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DIGEST

NOVEMBER, 1944 - 25c per copy





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SAN JOSE, CALIFORNIA, U. S. A.



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(Courtesy of the Rosicrucian Digest.)



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SAN JOSE, CALIFORNIA

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

NOVEMBER, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

**THE
THOUGHT OF THE MONTH**

LOOKING AT THE TIMES

By **THE IMPERATOR**



HERE are straws in the wind. The proposals being made at Dumbarton Oaks, and which are being heard upon the floors of the United States Congress and the English Parliament, if they become realities, will drastically affect the balance of your life—and perhaps the lives of your grandchildren.

Some of the proposals have merit, if they are conscientiously pursued as proposed. Others are innocuous because they are incapable of fulfillment. Still others are potential with danger, because either they do not reflect a serious understanding of the current problems, or they are motivated by subtle, ulterior ends. Admission must be made that the crux of the problem, insofar as the conferees and legislators are concerned, is to harmoniously unite a sheer reality with an idealism.

To meet a problem satisfactorily, which concerns the immediate, and not relate its conclusion to an objective to be attained, is only to compel the same problem to arise again in the future. Conversely, to concern oneself exclusively with ideals, neglecting the immediate realities is to be incapable of bridging the gap between the present and the desired ideal. One cannot jump up a high flight of stairs. He must ascend them step by step.

One of the first requirements is to temper *emotionalism* with far-reaching reason. With the increased tempo of the war and the return of the wounded,

atrocities stories abound. If these tales originated alone with the Press, or even through the propaganda channels of the military, many of them could be discarded as salvos of necessary war propaganda. Unfortunately, however, returning refugees, expatriated nationals, and service men themselves confirm the accounts. The first natural reaction to such stories is horror, and next hatred. There is the inclination to stamp out the perpetrators of such crimes as one would step upon the head of a deadly viper. This desire for annihilation does not stop with the military, but extends to the entire nation or people whose military have committed the offenses. In fact, many persons today are speaking before business men's service clubs of America, to the effect that peace in the Pacific cannot be assured until Japan as a nation has been exterminated—and the people themselves nearly so. This is an example of letting our emotions run entirely away with our reason.

Within every nation there is always a balance of power. At times the better element is in control, and at others, the most corrupt. It depends upon which is the best organized. Very seldom does the ruling or controlling faction actually represent the whole nation, or reflect the desires of the whole people. Further, very infrequently does any whole nation entirely know what its dominant or controlling element is doing. There is great possibility that the atrocities of the Japanese military machine neither have the sanction nor the approval of the majority of the Japanese people.

*The
Rosicrucian
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1944*

To exterminate Japan as a nation would bring about an even greater economic chaos in the Far East than what now exists. In the first place, it would mean complete subjugation industrially and economically of the Japanese nation by Western powers. Who would be the Western supervising director of all of Japan's normal industrial activity—the United States, England, Russia, or China? It is also plausible that each of these Western powers would not entirely trust each other's single supervision of Japan. Each might presume that the other was gaining an advantage. On the other hand, a united supervision might well bring these great powers into conflict with each other. A clever subjected people could well play one supervising nation against another to serve their end. Still further, with the absolute defeat and disintegration of the Japanese military party, *which must come*, there are undoubtedly millions of Japanese who would rejoice at liberation. They would be anxious to build Japan along saner and safer lines. To take away from them this opportunity of self-expression would be to cause a complete bloc of hatred to be formed against the allied nations. Instead of gaining the confidence of the nonmilitary group, strengthening them, and permitting them to help hold down their own military ambitious people, if we attempt to annihilate Japan as a nation, we will be pushing these non-aggressive Japanese into the arms of their underground military leaders. Japan must be shorn of its military power, but not throttled as a nation.

As I have had occasion to mention before, the Orient as a whole is suspicious of the Western powers. It has good reason to be historically. Its weakness has been exploited from time to time, under one pretext or another. It behooves the Western powers, who will desperately need Asia as a free market, not to create the impression that we are not only anxious to defeat the military power of Japan, but also to make of it another India, namely, a cheap labor market for Western industry.

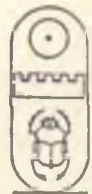
An unwise form of propaganda, which has found its way into the cartoons and into motion pictures is the ridiculing of the racial physical characteristics of the Japanese. Our calumni-

ous references to their color, the oblique slant of their eyes, and their generally small stature are examples. Many of the Orientals, allies of ours in fact, have these same racial and physical characteristics. Such propaganda, therefore, smacks too much of racial prejudice and an attempt to idealize the physical characteristics of the white race. It is difficult for any intelligent Oriental to see how we can despise such racial characteristics in the Japanese, on the one hand, and, on the other hand, profess respect and friendship for those others who have the same general elements of appearance. Such is inclined to sow seeds of suspicion as to our real friendliness and intentions.

The Problem of Peace

At this time, the greatest problem is the establishment and securing of peace. Peace, without force to enforce it, is impossible for some time in the world's history. To many persons, it seems incongruous to speak of peace being established by means of the sword. But here is an example of where *realism* and *idealism* must be united. Until the individual is capable of self-discipline and conformity to a universally accepted code of conduct, an exterior force must be applied to keep recalcitrants in line. How can we, on the one hand, speak of a peace among nations maintained solely by understanding, when the peace of the separate communities of such nations is assured only by its local police officers. Further, we know that the effectiveness of the deliberations of our local courts is contingent upon the enforcement agencies which support them. The policing of any decision of a world court or council is a practical necessity in our times.

One of the proposals is that the Big Four—the United States, England, Russia, and China divide the world into zones or *regions*. Each country would assume responsibility within its region for the maintaining of peace and the prevention of aggression by one power against another in such region. Thus, for example, the United States would be responsible for the Americas and certain insular possessions in the Pacific, Caribbean, etc. This is the Monroe Doctrine on a larger scale and is alive with certain serious consequences.



It would cause all of the lesser nations in the region to feel that they were under a yoke. It is true that they would have full freedom, according to this theory, unless they become aggressors. But it means that one nation of a region in which they exist is the policeman. The policeman is one that they didn't elect or appoint. Still further, suppose one of the policemen nations in a designated region goes berserk? In other words, suppose his good intentions proportionately diminish with the passing of time and certain internal political changes, and instead of protecting the charges within his territory, he assaults them, namely, invades them? The big question then, according to this plan, is whether each of the other nations of the Big Four, if, in their respective regions they were at peace, would unite in suppressing the powerful aggressor. To cite an analogy, suppose great militant Russia were to transgress its pledges and violate the responsibility of its region, would England, the United States, and China desire to engulf themselves in a more fearful war by attempting to stop her? In effect, such regional divisions amount to *isolationism* on a larger scale. Instead of, for example, having the world divided into a hundred parts, it would remain divided but into fourths.

For those who favor a representation of all nations in the enforcing of the peace, each contributing their portion of might to an international police force—army, navy, and air—the question is asked, where would such a force be situated? Each nation might distrust the one having centered within its domain such a tremendous military might. This distrust is evident from the current political discussions. The only solution, from a practical point of view, would be to garrison the force throughout the world; that is, not have it centered in any one country. Each garrison would have such supplies as would make it self-sufficient for a reasonable length of time, in the event of an emergency, and further, such garrisons would be entirely *international* in their personnel. In other words, avoid having them consist of men of but one nationality. This would prevent them having any undue preju-

dice or preference for any of the belligerents which they might be called upon to police. Again, since each nation would not only be contributing voice, but manpower to the international police force, they would not be so inclined to think of it as being exercised against them in its enforcement duties.

Cartels and Markets

We hear much criticism at the moment of the great industrial cartels or agreements between foreign nations, which amount to monopolies. Such cartels cannot be legislated out of existence, unless a satisfactory substitute is provided for that which causes them. Most of the cartels exist between some powerful nation and one or more smaller and less prosperous sovereignties. Little nations, which have a paucity of capital and are forced to market the one or two commodities which they have to export, over the obstruction of large tariff walls, are compelled to resort to cartels for their salvation. For example, several small South American Republics made cartels with Germany to exclusively sell certain of their products to the latter nation. In exchange for Germany's textiles, instruments, and chemicals, they gave her a monopoly of their hardwoods, rubber, tin, etc. Until the monetary market of the world is stabilized and a workable international bank is established, by which a small nation can get the money, on reasonable terms and over a long period, to buy from whom and what she wants, she is forced to succumb to such cartels.

Powerful nations like cartels. A cartel guarantees them an exclusive market for their goods, and a monopoly of the import of certain commodities, at low price, which they need in their manufacture and consumption. You cannot sit on the gold of the world and at the same time demand other nations to outlaw cartels. Unless you make cartels not possible by circumstance, not by legislation, you are suppressing *free trade*. Suppress free trade, and America, as an example, is going to face a period of depression that will make the last one mild by contrast.

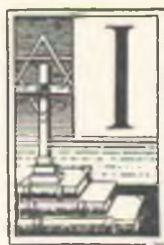
Assuming that everyone is ready when restrictions are removed, to buy

Continued on Page 309)



Man's Highest Thoughts

By ORVAL GRAVES, M. A., F. R. C.



IN THESE times of dire, world-wide necessity, the thoughts of men are like the winds of a storm blowing hither and yon. Concerned mainly with ugliness, sorrow and terror, they do not soar to any great heights. Upon sober, quiet, and serious consideration of the common mind of today, one finds the *realness* of such values as goodness, beauty, and truth again being challenged. The history of human thought shows that there have been other periods of darkness and questioning. So that we may be better able to cope with the problems in the minds of people today, we shall examine briefly man's highest thoughts, as he struggled with the great problem of life and philosophy.

What Does REAL Mean?

Even a cursory examination of the history of philosophy shows innumerable ways in which *real* and *realism* have been used. The word itself is derived from the Latin word, *res*, meaning an object, an affair or a circumstance. The ancient Romans found that there were two kinds of things or objects: *res verae* and *res fictae*, i. e. true facts and fictitious facts.

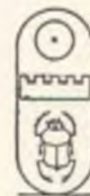
Today we often find the world *real* quite dissociated from its original meaning. When someone starts to say, "Now I am going to be realistic about this matter," you may be almost certain that he is going to discuss the most

unpleasant aspects. That realism is sometimes used synonymously with ugliness is evidenced by some of the distorted, obscene, so-called *realistic* pictures and by the noisy discords to which a few modern musicians seem to revert. It has become a fad today, when speaking in realistic terms, to completely glorify all material things. Naturally one who takes a sane, sound, commonsense view of the world must take into consideration the negative aspects, but there is no need to consider all as negative. Half-truths and misshapen ideas can only warp and carry backwards the progress of mankind.

In these days of headline jitters, we need more than ever before to reestablish ourselves in the proven moral and aesthetic values of goodness, of truth, of beauty, and of nature. For there is as much realism in simple wholesomeness, and beauty, and joy as there is said to be in sorrow, terror, and ugliness. In nature and in the contemplation of the good, war-weary minds and bodies can be exhilaratingly refreshed and heartened.

The Beginning of the Search

One of the second wise men of old, Thales, sought to simplify the thought of his day by discussing the one genuine unalterable fact of existence. Thales was the first of a group of philosophers who sought to discover something imperishable in everything existing as an explanation of the one great principle. He called such a monistic conception, watery substance. Thales ascribed to



water an animate living principle. Other philosophers of the Milesian School called this great Reality fire, a boundless substance, change, and even a crude conception of being. However, all of these monistic conceptions were materialistic.

Then along came another group of philosophers who said that the universe was not made up of just one real substance. Rather it is made up of many, a great plural of elements. Empedocles recognized four roots of the material world: fire, air, earth, and water.

Another group of philosophers attempted to reconcile the views of those who believed that realism was one and those who believed it to be many substances. These philosophers, known as reconcilers, attempted to explain realism as a cause which determined the shifting of multitudinous elements in this material world.

Then the emphasis of philosophy shifted from an attempt at a solution of the physical reality of the universe to that of the constitution of man. The great slogan became: "Man is the measure of all things." Here again we have two main and general opposing views. One side took the stand that man meant mankind in general. This was usually the group who followed Socrates. The other and opposing group took the position that man meant the individual, and therefore each individual human being was a law unto himself. This last group were admitted to be followers of Protagoras. Here again arose the problem of reconciling the conception of the one, or mankind, against that of the many, or the millions of individuals.

Exhausted from their discussion of man, philosophers' thoughts returned to a more systematic and scientific study of matter in an attempt to arrive at the ultimate source of all creation. This was the age when objective or materialistic Greek philosophy reached its peak. Democritus examined the thousand and one objects in the material world and formulated a very systematic theory of creation, crude but similar indeed to the atomic theory of the day. Plato did not agree with Democritus and his followers; he believed that the source of all creation and the impetus for the world came from nonmatter.

He was an idealist believing that there existed above and beyond the material world, certain principles or focal points which he called ideas or arche types. These focal points acted as centers of energy for radiating a creative principle which turned into matter when it reached the earth. In a sense, everything that existed, all material objects in this world, were only concepts of the genuine, the real objects in this true world. Plato named this world the realm of Ideas.

Aristotle was not satisfied with either Plato's or Democritus' explanation of the one source of great Reality. He appeared to fulfill the position of the old reconcilers. Although admitting that there were such focal points of energy as Plato maintained existed in the world of ideals, he thought that these focal points existed in the material substance on earth. If it were not for the fact that these focal points of energy were present in objects, they would collapse as mere hollow shells and could not exist.

The observing reader can discern a line of opposition running through all philosophical conceptions thus far mentioned; as a matter of fact, so did subsequent philosophers and students. From the fourteenth to the sixteenth centuries all the data were gathered together and the great controversy came to a head in the most heated arguments. There never was a more prolonged dispute which was carried on with such earnestness and at such great length. Anyone interested in making a thorough study of this matter can find many details in a philosophy textbook, or even in the encyclopedia under the name of *Scholasticism*.

The World's Greatest Debate

Scholasticism in a general sense is philosophical thought which was the outcome of a great controversy brought on by the most able scholars of the Middle Ages. In the main, this controversy dealt with the problem of the relationship of the universal conception to particular experiences, which we have seen was the central theme of early Greek philosophers. These great scholars took opposite sides on this question and were known as nominalists and realists.

The nominalists held that the general terms and universal conceptions were but mere names, words conceived by the mind of man, and that particular experience and individual objects were the only things which were real in this world. General principles could only be arrived at inductively; that is, they could only come into existence after many individual objects are formed, *post res*.

The realists, on the other hand, considered all ideas as universal conceptions, representing truth, lasting and real things independent of any particular things which they may classify. And these universal or general principles must exist before individual things can be formed, *ante res*.

Now to the average person the great issue between the nominalists and the realists probably seems to be petty hair splitting. But from this great question spring many problems of today's philosophy. The specific arguments advanced by the realists to prove that the universe exists eternally and is the essence of all particulars, are difficult to refute. For example, the definition of a line is supposed to be something like this: a line is the shortest distance between two points. But a line is, as most of us know when we draw it on a piece of paper representative of the three dimensions of this world. A true line then can exist only in the realm of ideas. A perfect triangle cannot exist in this world because man does not have instruments accurate enough to draw such a symbol. In the same way it might be proved that nothing in this world is perfect but a copy of the true

or an exact copy which exists in the mind or realm of ideas. Even on the blueprints which the U. S. Army and Navy have authorized in the construction of their greatest and most complicated machines, there are given allowances and tolerances.

On the other hand, a nominalist saying that only particulars are real, tried to prove this by stating that there was no such thing as goodness, justice, or triangularity. Triangularity is merely a name which we attach to similarly shaped objects. We see these objects and note that they have certain universal common features. Likewise, the general term, humanity, is only a name given to innumerable animals who look alike and have certain features in common. Nominalism and its beliefs have not died out today. It is known in modern thought as extreme empiricism.

Furthermore, the controversy between the nominalists and realists was never really settled. They adopted compromises in a manner similar to Aristotle's attempt to reconcile the two opposing factors of his day. Abelard, a French philosopher, put forth a theory which was a middle course between extreme nominalism and extreme realism. He maintained that general ideas are conceptions. These conceptions were universals as long as they existed in the minds of men and served a specific purpose. However, he attempted to satisfy the nominalists by saying that these universals did not exist outside the mind of man. Abelard's philosophy was known as *conceptualism*.

(Continued on Page 320)

Names and Their Meaning

Each month we shall select certain common names whose origins are described in such books as **THESE NAMES OF OURS** by Dellquest and **AMERICAN NICKNAMES** by Shankel. Although they may not particularly enlighten you, we do hope they will entertain you; in fact, you may learn something about your own name.

- **MacArthur**, son of Arthur. Arthur is a very old British name of the pagan origin, Artur meaning a son or follower of Tur (Thor), the Norse god of war.
- **Roosevelt** means "rosy field" from the Dutch roots ("rosy, ruddy") and veld ("a field").
- **Franklin** comes from the old English frankleyn, literally meaning a "freeholder." In medieval England, a franklyn ranked next below a nobleman in dignity and prestige.
- **Dewey** is a Welsh variant of the name David which was at one time written Dewi.
- **Raymond**, an ancient English name of Saxon origin from rey, ("protector of the king") and mund ("king").
- **Bennett**, a variant of the name Benedict from the Latin Benedictus, meaning "blessed."
- **Nesbitt**, a Scottish name, signifies "the bright cape," or "fair valley" from nes ("a cape") and bett from the ancient English beorht ("fair, bright, excellent").
- **McNeil**, or any variation of this spelling, means the son of the "dark-complexioned one," of Gaelic origin. It is also sometimes interpreted "champion" from the Gaelic niall.
- **Lee**, or any variation of this spelling such as Leigh, is one of the commonest English and Celtic surnames standing for "a field, pasture, or meadow."





Letters from A Sufi Mystic

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



TWO worlds apart. One, a bomber, its engines throbbing high above a sea of clouds, carrying a cargo of specialists at war; the other, the soft shadows and reflective silence of the bazaar of a Far-Eastern carpet merchant.

Both are worlds inhabited by mortals. Therefore, as men they ought to have much in common. Strangely, too, it is their very divergent interests which draw them close together—as the opposite poles of a magnet are attracted to each other.

The following true tale is but representative of hundreds of examples of how the worlds of the East and West are influencing each other through the maelstrom of war. One partakes of the other's strength and virility; the other assimilates inner peace and understanding.

A man of the Western World is reared and schooled in its atmosphere of objective science. While struggling with the problems of self and spiritual values, his material training and circumstances have precipitated him into the miracle of air transportation. To the land of his dreams—the enigmatic East—he flies bombers and transports. On this occasion, it is just a matter of hours ago, that he left an American city, with its skyscrapers, Neon signs, and clanging traffic. There is little now to remind him of his own world. Even the airfield and the great plane he has just delivered, which are reminiscent of it, are now not visible, therefore, do

not rudely disturb the exotic setting in which he finds himself.

It is a small city of India, with tortuous street, flies, stench, heat, and shuffling throngs. He likes to lose himself walking aimlessly, letting each bend, each alley bring forth its surprises. He enjoys reveling in their strangeness. As hawksters hold out their wares, he fingers some, and brushes others they proffer aside. It is unbelievable to him that people can live so differently, with habits so extraneous to each other, and yet be bound so closely in time. Here is a world thousands of years apart in its customs, even in its present appearances, from his own; and, yet, it exists on the same stage of existence, in point of time.

He stands in momentary meditation before a little bazaar. On either side of its open door are displayed beautiful Indian rugs. They are soft, rich in coloring, enchanting, as appealing to the imagination as a page from the *Arabian Nights*. He cannot resist running his hand lightly over their deep nap. The very touch suggests the barbaric luxury of Eastern potentates. The merchant within who has taken this as a sign of interest, now appears on the threshold, bowing low in the custom of the East, and beseeches him to enter.

Within the crepuscular lighting of the interior, are piles of Kashmir rugs. Their geometric designs are heightened by the faint glow of an overhead antique, brass, oil lamp. Accepting the courtesy of a low chair, the Westerner explains apologetically to the merchant

that it was more the fascination of the wares than any intention of purchasing them, which brought him within the confines of the shop. Revealing no offense that the visitor from the West is not a prospective customer, the merchant engages him in conversation. He asks tactfully of the welfare of the people of the great land of America, and the Westerner replies. Then suddenly this Westerner is imbued with the idea that this man of the East, this humble merchant that he is, could possibly enlighten him with regard to some of the *purported mysteries* of this strange land, of which he has read much in Western literature. Boldly, he begins to question the merchant:

"What is the Easterner's view of death? What does he, an Indian, conceive as the purpose of life? Is he content with life? If he had riches, what would he do with them?" Gaining courage, he ventures further: "Why are Easterners who are devout in their religion, yet, often, so we hear, so intolerant of each other's concepts?"

His fervor leads him on beyond what he ordinarily might have conceived as the bounds of caution. "The Christian believes in salvation, if he alone subscribes to the dictates of certain dogma. What then does the Hindu, the Mohammedan, the merchant, as yourself, conceive as necessary for man's true affinity to God? How do the Easterners, as you my friend, believe themselves to enter the grace of their Creator?"

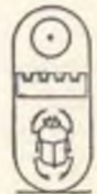
The merchant, a native of Kashmir, graciously and with intelligence, struggles to bridge the gap between their worlds of environment, that their spiritual selves may be in accord; but, for all of his good intention, he realizes he is not adequate to the task. However, he is deeply impressed by this Westerner's interest in these topics, which are, after all, ordinarily the deeply immanent pursuits of the Easterner. He then hastens to confide the name of one who may provide the enlightenment the Westerner seeks. "There is one," he says, "Kunj-I-Khilwat, by name, of a neighboring city, well versed in mysticism. He is a Sufi, namely, a Mohammedan mystic."

The merchant urges the Westerner, this air pilot, to write to the sage. The Westerner follows his instruction. He

explains in the letter his desire to know more of God. He tries to make his position clear. He states that God could never be fully conceived, he believes, by any man, yet all men have experienced Him to some extent. The total of such experiences add to a man's full understanding of the Divine and that is what he desires. The Westerner, as he writes, realizes his disadvantage. What should he tell the sage that his own religion is. He is not a Christian, in the sense that he is a creedist, or a member of a specific sect. He is, in fact, a member of the Rosicrucian Order, AMORC, which seeks to unify all religion, philosophy, and science into a method of practical living. He finally decides to say that he is interested in Truth, free of creed, a Truth that is the reality of the universe, not a dogmatic conception.

Then, after he posts the letter, this Westerner reflects—will he receive a fanatical reply? Will he receive from this Islamic teacher a virulent condemnation of Christian and Western world faiths? Will they be called heretics and fools? Will it be said by this sage that God must be seen only through the eyes of the Mohammedan, and known only through the mind of the Mohammedan? After all, many of his Christian friends, who file smugly down the aisles of their churches at home, declare of their religion, that God expresses himself in the true light only through Christianity. This he could never quite accept. Will the Mohammedan mystic tell him likewise of Mohammedanism, and thereby add only more to his confusion, rather than to his enlightenment?

He waits for his reply, and as time passes, his hopes dwindle. Then finally comes a letter. It is poorly typewritten and on a very cheap blue stationery. With it begins an enlightening correspondence. Between the actual words, he can sense the personality behind them. The writer, the sage, is obviously a true mystic, a man of the East, of the Orient—tolerant, kind, illumined, reserved. The Westerner is joyful, and he writes to the sage, acknowledging the letter, and is ebullient with still other questions. Can this mystic point out a way, a special teaching, or a special teacher by which he may gain



even further enlightenment, in addition to his present studies. After a lapse of time, he again receives a reply.

(The following are two of the actual letters received by this Rosicrucian member, a pilot in the Air Ferry Service, while in India on a mission. They are simple, quaint in their *stilted English*, but rich in their spirit of devotion and mystical insight):

"The 12th. Feb. 1944

"Dear Sir:

"Yours of the 8th inst. yesterday to hand. It is very interesting to note the contents.

"Please note that Religion was first taught by the Creator Himself to the first man through Revelations from Himself. We may or may not care to believe that truth. But you and we all of us must realize that truth sooner or later, even after death.

"The first man was a prophet, and later on prophets came whenever they were needed very badly for mankind. The instructions were given in the most similar way, i. e. they were revealed. It is always easy to do that for God.

"So religion must be understood as a collection of teachings, and valuable instructions on every subject and phase of life we are expected to meet. And that religion must be taken as an Universal One, which teaches us the best way or the right path to go through the span of life. And that may be tested by every one of us for himself, as far as possible.

"Here may arise a question, as to the cause of so much difference in the existing sectarian teachings. We ought not to go into these details at present. But there is one great cause that underlies all such differences. Whenever a new Prophet came, the people did not like to believe him. Sometimes most of them tried to follow their own course, or some of them created their own sect, by intermixing some of the existing teachings etc. But such religions cannot be called or taken as Universal ones. They are not complete in every aspect. They are in a way individual instructions intermingled with certain revealed facts to throw light on certain phases of life.

"If we go a little beyond that we find that in reality (excepting a very

few examples) every person has his own religion. Is it not so? The cause lies in the fact that man is weak. He is not so strong as to follow the very right path, he is taught, or he is expected to tread. Or sometimes he goes astray knowingly. That hidden weakness of our nature is actually the whole cause of so much difference in our actions, and understanding the revealed truths.

"Now another point. Religion is purely based on the fact that God is our Master, and Creator etc., He has created man for Himself alone, to do His work in deed and in thoughts. It was His duty to show us the right path. And that He has done from time to time. If we do otherwise He has the right to treat us as He may like. He has appointed a day to collect us all, and show us our deed, and then pass the judgment in our favor or against us. We are strictly directed to believe in Him and on the day of Judgment. Religion set forth by God Himself is solely based on these *two* facts. That's all you have to remember if you really are in search of Truth, or True Religion. The whole philosophy etc., is based on these two facts.

"The next step is how to begin:

"1. Remember the Almighty with every breath, strictly on the mental plane, during the day and during the whole night, excepting for the few hours of sleep. All duty hours and leisure must be spent doing that, as well. One should not be neglectful even for a single moment as far as possible. When alone one should meditate as if he is in touch with, or in presence of the Lord, with eyes shut, and mind repeating the name of the Lord. There is a method and a special name taught by the spiritual teacher, but while one is ignorant of that, he should do that by a name he thinks best for himself, in his own language, and repeat that in every breath, and some times several times in a breath by holding the breath.

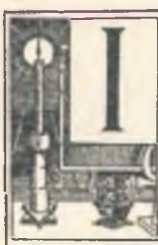
"2. One must eat less in the evening so as to pass the early hours of the night—most of it awake—in doing that, and at times in praying so that he may be shown the right way and directed in the right channel. The praying may be done in sitting, meditating, or any

(Continued on Page 323)



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 ATTAINMENT OF PERFECTION



THIS is a most worthy ideal to attempt to do whatever we set ourselves to do in a manner which can be considered perfect. It is no doubt the aim of everyone who sincerely puts himself to the task of completing a piece of work to do so in a perfect manner. Only those who have no interest in what they do would lack the desire to perfect anything to which they direct their own efforts. There is a certain sense of pride in seeing an ideal achieved in the physical world when we have set about the task of making or building any physical thing. The ideal is of no less importance to the artist, whether the artist be a painter, a musician, a carpenter, or a mason. Whatever such

an individual sets himself to do is first perfected as an ideal. We visualize a completed thing, and with this as our model we seek to achieve its duplication in the materials which we use. Dissatisfaction comes with our failure to make the thing in itself equal the ideal which we hold in mind. No one who has sincerely set out to achieve the actualization of an ideal has ever been satisfied, because in our minds we go beyond the physical with which we work and strive for a perfection not obtainable in terms of our own techniques. The basis for the emphasis on the attainment of perfection is probably established early in life. In the early grades of school the child has had constantly held before him the necessity of attaining perfection. In the elementary studies of the primary grades per-



fection is made an essential and sometimes so important an attainment, at least as it is understood in the mind of the child, that discouragement and permanent lack of ability to achieve becomes imprinted on the child's mind due to his inability to succeed in terms of the understanding of his instructor. In such a case, the pursuit of perfection becomes a hindrance to that individual to the enjoyment of life and the happiness of existence. Through probably no fault of his own, he has failed to comprehend the instructor's ideal of perfection; and even more often fails to connect the illustration and instruction of the ideal in terms of his own experience.

To the pupil who becomes highly accurate in his school work, another extreme sometimes develops. The ideal of perfection becomes the end of the work which the child does in or outside of school. For example, instead of perfection being considered a means to an end, it becomes an end in itself. The child may be able to work a problem in arithmetic by the correct method and arrive at the correct answer, and in doing so, by the standards of academic instruction, he has achieved perfection. However, the method of applying the principle learned in the actual life of the child will be so far beyond his grasp that he will see no relationship whatsoever between this requirement of perfection and the mathematical principles involved. It is therefore questionable if it is wise to cultivate perfection as its own end. The adult who becomes so wrapped up in details and systems as to have perfection as an ideal exclusively dominate his thinking, is apt to become a bore and a nuisance to those who would rather relax occasionally and enjoy life whether or not the environment is perfect according to the standard of perfection.

We cannot help but arrive at a point in such a consideration as to ask, "What is perfection? What is the criteria by which we will determine when a thing is perfect?" This of course involves philosophical speculation of the sages, if it were considered in detail. It involves an analysis of the standards by which truth can be judged, and upon what the validity of truth is founded. All in all, we can agree on one point—

that whether perfection is an ideal somewhere in the universe of which an imperfect duplication can be established on earth, as might be exemplified in Plato's theory of ideas, or whether it is pragmatic, based upon the consideration that the useful or the practical would determine perfection, we still would arrive at the conclusion that insofar as the mind of man can conceive, the principle of perfection cannot be rigidly judged by any fixed standard with which man is completely familiar, but rather it is a relative consideration.

Almost every individual accepts degrees of perfection without being conscious of it. The work of one individual may be satisfactory to himself or to his employer, but other individuals would not accept the same standard. We hold that the ideals of perfection can be found in mathematical illustrations. We say that the answer to a computation in arithmetic is either right or wrong—it cannot be almost right. Two and two are four; it would not be reasonable from our general concept of today to say that two and two are a little more than three or a little less than five. We say it is four and only four.

Absolute perfection is supposedly determined in any process that involves mathematical calculation. However, if we would enter into the philosophy of mathematics, we would find that there have been keen intellects who have pointed out that there are flaws in the very principles upon which mathematics are based; for example, we consider amounts as fixed units and usually in terms of straight lines and figures, but in actuality, living on a sphere makes a straight line impossible, and we do not know what variations exist in the universe to cause our fixed amounts to remain constant or otherwise. The ideas of perfection therefore are always closely coupled with the individual's idea of life. Some who only wish to continue to exist or get by are not concerned with either the achievement of perfection or even in attempting to understand it.

While it is not doubtful that every individual has his own idea of perfection, the standards are even lower in the case of a group of individuals, insofar as practical application is concerned.

Social idealism, on the other hand, is usually on a higher scale than the idealism of the individual who composes a group. Modern society as a group, even disregarding national minds, aspire to and agree that a world of peace, a world in which differences would be adjusted by compromise and reason, is the world which can exist and which would be most nearly perfect if it did exist. However, the very evidence of the moment, points to the fact that such idealism has never been practically brought about. Many men have had the vision of such a world, but in their own resolve to bring about what they believed in their minds was perfection in the social system, they were imperfect in not taking into consideration that not all thinking men and women would agree with their standards.

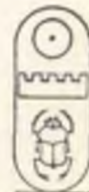
So it is that our social theories run ahead of our individual concepts. Man must ever be trying to catch up with himself insofar as his idealism and concepts of the perfect and the good are concerned, but as long as man is by intent or accident concerned with getting the best for himself, regardless of the price which must be paid by any fellow human being, just so long will groups fail to live up to the idealism of the whole.

It would seem from this consideration, then, that the achievement of happiness in life is based upon the partial achievement of our own concepts of perfection. Man must remember that he can experience happiness without attaining complete contentment. Contentment would result in a static condition. In other words, man must have an ideal of perfection which is beyond his ability to achieve. He can become happy in his attempt by remaining sufficiently discontent with his accomplishments to continue to try—to continue to try to fit himself into the niche of which he is a part in the whole Cosmic scheme.

The force of will and mental determination will not in themselves accomplish this purpose. We must give vent and expression to all our abilities and potentialities. We must learn that through close association with the forces of the universe which we believe to be constructive, we will enter into closer accord with the creative power of the universe which is good and which includes in itself the ultimate of perfection. *Thousands of men and women* have found this association in many ways. All can be benefited by the Cathedral of the Soul which aids men to adjust themselves to their Creator. The booklet LIBER 777 explains its purpose.

SUMMER STUDY AT ROSICRUCIAN PARK

It is now time to prepare for residence study at the Rose-Croix University next summer. Each year, members from all parts of this jurisdiction come to Rosicrucian Park for the special-class instruction in many subjects which is offered annually at the regular three-week term of the Rose-Croix University. Here in an ideal environment under competent Rosicrucian instructors such subjects as biology, physics, alchemy, Rosicrucian healing, philosophy, and many other arts and sciences are taught in special courses combined with the interpretation of the Rosicrucian teachings. Now is the time to make your preparation in order to be eligible to register for a term at next year's Rose-Croix University session which begins June 18, 1945. Write today for your copy of *The Story of Learning* and your matriculation application. If you have this booklet and wish to ask any questions concerning matriculation, address your inquiries to The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.





Our Need for Thanksgiving

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

(From Rosicrucian Digest, November, 1938)



RIGHT now while the world seems to be disturbed with destructive thoughts and restlessness over our worldly possessions, our worldly blessings, and anxiety over the things we think we need and should have, there is one thing we should not overlook, and that is the blessing which we enjoy in the form of life and consciousness.

Therefore, our greatest need at the present time, despite what dictators, rulers, kings, presidents and others may say, and despite what we may read in proclamations, memorandums, ultimatums and agreements, is for a deeper appreciation of what we have had and what we still enjoy.

If we stop and think for a moment, we will realize that there is one great thing in life that cannot be purchased, that cannot be artificially manufactured, that cannot be decreed by any dictatorship, that cannot be legislated or humanly supplied. That one great thing is life itself. We may improve our health, we may do those things that will extend the length of our life, we may be able to acquire things or create things that will make that life temporarily more happy, but all of these things depend upon the first great fundamental requisite—life itself. Without life there is no need to seek for health; without life there is no need to

seek for happiness or peace; without life there is no need for any of the things that man has created or empires have organized or that man can imagine.

And yet life itself is given to us abundantly by the God of our Hearts, the Father of all of us. It is a thing we do not ask for in the beginning; it is a thing that we cannot control in the end. It is something that is given to all of us alike, regardless of creed, religion, social position or education. The humblest, little, ignorant Pygmy of the countries of the Southern Hemisphere enjoys life in all of its vital essence, just as freely as do those of great power and material accomplishment and attainment. And yet, those who have the most of worldly things find these worldly possessions of absolutely no value as the time comes when life seems about to ebb away, and to be withdrawn as freely as it was given to us. Of the two great mysteries that should hold the attention of man more than anything else in the world, the first is that of the beginning and gift of life to us, and the second is the withdrawal of it and its ultimate existence. In between these two events—the creation of life and the transition of it from this earthly body—are all the minor unimportant excitements and fascinations to which mankind gives pre-eminence, to which he gives greater thought, and for the attainment of which he even sacrifices himself and his life.

*The
Rosicrucian
Digest
November
1944*

And when I speak of life that is given to us as human beings, I should include and will include also the life that is given to flowers and to trees and to grass and to wheat and rye and all of the crops, and to all of the living things and growing things that give us sustenance and give us abundant nourishment. Not one of these things, or any of these bounties of God, is controllable by man. Yet each and every one of them is an astonishing, miraculous gift, for which we seldom give proper appreciation and thankfulness.

So let us not forget in the coming days when a particular American holiday represents the spirit of thanksgiving to be thankful for the most abundant gift of all—the gift of life and all that lives. And let us express that thankfulness not only in church or religious services or ceremonial service. Let us express it not only on one day of the year but throughout our lives. Let us express it in less ritualistic manner, less ceremonial form, but with real sincerity in our hearts and in a manner that will pass on to others a note of cheerfulness, a note of appreciation, and a note of gratitude. A kind word or a kind smile given to another in the midst of our own abundant life is one of the better ways of expressing our appreciation. To make others feel that we are so happy that we have life, that

we want them to be happy about and with the same life is a truly proper way to express our thankfulness; to assist others in solving their problems or meeting the things that make them unhappy is another way; but certainly the most definite way is to feel in our own hearts, and to allow to escape through our own lips, an occasional word of thanks and appreciation to the God and Father of all creation.

In this greater appreciation of life, we would become less anxious to destroy life, to injure life, or to make life more sorrowful to others. For this reason, too, all thoughts of war would cease and all thoughts of unnecessary destructiveness would come to an end. But we supplant our thankfulness and appreciation with envy and materialistic desires, and the wish for material power.

If a large portion of the world and its peoples could truly enter into a spirit of thankfulness for life itself during the month of November or at any other time, then the unrest in a major portion of the world, and a desire for the attainment of things that can be secured only through destruction of life would end and cease to be. May all of us make the month of November a truly great month of thanksgiving throughout the world.

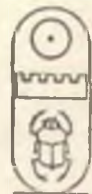
LOOKING AT THE TIMES

(Continued from Page 298)

a new radio, automobile, refrigerator, electric iron, etc., nevertheless it will only be a matter of comparatively a few years when our domestic market will be saturated. We are so *industrialized* that we can overproduce for our own needs. We must have a huge export market or keep half of our mills shut down, with the consequence of millions of unemployed persons. To prevent this situation, we must not inflate our wages and permit the scale of costs to rise higher and higher. If we do not do this, we can be undersold on every commodity on the world market, we will lose our foreign markets, and a depression will ensue. Moderation, not inflation, must be our motto at home. It would be far better to encourage the inflation of moneys in many other lands by extending them

loans at small interest over long terms. Thus they would have the money to buy our products. Further, we must work for the independence of such nations as India. If it were free, its workers in the great textile mills would have larger wages and the prices of the commodities produced there would be more equitable with ours. In answer to those who complain of scaling down wages, there need not be any great disparity between our present level of living and one at comparatively lower wages. As controlled wages become more reasonable, prices will as well. With prices lower, we open markets for our goods.

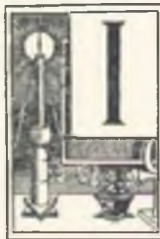
Look behind the news. Analyzing the far-reaching effects of the proposals of today, may determine tomorrow's job and happiness. Exercise your reasoning faculties. Do not let your thoughts be regimented or be clouded by immediate personal advantages.





Temple Echoes

By FRATER PLATONICUS



IT IS endlessly fascinating to observe how the teachings of the Rosicrucians are mirrored through the individual lives and distinctive temperaments of the Order's many members.

A very cosmopolitan, sincere and interesting member from across the Caribbean is Frater Jose Antonio de Calcano of Caracas, Venezuela. Frater Calcano and his charming wife, Carmen, joined the Order a number of years ago while serving in their country's consular office in St. Louis, Missouri. Shortly thereafter he was sent abroad by the Venezuelan Foreign Office on trusted and confidential missions to London and Paris. At present he is serving in a diplomatic capacity at Caracas, while continuing his scholarly and literary pursuits in available leisure time.

Frater Calcano combines uniquely the innate mystical quality of the Spanish peoples with a very scholarly, poetic and cultured temperament. This background rendered him exceedingly adaptive to Rosicrucian philosophy and mysticism, and the Order's influence has stimulated a genuine expression of his esoteric, literary, and musical talents. His loyalty and ability have won recognition from the Supreme Officers of AMORC in the form of an appointment as Grand Councillor of the Rosicrucians for Central and South America.

We hope that a great many of our members in the United States will have

an opportunity to meet and know the Calcanos, and others of our fellow-students in southern lands, when travel restrictions are eased following the war. Rosicrucianism can and will become a potent cultural influence for uniting the Americas more firmly in sympathetic bonds of friendship and cordial understanding.

Jose Antonio and Carmen de Calcano, and others who compare with them in gentility, personal development, and humanitarian feeling, form strong and needed links in the chain of hemispheric solidarity.

We should consider reflectively Plato's mystical description of the Cosmos. He saw the universe as a central point or condition—the seat of the presiding Deity—enveloped by concentric spheres of mingled light and darkness, and bounded by a wall of flame!

This ancient conception harmonizes easily with what is known today as the arcane cosmology, which pictures the universe as a living, vibrating, hollow cell with a radiating center of Divine creative power and an outer crust or shell which is known to us as the earth plane, or sphere. The Platonic "wall of flame" is immediately outside of the sphere of earth, thus accounting for volcanic action and the known heat in the earth's interior (or exterior, according to this view). This arcane description of the world also implies that all the observed phenomena of our existence—oceans, mountains, the sun, moon, all planets and heavenly bodies, and ourselves as well—are *within the*

Universal Cell, every part of which is diffused with and vitalized by the Consciousness of God.

* * *

There is an art to giving gifts and services, just as there is a grace and propriety to receiving them. The Master Jesus taught that we should cast our bread upon the waters, without thought as to when or how or through what avenue it might return. The impersonal life of love, which mysticism inspires, requires such an attitude of mind and heart.

Having given a gift, or bestowed a favor, we should *forget about it*. Like sunshine and rain, our benefactions and helpfulness should fall upon all alike. Only resentment and hostility will follow our reminding a recipient of past favors, or calling an individual to unwarranted account.

Is not each one of us indebted a thousand times over to parents, teachers, and friends? Our Karmic obligations of this nature are paid primarily by a life of service to those who follow us, who depend upon us and look to us for guidance, support, and love. Ever and anon, Cosmic blessings are bestowed upon the cheerful and forgetful giver.

* * *

Life presents us with a hierarchy, or graded series of pleasures. In conformance with the triune aspect of our common human nature, these pleasures may be classified roughly as physical (sensual), intellectual (mental), and spiritual (soulful).

Hedonism is a doctrine that man's highest good and reason for living con-

sists in the pursuit, capture, and enjoyment of pleasure. Often these fleeting pleasures are found to be physical or sensual in nature—delectable food and hilarious drink, lively company, and a considerable gratification of the appetites.

With progressive refinement and evolvment of being, man's personal enjoyments ascend in the hierarchy of pleasure, just as our gratification and satisfaction of *self* become more and more inclusive, until at last we identify the *self* and its welfare and happiness with the well-being and progress of all humanity.

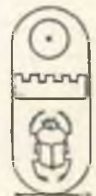
Unquestionably, love offers man his supreme pleasures. However impelling and demanding may be the physical expression of love, and no matter how deeply seated may be the intellectual love of knowledge and the artistic appreciation of beauty in her many forms, still these lesser, though moving loves, pale beside the purer love which stirs the soul. In rare and privileged moments, within our breasts, the un-separated segment of the Soul of God is touched and fanned into flame by the parental Divine Fire, and we are exalted ecstatically in states of mystic absorption and contemplation of the Oneness of Being, of the omnipotence of Life, Light, and Love. No words can describe adequately the benediction of this love or the comfort, peace, and power vouchsafed by its revealing and transfiguring presence.

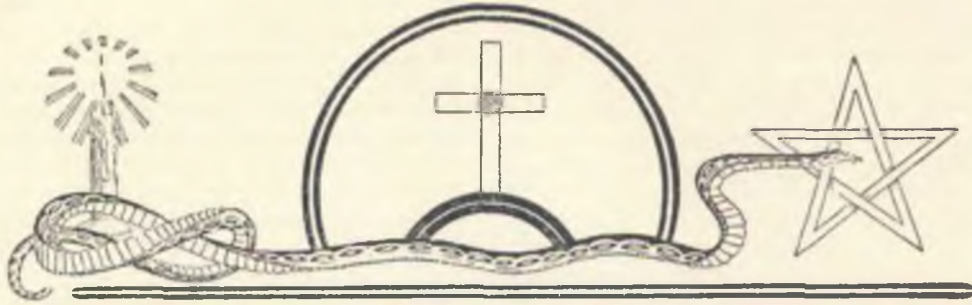
In such moments are found life's noblest pleasures and reward, the culmination of dedicated thought and action. This attainment is a traditional privilege and distinguishing possession of the Illuminated Brethren of the Rosy Cross.



HOLIDAY PACKAGE SEALS

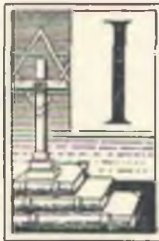
Here are handsome and useful seals for your Christmas mail. They are printed in red and gold and bear the name and symbol of the Rosicrucian Order. They will not only enhance the appearance of your packages and letters but, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A. M. O. R. C. a service. Order a package of 100 for fifty cents. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.





I Visited the AMORC Grand Master of England

By Cpl. WILLIAM R. RECK, F. R. C.



IN THE midst of war it is hard to realize that the processes of peace are still being maintained in the world today, and that there are persons and institutions devoting themselves to it. During my stay in England, after prolonged periods of work and duties in the Service of the United States Army, an opportunity eventually came to me to visit the famous Rosicrucian contemporary, namely, Frater Raymond Andrea, K.R.C., Grand Master of the Order in England and representative of the international Order in his country.

It was a thrill to look forward to meeting this personality. I, like thousands of others, had read his most illuminating articles as they appeared in the *Rosicrucian Digest*, and in other periodicals. And also, like many others, I had read his books which are published by the AMORC of America.

At last the day arrived and I set out on the journey, as one would on a mission of some kind. The Grand Lodge of AMORC for England is located in Bristol, a city which suffered much during the early years of the present war. After boarding a bus, I was soon whisked away from the center of that busy city to a beautiful park. Typical of England, there were many cyclists in the park. Boys, girls, and adults, all took to bicycles for transportation.

Here was a peaceful mingling of humanity, and after leaving the bus, I stood for a few moments to contemplate the scene. The contrast to war was so obvious.

Walking up an old but quaint street, I soon came to Grand Master Andrea's home. In appearance, it was not unlike many homes in England, or those in certain sections of America. Going to the main door on the side, I noticed a typical door knocker, as well as a bell buzzer. I announced my presence by knocking, but there was no answer. I thought I would wait for a short time, but like most Americans, I was impatient after just a minute or two, and I began to write a note which I intended to leave, saying that I had called.

As I was writing, I felt a strong urge to turn around, an experience similar to what we all have when someone is gazing intently at us. I turned and saw a man approaching. Here was the modern adept, Raymond Andrea. My heart began to beat faster, as I realized that this was the man who had written some of the best in occult literature today. Here was a man who had directed thousands of seekers for the better life. Here also was a man who had walked with the great ones in their own gardens of the intellect.

Instinctively I extended my hand, and he grasped it. I felt humble indeed. At this very moment, I was so thrilled by the experience, I was so over-

whelmed by the realization of this long cherished ideal, that I did not catch the features of the man. I said, "Frater Andrea," after he released my hand. And he acknowledged my addressing him in a most pleasing, quiet voice. His use of English was as I had remembered it in English poetry and literature.

"Won't you come in?" he asked, as he opened the door to his home. I was ushered into his spacious but simply appointed living room. At one end was a fireplace, over which was a hand-painted oil painting of a Master. It looked familiar, and again unfamiliar, as so many of these pictures do in this respect, possibly because these spiritually illuminated personalities have so many similar characteristics in their faces. I was urged to be seated facing the Grand Master. He was seated in the brilliant sunlight coming from the windows behind me.

He began the conversation by saying: "Is there any special question you would like to ask?"

As I answered him, I saw him for the Master and great personality that he is. Physically, Frater Andrea is of medium height. He has clear, blue eyes that have an exceptional lustre, and, yet, they are set in an elderly face; that is, a face that shows the wisdom of much experience, although the skin is as smooth as velvet. He was dressed in a conservative grey suit. He is difficult to describe, especially his personality. One must be in his presence to fully appreciate that.

In our varied conversation, we eventually came to the subject of the New York Minor Lodge, in which it happens that Grand Master Andrea has a special interest. This interest has arisen out of his correspondence with its numerous officers. He inquired about Frater Weed, as well as many of the past Masters of that Lodge. I then conveyed to him the greetings and messages from the American Imperator of AMORC, Ralph M. Lewis, which had been sent to me when I advised him I was going to make every effort to visit the Grand Master while stationed in England. He spoke kindly of the Imperator and those he had gathered about him in his administration work, in behalf of the Rosicrucian Order, AMORC.

I then asked the Grand Master, what, in his opinion, could be done or *should be done* to improve the quality of the work of the Order, insofar as its dissemination is concerned, and insofar as it might serve humanity. He replied that so many members, after passing a certain phase of membership, lose sight of the fact that they are in the Rosicrucian Order primarily to work for humanity; that their task lies in aiding a suffering and often misunderstanding humanity. He definitely said: "Helping humanity, above all else, is the most important duty of a Rosicrucian." He continued by saying that Rosicrucians must live in the everyday world. They must not become extreme idealists. They must not allow their personal philosophy to exclude them from the problems of the day, or from touch with the peoples in their immediate environment. They must be imbued with the truth that the Order teaches. It must become the essence of their personality, but they must so live in their present time that they are in a position to practically apply the knowledge which they have, otherwise it is useless.

Naturally our conversation eventually turned to a discussion of the war and postwar planning. In answer to a number of questions which I directed to Grand Master Andrea, he emphasized that the Order must triple its work and its activities during this cycle. He said it is a mistaken idea that the world will immediately change and all of the problems which brought about the war will be brushed away like clouds in the sky, when the present conflagration ends. Human nature does not change as quickly as that. It has within it the heritage of thousands of years of customs, habits, and deep-seated emotions, and these must be cultivated and gradually changed. The most that the war will have accomplished, so far as humanity is concerned, is to give the people a vision of what needs to be done; allow intelligent and spiritually enlightened people to see what must be eradicated and what past mistakes must be avoided. Having clearly seen these things, their work is more definite than ever, and they will have an incentive to work harder toward a distinct goal. Specifically, education of the peoples is



necessary, not just an empiricism, not just a gathering of facts, but an education that amounts to self-analysis, knowing more of ourselves; an education that leads to self-discipline and in that the Order can and must play a big part.

In due time, I thanked Frater Andrea, on behalf of the many fratres and sorores whom I personally knew and who had written to me asking to be remembered to him, if I were successful in meeting him while in England. These were persons who had read his books and had derived benefit from them. He smiled and replied that as soon as the war is over, he hopes that he can help once more by his messages.

I brought out the fact that there seems to be quite a difference between English and American Rosicrucians, and he stated that this difference is merely superficial. The goal of each is the same. The Order cannot offer anything different to English or American Rosicrucians. But the approach of each is perhaps different, due to customs, training, and manner of living. He said perhaps the English Rosicrucians were a little too conservative, but time will alter that; on the other hand, perhaps the American Rosicrucian is too much inclined to discard as useless traditional methods. Tradition is important at times, for it may be the accumulation of a wisdom of peoples who have gone before. It may represent the best that has gone before, and, therefore, we should not cast it aside just to be modern, unless what we have today truly transcends that which has come down to us.

Frater Andrea also spoke kindly of the Sovereign Grand Master of the North and South American Jurisdiction, Frater Thor Kiimalehto. As we talked, I made a little further study of the living room, without being offensive. I saw in one corner of the room a great dark-colored, bench-like seat, somewhat similar to those one sees in a cathedral, though not as elaborate. Perhaps it is better described as being Gothic in design. Above it was a shelf and on this shelf were numerous little ornaments. Ornaments is hardly the term, for they were symbols, I would say, things that represented the interests and beliefs of this man. Apparently it is where this modern mystic seats himself for hours at a time to meditate, in an environment of his own creation, where he can look upon these little ornaments and be conscious of what they represent, the truths which they depict. Likewise, there he mentally could build in consciousness what he wanted, just as a mechanic seated before a workbench would take from overhead, from his array of tools, those that he would need to physically and materially construct something to conform to an ideal which he had. The atmosphere was very stimulating. Actually, there was a quietness about the room, a dignity, a sanctity, and yet it was exhilarating in an inner way.

I departed, feeling that the Cosmic powers had indeed favored me while in England with a mission quite extraneous to my military duties, for I had been able to visit Grand Master Andrea.

SOME MYSTICAL ADVENTURES

Do you at times feel that there is something beyond the everyday life that casts an influence upon you? Would you like to pull aside the veil of the commonplace and find revealed some of the strange phenomena of nature that affect you? Would you like to venture into the realm of psychic experiences? This course, entitled "Mystical Adventures," will gratify your wish in this regard. It is a series of *supplementary discourses* for fall and winter extra reading. It is issued by the Readers Research Academy. Two discourses are issued monthly for the nominal sum of 50c. There are thirty-five discourses in all. You may subscribe for one month or as many months as you wish. When subscribing, mention Course No. 196 and send subscription and remittance to Readers Research Academy, Rosicrucian Park, San Jose, California.

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1944*



SANCTUM MUSINGS

MODERN PSYCHOLOGY AND THE ROSICRUCIAN TEACHINGS

By THOR KIIMALEHTO, *Sovereign Grand Master*

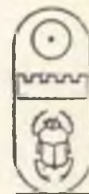


SOME time ago we pointed out how science, despite its carefully guarded techniques and cautious experimentation, was compelled to accept the reality of psychic phenomena. Through the recent investigation of physics and mathematics, the most rigid fields of knowledge, science has likewise been compelled to accept the reality of the fourth dimension. Ouspensky was the first among modern philosophers to realize the implications of these new conceptions, and he worked out a system of thought that approaches the Rosicrucian very closely. Modern psychology, in its many interesting branches, has stimulated the study of man himself as a human being—his mental life, his emotional life, and his personality. The results of fifty years of experimentation in universities and hospitals have compelled physicians and educators to formulate a technique of life similar to what has been taught through the ages by the Rosicrucians.

It is interesting to watch science reversing its stand upon question after question. At present, science is unbelievably close to the Rosicrucian teachings. The time should not be far distant when science, religion, and philosophy should join hands as Blavatsky predicted more than a generation ago.

Let us consider how psychology, and particularly psychoanalysis, has brought the modern world to a conception of living that approximates the Rosicrucian teachings. One of the first discoveries that pioneers like Freud, Jung, and Adler made in the course of their investigations was that a great many abnormal conditions of the human being, like hysteria, hysterical blindness, hysterical deafness, and hysterical paralysis, were neurotic in origin. To quote Andre Tridon: "Medical literature furnishes us with remarkable illustrations of the way in which people produce in themselves a condition which they expect to be produced by some external agent." The cause is fear, either conscious or unconscious, either expressed or unexpressed. Andre Tridon says: "Thinking constantly of some part of our body is quite sufficient to damage it." And again: "Continued fear about any organ will damage it, because fear in itself, if experienced long enough, damages the whole organism."

Sometimes the fear was an unconscious one of life situations that were too difficult for the individual to surmount. The patient unconsciously took refuge in flight from reality. Disease for such persons, to quote Overstreet, is a refuge and a blessed deliverer. The flight from the reality pattern in the thinking and emotional lives of large



numbers of men and women who cannot stand the strain and demands of modern life is an accepted fact among psychologists today.

Why do people take refuge in the flight from reality? In the first place, they are ignorant of the basic principles of their mental and emotional life. In the second place, they have no philosophy of life to help them meet the inevitable losses, reverses, defeats, and sorrows of life. In the third place, they lack the ability to make the necessary adjustments of each level in life. When constructive outlets are denied them, suppressed desires seek substitute forms of expression. These substitute forms of expression may be dreams, visions, diseased states of mind and body, and even insanity.

The flight from reality and evasion of responsibility may be evidenced at every stage of life. There may be *regression to the infantile*, as when a woman seeks a father in her husband, or a man seeks a mother in his wife. There may be fixation at each level of development because of refusal or inability to make the necessary effort to advance to the next level of growth. People who cannot make up their minds to marry are usually examples of fixation at the adolescent stage. Couples who refuse to have children are fixated at the next stage. Parents who cannot let their children go, and who cannot renew their interests in life through creative work or community work, are also examples of fixation. Psychologists call these unfortunate individuals who get into mental and emotional tangles "contractives" because they have not learned to transfer their interests from themselves to something or someone outside of themselves. Thoughts and emotions that do not lead to action become *ingrown* and fester.

Psychology, as a result of the study of thousands upon thousands of unhappy and maladjusted people, has come to the conclusion that there is a definite technique in developing a well-balanced personality and in achieving happiness and success in life. In the first place, it is essential for the individual to know the tricks that the mind can play and the damage that the emotions can do. In the second place, the

individual must realize that normal living is man's growth from level to level in life. He must be trained from childhood to face reality and to overcome difficulties and obstacles. He must also be trained from childhood to get along easily with people and at the same time find happiness within himself through the cultivation of his talents and potentialities. He must not be at a loss when alone, and likewise he must not be miserable in the company of others.

The highest type of mind is the creative. Every individual through the cultivation of his talents and potentialities will become creative. Creative minds working in unison will revolutionize society. The individual, for his highest good, must learn to universalize both his thoughts and his emotions. Thought and emotion, wholly self-centered, cannot be productive. Art, music, and study of science, and genuine interest in any phase of human welfare will help the individual achieve this universality, see the one in the many, and find the underlying principles in the flux of experience. To the developed mind, an incident is no longer an isolated phenomenon. Such an individual sees the relationships and implications at a glance. He has the ability to adjust himself to new conditions. He may be discontented, but with a divine discontent that drives him on to achievement. He may feel anger and indignation, but it is the righteous indignation that impels him to correct abuses and take a leading part in instituting reforms. He may experience sorrow, unhappiness, and even despair, but it is the unhappiness of the creative mind that tries ever to embody the vision in concrete form, and his sorrow is transformed into a mellow outlook upon life and its rare shapes of beauty and harmony.

Such are the conclusions which psychologists, and in particular psychoanalysts, have reached through painstaking and laborious research. They have discovered the urge for expression. They have discovered the necessity for growth. They have discovered the necessity for reaching out from the narrow circles of self. When any of these basic urges are denied fulfillment, the personality in some way becomes

warped and serious disturbances arise in the life of the individual. To summarize the teachings of modern psychology, the well-balanced, well-adjusted, happy individual is he who knows himself, fulfills himself, develops his creative possibilities, and universalizes both his outlook on life and his interests. He is intensely interested in both knowledge and life. A striking sentence appears in "Meaning of Psychology," by C. K. Ogden: "Just as we evade the personal problem, so civilization as a whole is evading the Cosmic issue . . . but we must dare to be wise and the way to wisdom lies through knowledge of ourselves."

Is not the resemblance to the teachings of our Order striking? First of all, the motto of our Order for centuries has been "Know Thyself" and "Master Thyself." We emphasize the necessity of controlling thought and emotion, speech and act. The type of thought and emotion that we call "negative" psychologists call "contractive." In either case control is essential if damage is not to result. The mystical student fearlessly probes his inner thoughts and concealed motives. In order to root out evil and plant the good, we must not permit a thought, a fear, a motive, an act, a word to pass from us unscrutinized. We must reverse each negative thought. We must transmute each negative emotion. We must forbear to utter the negative word. We must be our own psycho-analysts. We must consciously cultivate the thoughts and emotions that will benefit us. We must teach ourselves to speak the words that will bear good fruit. In the language of the mystics, we must express love in word, thought, and deed.

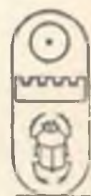
In the second place, we have ever stressed the life of action and service. Love and service have been the watchwords of the Order and the royal road to advancement within the Rosicrucian

Order. We bid man to realize his sonship to God and his brotherhood to all men. We bid him love God and man and express that love through service. We urge him to develop all his latent abilities and potentialities, including the psychic, so that he may have the joy of self-expression and at the same time prepare himself for greater service. We know that the result is bound to be a well-developed, balanced personality of superb physical, emotional, and mental health. We believe firmly in the power of education to change the individual. We believe that education is continuous and coextensive with life. We have always believed in the education of adults. We also believe that the incentive and inspiration we give our students are far superior to any that psychology can offer. A Rosicrucian of many years' standing is bound to attain the questioning, experimental, creative mind which is the greatest asset of any civilization.

We go far beyond the modest claims of psychology. "Eye hath not seen nor ear hath heard the wonders yet to be revealed." We await with impatience the hour when modern man will stand at our side and join us in our study of the secrets of nature and the powers of the soul. The once yawning abyss between science and mysticism has been dramatically diminished. The once divergent points of view come closer and closer. Perhaps the time is not far off when the dreams of Isaiah will be fulfilled: "And it shall come to pass in the end of days, that the mountain of the Lord's House shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many peoples shall go and say: Come ye and let us go up to the mountain of the Lord . . . and He will teach us of His ways, and we will walk in His path." Chapter II Verses 2 and 3.

KNOW YOUR CONSTITUTION

It is one of the privileges of membership to be advised regarding the organization and regulations which govern the Grand Lodge, of which each member is a part. The rights and privileges of membership are clearly set forth in the *Constitution and Statutes* which should be in the possession of each member, and which can be obtained from the Rosicrucian Supply Bureau for the small sum of 15 cents, including postage.





A Rehabilitation Appeal

By Frater H. J. TURNER, JR.



FROM what we read in our newspapers today the war in Europe is gradually reaching its climax and it may be just a matter of time when we learn that Peace has been declared. I wonder how ready we are for that Peace? Have we given enough thought to the problems that have yet to be solved? Have we as Rosicrucians given time to the study of rehabilitation for the boys that are to return?

To me the war is a grave matter but even more important is that period that follows. As a nation we have not perhaps prepared ourselves for the casualties that will soon flood our cities. Many of our people have not seen on the streets any unpleasantness because it has been kept from them. Here and there in a few isolated cases we hear of a boy that has been crippled, or of another, who is suffering from shock.

What are we going to do to help? As Rosicrucians representing a humanitarian brotherhood we should each in our own way combat this problem when we meet it. As Rosicrucians we are especially equipped mentally and spiritually to understand the causes for war and the fulfillment of law. We know it actually and intuitively. We too should know how to act when the war is in the past, and start to build for the future. It is with our young men and women that we must work in order to

build the foundation for a saner and more constructive world.

Having been discharged from the army I know a little about army and what it does for one inside. A boy is herded, with many others, with conflicting emotions. He has to share, sleep, and eat with a mass. He does everything with a group that leaves little time for himself as an individual. He may not have the ideals of one further along the path of evolution but yet his problems are more poignant.

When the boys return it will be difficult for them to settle into a quiet routine of peace. It will be hard to fit into a family pattern because they are keyed up to a pitch of action—rash it is true. The average young man who returns will still have the memory of horror in his consciousness. He will still have the smell of gunpowder in his nostrils. He will still see in the quietness of the night the men he has killed and he will want to forget. Then, will not be the time for platitudes. He won't want to be patted on the back for killing. He will want to forget. He will expect people to understand what it means to sit in a foxhole with constant noise about him and have that lump in his heart from fear. He cannot forget the frightened whimper of a boy that has been hit next to him. What can we do to help them to become men once again and use that experience they have just undergone for a constructive purpose to make this world a happier and more tolerant one? A world whose

foundation is trust and respect for decency and ideals of each nation. We must find a way to be articulate and by practical help bring about a change for the better in our daily life.

We each can cope with this problem in small groups and individually. We can by our intuitive understanding know what our men have undergone, and meet their need wholeheartedly. Each Rosicrucian I believe should give this vast problem serious thought. What a splendid chance for unselfish service!

We who have remained at home during this war have been extremely fortunate. True we have had rationing and shortage of service in our material needs, but our homes have not been bombed. We have still been able to buy food. A boy in England whom I know, paid \$2.50 for an orange!

We have been able to work unmo-
lested. How many in the occupied countries in Europe can say this? We should be grateful but we should not just go around saying that we are grateful. We should show it in some manner of service that we mean what we say.

As Rosicrucians we have been privileged to study Cosmic law and bring into our being a finer way of life. Our studies have tended to raise us above ordinary human thought because we have striven to emulate the finest ideals capable of our understanding. Let us spread these ideals and become practical mystics.

I may be wrong but I believe that a modern mystic should not segregate himself from the mass nor should he lose his identity in it. Rather he should mingle and help where he finds a great need. Oftentimes people who are wrapped up in knotty problems are bewildered as to which way to turn; while an observer of the situation, glancing about impersonally, can give the problem new life and a working solution. By service we gain new experience that helps us on the path which we have chosen. By compassionate use of the understanding of the frailties of human nature, we can raise an afflicted one a little higher. When a man is hungry he does not want kind words; he wants food. If he is not working he does not want to be told that tomorrow will be a better day; he needs suggestions how to find a job and where to go *now*.

Let us not lose ourselves in abstract theories regarding our studies, but make them work for us. When we need help, the ever-generous Cosmic forces reach down and answer our need. Let us share our peace of mind with others. When our boys return, let us have plans ready to find them jobs, surround them with understanding in the home so that taut nerves will be loosened, be patient with them and not be indifferent. Let not those who return find coldness and callousness to their problems, and safeguard them against the thought that all they have undergone has been for nothing.

ATTRACTIVE CHRISTMAS FOLDER

Send a distinctive Christmas folder. Let your greetings truly speak for you—have them represent your understanding of the real *mystical spirit* of Christmas. We have especially prepared a very handsome folder, rich in color, attractive in design, and inspiring in its wording. The folder, *with envelope to match*, is printed in several colors and has an inconspicuous embossed symbol of the Order. The folder is most appropriate for your non-member friends as well, and will evoke their comment. They are economically priced at six for 80c or one dozen for \$1.30. We pay shipping charges. *Order now* and avoid last minute Christmas congestion of the mails.

Rosicrucian Supply Bureau
Rosicrucian Park
San Jose, California



MAN'S HIGHEST THOUGHT

(Continued from Page 301)

But again this question broke out anew in different circumstances and with different terms. There were certain philosophers who might be called empiricists who found the answers to all philosophy in natural science. Rationalism on the other hand attempted to arrive at the ultimate solution of realism by the reason. As a matter of fact, while the rationalists thought they could give the death blow to such philosophy, they only replaced it by new terms. Descartes was one of the greatest rationalists. The extremely realistic attempt to absorb matter into the realm of ideas later resulted in pantheism which was outstandingly typical of Spinoza's thinking.

Again we see men rise up who attempt to reconcile the two extremes of rationalism and empiricism. Kant maintained that matter had the essence of the general principle from the realm of ideas present in existence in it. This essence could not be sensed or touched but was the support and strength that held matter together. Kant called this essence the-thing-in-itself.

Modern Implications of the Search For Reality

William James, perhaps one of the greatest of American philosophers, has written that the problem of trying to explain the universal term, the *one*, to the group of particulars or the many objects in the world at large is the greatest problem of philosophy. Not only has this problem caused much discussion as to its truth, and its advantages, but it is also the very core of the more controversial aspects of many basic problems of today.

A thorough understanding of the history and nature of this controversy will enable the Rosicrucian to appreciate our own philosophy more fully and also to gain a closer approach to Reality itself. The problem is even applicable to human nature causing discussion to arise as to whether intellect or will is central in human nature. Other considerations growing out of this search for Reality are known as the mind and body problem, precept and concept, the new and the infinite, error and truth, one and many, et cetera. Such prob-

lems are presented clearly in the book of William James called *Some Problems of Philosophy*, published by Longmans, Green, and Company, Fourth Avenue and Thirtieth Street, New York City. (This book is not for sale at the AMORC Supply Bureau.)

The Main Steps to Approach the Problem of Reality

With this background of man's struggle to arrive at an understanding of the great Reality, we may now attempt to examine in detail the particular worthwhileness of comprehending the great source of all existence and creation—Reality. We must ever be on the lookout for deceptions of our senses, as they attempt to present us with the appearance of the world. The world may appear to be made up of many individual objects or to be a pluralistic universe when actually it has an underlying essence of being in itself. Bertrand Russell's *The Problems of Philosophy*, Henry Holt and Company, New York City, gives an easy explanation of appearance and reality.

Joshua Royce attempts to overcome the problem of the *many* in relation to the *one* in appearance by his one in many and many in one, both at the same time. He compares the universe to a vast orchestra. Each individual is playing a special part, but each part makes up a whole symphony and gives rise to beauty and sublimity. Other modern philosophers have completely disregarded appearances and maintained like Hegel that Reality is universal structure of thought, or like Berkeley have maintained that Reality was in the mind of a personal God.

The person who is in the search of the problem of Reality will have to examine at least five main divisions of this question which will lead him to read many philosophers. These divisions are: (1) Monism or the doctrine that there is one fundamental Reality whether it be mind or matter. (2) Dualism which is more or less common sense theory, stating there are two substances in existence, spirit and matter in the universe, mind and body in man. (3) Materialism maintains that matter can be as important as the realm of ideas and is much more familiar to man. In fact it is less confusing to the

average person and does not need the whole structure of metaphysical thought or hypothetical absolute. (4) Idealism is the system of philosophy whose fundamental principle emphasizes soul, spirit, or mind. (5) The Identity theory maintains that there is no distinction between spirit and matter but rather regards them as a continuous undifferentiated unity. In recent searches the developments have been so complicated and subjective that they cannot be explained in an article of this type. They generally, however, follow these five subdivisions with a great deal of ramification due to developments in psychology, science, et cetera.

Plotinus Best Guide to Reality

The greatest exponent of Reality, Plotinus, has been for all times the great source of mysticism. He may well be studied by those who desire to raise their thoughts above the level of general philosophy. There is unity in the world, in man, in all experience which is beyond knowledge and exists and is only revealed in the mystic experience. This is necessarily so because if we are absolutely honest, the exact nature of realism is still unknown to most of us. Yet we are not cut off or exempt from the continuous stream which has its source in the highest form of living or Reality. We have also an experience in the mystical state of formless intuition or noetic adoration.

Plotinus in attempting to go into detail in describing Reality presents us with many sublime thoughts. The Reality is what It wills Itself to be. It further wills nothing not yet present. It is the great river of freedom. It is all necessity. It abides in a future of

wakefulness beyond being. Its center is everywhere. Its circumference is so vast that it is nowhere. It is the first and final cause. Plurality emanates from the One. The One cannot be alone. It therefore emanated another nature without passing out of Itself in so doing. This is as near an explanation of the manner of creation which it is possible to give for in its completeness, it is incomprehensible.

Plotinus does not call the great One or Reality by any given attribute. Goodness, truth, beauty, love, orderliness, omniscience, omnipotence, et cetera, are really low emanations of this One. The way we first become aware of a gradually increasing knowledge of Reality is due to the fact that we have contacted these attributes of love, goodness, truth, et cetera. Human beings are in reality insofar as they participate in and experience these attributes of Reality. These attributes of Reality caused the essence of Reality at that particular level of emanation.

It follows then that one could use this as a rule or guide to determine a person's degree of ascent to Reality. In ascending the ladder of emanations toward Reality, the soul loses itself in Reality. This sounds very similar to the Buddhist's doctrine of Nirvana in that it might deprive us of all self-consciousness. Such is very far from the case, however; the great leaders, idealists, and adepts of the highest degree have assured us that the closer they approached to Reality, the greater was their awareness as a self-conscious entity.

However, no one has ever been able to give us a complete definition of the

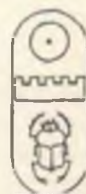
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NOVEMBER'S BIRTHSTONE

The birthstone for *November* is the *topaz*. It is an emblem of friendship and of true love. In the Middle Ages, the physicians claimed that they cured the plague by touching the open sores with the topaz. Among the ancients it was said to drive away sadness, strengthen the intellect, and bestow courage, when worn upon the person. It is also the symbol of the quintessence of the alchemists because it can be made from gold.

The most popular color for topaz gems is rich orange-yellow, somewhat resembling the color of sherry wine. Rose topaz is a delicate rose pink. The true Oriental topaz is the yellow sapphire.



great Reality. It is beyond definition. Thus, different philosophers in attempting to define it have used different terms: the Kabalists have used *ain soph*; the Gnostics, *pleroma*; the Egyptians, *paut neteru*; Hindus, Brahma; the Hebrews, Jehovah; the Christians, God. The reason for the incompleteness of the definition is due simply to man's inability to comprehend such a transcendental Itness.

Dr. Harry L. Mansel who was Dean of St. Paul's Cathedral long before W. R. Inge, wrote in his work, *The Limits of Religious Thought*: "The Absolute can not be conceived as conscious; neither can it be conceived as unconscious. It can not be conceived as complex nor can it be conceived as simple . . . it can not be identified with the universe nor can it be distinct from it."

Conclusion

We have followed briefly the course of a controversy of beliefs between the *one* and the *many*, or the distinction between appearance and Reality. We have found that sense appearance is unreliable. We have also found that it is impossible to comprehend the ultimate Reality. Plotinus assured us, however, that we could *comprehend, grow into and become* a part of Reality, as we assumed the attributes of Reality on the way to the top of the pyramid of emanations. In the same way that our concept of Reality is expanded when we realize that the world's image is inverted by our eyes, so too, our realization of Infinite Itness is expanded by each rare experience of transcendental Reality.

THOUGHTS OF AN EVERYDAY MYSTIC

"I am receiving the Monographs as you suggested, four or five a week, from my home address. I am studying as I never studied before, but I find it rather difficult to absorb the knowledge and make the development in a few weeks that ordinarily would cover months. I am enjoying the lessons more than ever before. I devote more time to studying.

"This Army life in this miserable country leaves much to be desired. There is no privacy and it is seldom quiet where there are so many men together. We are restricted pretty well to the Post area and recreational facilities are rather limited.

"I always read a lesson before retiring and go to sleep in deep meditation. I have had some unusual dreams.

"The natives here are quite a study from a mystical standpoint. They live pretty much the same as they did in the time of Christ. They follow the same trades and dress about the same. It is not unusual to see one kneeling on his Prayer Rug, facing the sun, and praying. They have a long prayer; I have seen them pray as much as fifteen minutes at a time. I never have been able to find out what their prayer is. In the larger Temples they have a ceremony at sunrise and sunset. In this ceremony they thank God for the new day and pray for the next day to come. We are not allowed to discuss religion or politics with them even if we could find one that spoke enough English to discuss such matters. The language is so difficult that I have never learned more than a few simple phrases.

"An incident happened a few days ago that showed their understanding of Transition. Three Arabs were hanged for stealing. All three were hanged at the same time. They placed the rope around their necks and stood them up on chairs, then took the chairs away. Not one of them showed the least sign of fear or made any outcry. They didn't even struggle while the soul was leaving the body. I did not see them hanged but others told me about it. They had pictures showing all the details."

—S/Sgt. Bruce M. Roark

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Editor's Note: This poignant picture of life in the strange land of Iran is a sympathetic reception of a modern mystic among the roots of ancient mysticism.

Frater Roark, a high degree member, has, as a civilian, lived in Texas, and referred to himself as "cowboy."

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LETTERS FROM A SUFI MYSTIC
(Continued from Page 304)

way he may think fit so as to prove himself as humble as possible in the eyes of the Lord. Daily prayers may be observed regularly, if he knows how to do that.

"3. Cleanliness must be observed in thought and action, by way of methods best known to him. All great sins must be avoided, as the sins play a principal part in leading one astray from the right path.

"4. Service to others, to spend for the needy and the poor is as necessary as our daily meals. That plays a prominent part in spiritual healing, and to attain the love of the Most Gracious Lord.

"5. Silence must be observed and solitude as well. Specially at night one should pass most of the time all alone.

"Now let us hear from you.

Yours etc.,
KUNJ-I-KHILWAT"

"The 20th. Feb. '44

"Dear Sir:

"In the continuation of the letter of the 12th. instant you are hereby informed that there is no such institution in Kashmir where you may be able to get the higher learning you seek. Even in India there is none. One may have this sort of knowledge either through some wellknown (or little known to public) persons found here and there in India.

"However, you need not worry about that. To begin with you need only a number of practical instructions, and by and by you can learn a lot more. But if you appreciate one thing you need remember that, and act upon that. Anything you do not like to act upon, you must tell that in plain words, so that any one who gives you practical hints may explain to you again and again to make you understand, or leave the misunderstood thing ultimately.

"As regards the suggestion about the book or books on religion, for the time being you should carefully study this letter as well as the previous one, and try to ask yourself whether you appreciate the contents or whether you have any hesitations. On the next two or three sheets you will find some of the verses translated from the book we

people derive our information about religion, which according to our belief and knowledge, experiments and observations are surely revealed by the Creator of the Universe. It contains directions on everything necessary for us, leaving nothing untouched. By and by if you ever study that book you will find that it is ever true. If you could compare all sorts of books proclaimed by various religions in this world and in every continent you will never find any one of them equal to that. Let the time pass, and you will find that yourself, if you really are in search of Truth and True Religion.

"Most probably no one shall ever deny that the truth that we are born to submit to His Will, and that simple truth is the very spirit of religion. If you understand that and believe that you will be able to understand slowly how to submit, and *what to submit*. Your innermost self will lead you to the Holy Will if you just act on the suggestions given you in the first letter and this one.

"Now if you don't mind you are suggested to read the translation of the verses of the book which we appreciate most. Inform me if you really gain something new and substantial. Of course truth always speaks of itself to those who really try to hear. It is for you to make an experiment with your innermost self only if you like to do so.

"Now you are furnished with some of the revealed verses (i. e. their translation) as a specimen, and as a guidance in reply to your quest for a True Religion, and as a sort of testing of your appreciation.

"Group I.

"Your God is one God; there is no God save Him, the Beneficent, the Merciful. ii, 163

"Lo! God is my Lord and your Lord, so worship Him. That is a straight path. iii, 51

"Lo! Religion with God (is) the surrender (to His Will and Guidance) iii, 19

"Lo! Those who believe, and those are Jews, and Christians, Sabaens — whoever believeth in God and the Last Day and doeth right—surely their reward is with their Lord and there shall be no fear come upon them, neither shall they grieve. ii, 62



“Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. . . vii, 147

“Group II.

“Such as remember God, standing, sitting and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createst not this in vain. Glory be to Thee! Preserve us from the doom of Fire. iii, 191

“And do thou remember thy Lord within thyself humbly and with awe, blow thy breath (inhale and exhale), at morn and evening. And be not thou of the neglectful.

“Group III.

“And when my servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright. ii, 186

“Seek help in patience and prayer; and truly it is hard save for the humbled-minded, Who know that they will have to meet their Lord, and unto Him they are returning. ii, 45-46

“Group IV.

“Now observe the specimen of the seven verses of our daily prayers as revealed by the Most High Himself:

- i. In the name of God, the Beneficent, the Merciful.
- ii. Praise be to God, Lord of the Worlds.
- iii. The Beneficent, the Merciful.
- iv. Owner of the Day of Judgment.
- v. Thee do we worship, Thine (alone) we ask for help.
- vi. Show us the straight path,
- vii. The path of those whom Thou hast favoured; not the path of those who earn Thine anger nor of those who go astray.

“Do you find and think anything objectionable in the above prayer? Have you ever observed a similar prayer in any other book (except the one wherefrom it is being recorded for you) carrying the same sense? You shall never find that. Will you please care to think over the sense and meaning contained therein? Think a thousand times if possible, so that you may be able to find something rooted deep therein. You will find that the spirit of the very religion is perfectly established by the Most High in these verses.

“Group V.

- i. Say: He is God, the One!
- ii. Lord, the earnestly Besought.
- iii. He begetteth not nor was begotten.
- iv. And there is none comparable unto Him. cxiii.

“Lo! God pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto God hath wandered far astray.

“Group VI.

“And men say: There is naught save our life of this world; we shall not be raised. If thou couldst see when they are set before their Lord! He will say: Is not this real? They shall say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve. vi, 29-30

“Doth their knowledge reach to the hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it. xxvii, 66

“We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned. xlvi, 3

“Those who deny Our revelations are deaf and dumb, in darkness. vi, 39

“Only those can accept who hear. As for the dead, God will raise them up; unto Him they will be returned.

“How disbelieve ye in God when ye were dead and He gave life to you! Then He will give you death, then life again, and unto Him ye will return.

“He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. lvii, 3

“Similarly in this book there is an instruction on every item, on every phase of life, answer to all sorts of objections a man can have in his mind, on every thing we need to know in the quest for Religion. Now ask yourself if you can appreciate that sort of life to lead. But there is one great thing to note, you need some one to help you understand certain things in the beginning. And in the start one must not try to read too many conflicting books. A few worthy instructions will do, and some of them must be had in *person* and *by self*.

Yours etc.,
KUNJ-I-KHILWAT”



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Hatshepsut Chapter. Mr. J. Irving Greenman, Master, 2222 West Madison St., Telephone 3-8576. Meetings every 2nd and 4th Sunday, Y. W. C. A.

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Los Angeles:
The Hermes Minor Lodge, 148 No. Gramercy Place. Mr. Ed. R. Copeland, Jr., Master; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone Gladstone 1230.

Oakland:
Oakland Minor Lodge, Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, 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. Phone Higate 5996.

Sacramento:
Clement B. LeBrun Chapter. Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m. Friendship Hall, Odd Fellows' Bldg., 9th and K Streets.

San Diego:
San Diego Chapter. Mr. P. B. Svrcek, Master, 3757 42nd Street, Telephone R-8044; Mrs. Vesta Dowell, Secretary. Meetings every Tuesday at 8:00 p. m.

San Francisco:
Francis Bacon Minor Lodge. Miss Marcia Ahlgren, Master, c/o L. R. Keith, 2205 Sacramento St., San Francisco 15, Calif. Meetings every Monday 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

Boston:
Johannes Kelpius Lodge. Mr. William A. Corey, Master, 545 East Broadway, South Boston, Mass.; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

COLORADO

Denver:
Denver Chapter. Mrs. Edna D. Burtch, Master, 1021 Julian Street; Secretary, Mrs. Ethel M. Johnson, 1259 Elati Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th St., Room 302.

DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Frank M. Pearson, Master; Mrs. Chrystel F. Anderson, Secretary. Meetings every Friday, 8 p. m., Confederate Memorial Hall, 1322 Vermont Avenue, N. W.

TEXAS

Fort Worth:
Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 138, Telephone 6-4009; Georgia G. Appel, Secretary, 3201 East First St. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

FLORIDA

Miami:
Miami Chapter. Mrs. Myrtle Wilson, Master; Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth Avenue, Miami 37. Meetings every Sunday evening, 7:30. Biscayne Temple, 120 N. W. 15th Ave.

MARYLAND

Baltimore:
Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baked Street, Tel. Lafayette 2366. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. O. F. Temple, 100 West Sartoga Street at Cathedral.

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(Directory Continued on Next Page)

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Oklahoma City:
A. H. Trostman, Master, Telephone 4-7792; Winifred Atkins, Secretary, Telephone 5-1997. Convocations every second and fourth Sunday, 7:30 p. m., Y. W. C. A. Bldg., Room 318.

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St. Paul-Minneapolis:
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Mrs. Mabel Hogenson, Master, Telephone 7-0039; Dr. H. F. Syndergaard, Secretary, Telephone 5-1889. Meeting every Wednesday, 8:30 p. m., 420 Ness Bldg. Reading room open daily except Sunday from 10 a. m. to 7 p. m.

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Thebes Minor Lodge. Mr. James H. Bickford, Master; Mr. R. A. Leftridge, Secretary, 676 Stimson Street. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 Second Blvd., every Tuesday, 8:15 p. m.

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Michael Maier Minor Lodge. Harold M. Rial, Master; Dr. Arthur J. Manley, Secretary, 1016 Union Street, Apt. 3, Seattle 2, Wash. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

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Cleveland Chapter. Miss Anne Rosenjack, Master, 12504 Rexford Avenue; Mrs. Clyde Hinckley, Secretary, 3539 West 58th St. Meetings every Friday, 8 p. m., Hotel Statler.

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Toronto Chapter. Mr. L. H. Richards, Master. Address all correspondence to Mrs. Cecile I. Barnick, 42 Bain Avenue, Toronto 6. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Ave.

Vancouver, British Columbia:
Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale, 0440L; Mr. Melford Hardy, Secretary, Ste. 9, 3636 Fraser Ave., Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

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