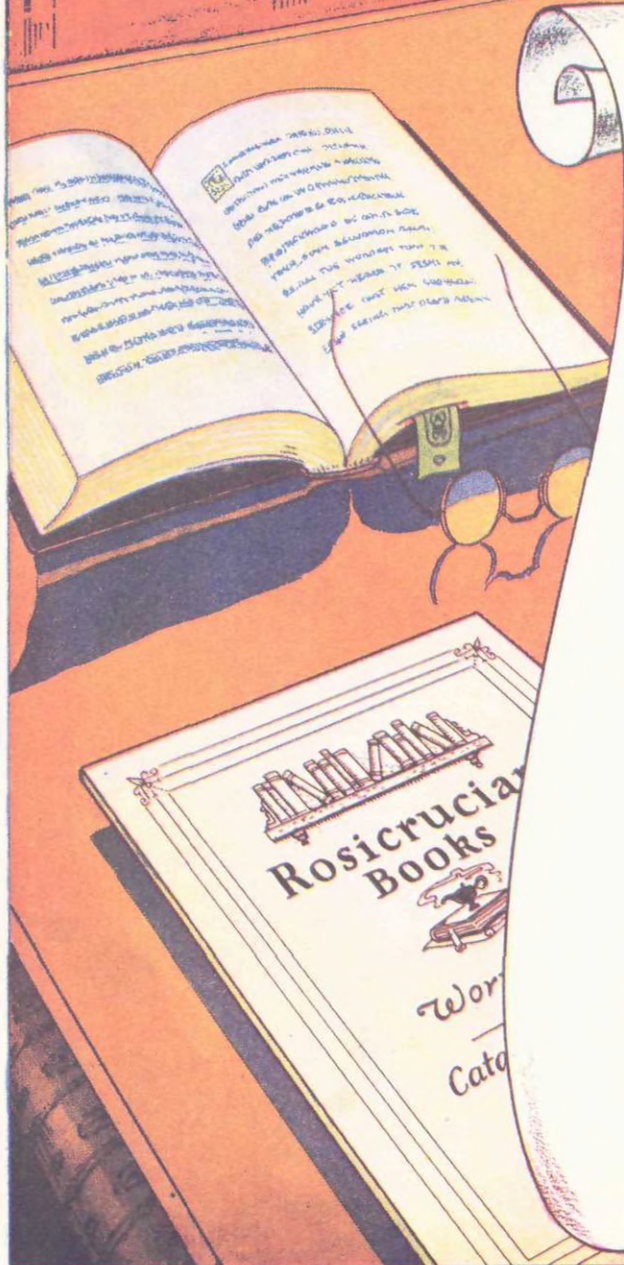
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