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March, 1944
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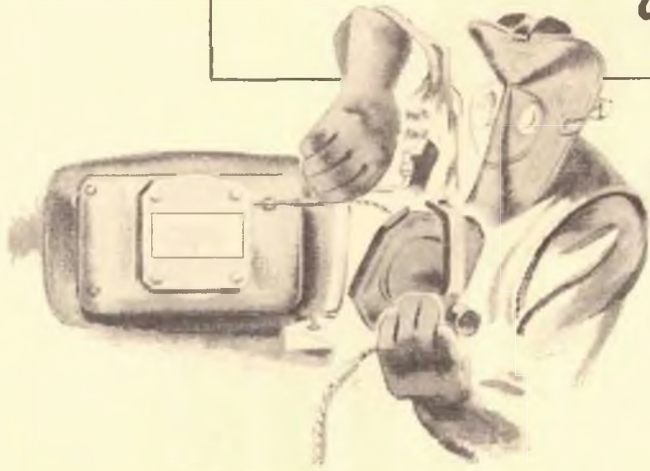
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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

MARCH, 1944

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

THE RELIGION OF TOMORROW

By THE IMPERATOR



PERHAPS one of the greatest ideas man ever had was that there is a *unity* of the dissimilar things of the world. Such a revolutionary idea must have sprung either from inspiration or sheer abstract reasoning. It existed with the ancient Greek phil-

sophers, who sought to show the dependence of all forms of matter upon a few basic elements or forces of nature. It has taken centuries and the development of instruments for precise quantitative measurements, to confirm these ancient, daring speculations. This growing proof of the homogeneity of our universe, that its particulars are bound together, gave support to still another speculation. Nearly 3300 years ago in Egypt there was proclaimed a sole God. This God was conceived as the *first* and single cause of all existence. The conception since has been called *monotheism*. With the advance of civilization, in all probability it would not have persisted if science had not actually disclosed the relationship underlying all things; for there is nothing in our ordinary, untrained observations to substantiate such an idea as a single cause of all existence. However, the advocates of monotheism are now able, if they so desire, to resort to science to at least partially demonstrate their belief.

If all things are related, then that which relates them as their cause, must, in fact, be their *primary substance*. As to the nature of this primary substance or first cause, religion has not been in agreement with the speculations of philosophy, the theories of science, or even with itself. Religion has called this first cause God, or the equivalent in all languages. However, it is the varying characteristics which religion has attributed to God at different times which have brought about the confusion as to His nature.

Let us assume that religion is right, and that God is the *first cause*, then do the things that follow from the cause do so by *intent* or *necessity*? If the cause is intentional or purposeful, then it must be mind. The only comparison we have for conscious causes is ourselves. If God is an intentional cause or mind, he would have of necessity certain characteristics similar to those of the human mind. He would have the faculty of perception and thereby perceive the present existence. Further, he would have to imagine an insufficiency to be overcome, or a perfection needed. Thus, this first cause, if intentional, would set for itself certain ends to be attained, just as does the human mind.

The religionists who reason thus have engendered for themselves certain ontological problems. God is a primary substance in which all things are said to have their existence, and yet such things are also said to be the fulfillment of His purpose. It would appear, then, that at some time the things of His in-

tent were not of His substance. Obviously something which already is would not need to become. Did God realize that His being was incomplete or imperfect, and need to conceive a plan and become purposeful to overcome such conditions? To accept such reasoning would mean that the Divine purposes or ends which God sought were more complete at one time than His own being. Further, if God had conceived the lack of something, from whence would it come if it were not already in the substance of God himself? To say that God *evolved* the ends He realized from His own nature, is equivalent to saying that God was imperfect and has been evolving toward perfection. When religion offers such reasoning, what assurances have mortals that God is still not just evolving toward perfection, and that therefore the Divine is now imperfect?

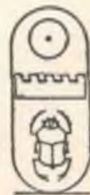
To meet these ontological problems, religion developed a *dualism*. God is one aspect of this dualism. He is absolute, perfect, and complete in Himself. Since He is conceived as a mind, He is also all-wise. The other aspect is the world, namely, all *being* other than God. God, as mind, acts upon this mass. He evolves and creates in it that which serves His own will. By this ratiocination, religion has not solved the problems it faced, rather it has created another tremendous breach in its arguments. God has created being, religion says. Thus God has created something less perfect than Himself, for though this being must be of God, yet religion will not admit that matter and the things of which our existence consist are Divine substances.

The religionists have made the mistake of not considering *necessity*. It is this principle of necessity which will greatly influence the religion of tomorrow. Must the functions in nature have had a conscious cause? Was it necessary for any function to be conceived or premeditated? It is possible that the functions we observe in nature follow from the necessity of things themselves and are not the result of a plan or purpose. Because plants require sun and rain, should not warrant the presumption that the sun and rain were *intended* for such a purpose. It is just as probable that plants could be a neces-

sary and consequent result of sun and rain. In other words, events could occur by necessity just as well as by purpose. When snow falls as *white* flakes, it does so by the necessity of its substance, by the very causes of its existence, and not because white flakes were designed.

Everything that *is* has to be something. If the human consciousness is able to discern it, it will have some form or appearance. Consequently whatever appearance reality has does not imply it was intended. If purposes existed before the substances in which they appear, how were the former transformed into the latter? Religionists contend that God is the *first substance*. That being so, it is not necessary to argue that He is a purposeful cause, and that he planned all of the functions we experience in nature. It is logical that if God is the first substance, He is likewise all things everywhere. Certainly nothing could be left out of the nature of such an all-inclusive God. Also there is nothing which God would need be. Consequently the things of existence do not follow from purpose or intent, but by the necessity of their being already. If God is a first cause or substance, He has to be *something*. It is the effects of that something which we discern as function and manifestation in nature. Obviously, things could not be different than they are, because God as a first substance is all there is. The ancient aphorism, "I am that I am," and attributed to God, is therefore most appropriate.

The conclusions we have reached would dispense with the will of God, and make it impossible for Him to escape the necessity of His own nature. But why ascribe such determinate and human characteristics as *will*, *perception*, and *imagination* to God? Will is *desire* of an intellectual source. Locke states that will stems from reflection on our experiences and ideas. However, in the substance of which God is, there could be no graduated realities. All things must have an equal import. There is nothing to be more or less favored, so therefore desire in God is an impossibility. The lack of desire then precludes God's having will. After all, God would have no occasion for choice. *He is*, and that obviates preference to be or preference to have.



As for *imagination*, it concerns things which have not been experienced outside of the mind as a whole, but infers that they could be in the future. Since God is the first substance, and is ubiquitous, He is also *timeless*. Nothing is lost in Him, nothing has been or will be, but everything is. Therefore, the *now* only exists in the substance of God, and He is thus without imagination.

We have so far posited that God is purposeless, timeless, without will and imagination, and that He did not create with intent anything that exists. We have, therefore, stripped the religious concept of God of its traditional, determinate factors. From the positive point of view, we have only declared that God *is*, and that things are of Him, not by design, but by the necessary infinity of His nature. What, then, is this God which the religion of tomorrow will conceive? Is He an aggregate of all of the particulars, that is, is He a collection of stones, stars, men, worlds?—in other words, all of the attributes of nature? Since God is infinite, no sum of things can equal Him, as Spinoza so aptly expressed it. Neither are the particulars we experience, such as trees and men, for example, specific parts of the substance of God. Since God has *not* specifically designed separate things with purposes and functions, these different forms which we realize have no existence in God, as we perceive them. If it were otherwise, then man could be said to objectively perceive a part of God, when he sees a tree.

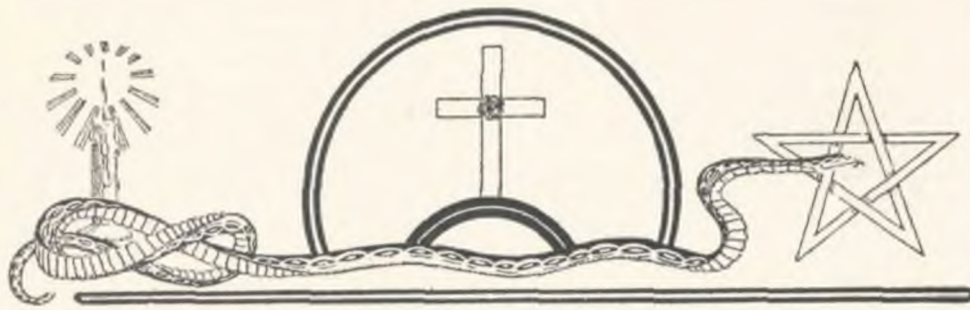
God's nature has no sameness. There is no one thing that lastingly represents Him. Even the so-called *laws of nature* are not eternal in a Cosmic sense. What appears, by its repetition, to constitute a natural law is that nature of God which has longer duration in the consciousness of man. Because man has experienced the same phenomena for a thousand generations, he proceeds to call them laws. As God is timeless, the thousand generations are not even seconds in His being. Thus the laws change, but in the relatively short interval of the whole period of the consciousness of humanity, they seem immutable. How, then, will mankind know God so that it can describe or define Him? *It cannot*. Therefore, it will cease attempting to, and thereby avoid the age-old controversy

among theology, philosophy, and science. However, man is of the substance of God. He is not a particular part, for we have said God is not a collection of things, but man is of God's varying, ever-changing, *whole being*. We are more real to ourselves than other things are to us. We may not be sure of the physical forms of other things, but we are sure we are to ourselves. Thus, through ourselves, we have a more intimate proximity to the whole substance of God. We do not doubt that which we perceive as trees and rocks, for example, are a kind of expression of God's substance, but these things often conflict with each other and confound us. When, however, we experience *self*, we become aware of those intangible qualities which, though they cannot describe God, do transcend all that we call the world and physical existence. Thus we experience in this *inner consciousness* a sense of eternity, infinity, and lack of confusion about particulars, and their value. During such experiences, even the determinate qualities of our personality drop off. Our identity, ambitions, pride, et cetera, disappear. We realize an absorption into a personless, formless existence.

As said, these sensations do not describe God, but they have such qualities as such a substance would need to have to be different from the material world we experience. In them, we find our greatest ecstasy. Only as we incorporate our impressions of these inner experiences into our physical world does mortal existence become more serene. As we discern more and more of the expressions of the Divine substance, through the discoveries of *science*, we must appraise and apply them carefully in the light of the experiences of self. When we do that, the particulars of our world, our customs and habits, effect an objective existence, which corresponds to the experience of this inner and *mystical consciousness*.

If we do not do this, we will develop science into a robot, that can and may destroy us, of which we have much present-day evidence. On the other hand, the mystical consciousness cannot long endure in an unfavorable environment, so a devotion to science is also

Concluded on Page 72)



Rosicrucian Parenthood

By MADELEINE AND GILBERT HOLLOWAY



THE privilege and Cosmic responsibility of bringing a child into this world is not to be considered lightly. Parents are instruments, consciously or unconsciously, through which divinely creative work of immense significance is performed.

Their instrumentality begins even before the child's conception, when, as it were, the thought of a child is first mentally conceived and discussed before being physically propagated. There should be a sincere and strong desire for the coming of a child, nourished by the love of the parents for each other. The culmination of a happy marriage is found in the birth of children.

In the strenuous, yet remarkable weeks and months of pregnancy every possible noble, uplifting influence should surround the mother-to-be. Modern science discounts the notion of prenatal influence, but the ancient tradition of wisdom, active and powerful today through the Rosicrucians, in particular, bears steady witness to the importance of correct physical and mental environment for the pregnant woman. The finest influences of a cultural, artistic and personal nature should encompass her, to the highest degree that loving care can provide. A tranquil and lofty

mind likewise assists in maintaining normal and natural physical development during those difficult months.

The birth of the child, a heart-rending and deeply moving experience, brings glorious satisfaction. Here, by the grace of God, is your child, a divine responsibility if ever there was one! Only parents can know the feeling of exaltation and thankfulness for the blessing which has been bestowed upon them. The coming of the first child should seal the bond of marriage, granting a higher benediction upon a relationship heretofore not fully complete. Parenthood confers an unexcelled opportunity for personal growth on the part of the parents themselves, teaching lessons that can be learned only through the faithful exercise of its time-honored responsibilities.

The education and training of the child begin practically at the hour of birth. Certain modes of behavior, habitual responses, become evident very quickly, and from then on the task is to strengthen those which are desirable and eliminate those which are harmful. From the first, parents should seek to understand the nature of their child and relate all their efforts of training to that rapidly developing infant personality. Certain traits of personality, which in turn reveal the nature of the child's own selfhood, are usually revealed very early in life. For example, a fact with which you may have to contend in educating your child is a strong and stubborn will, the deflection of which causes violent



storms of protest and self-assertiveness. Rather than attempting to break down that force of will and render it impotent, the wise parent will direct its expression into personally and socially desirable channels. Later in life that same personal force may energize great enterprises, or issue forth in sublime works of genius.

Discipline of the growing child is almost always a vexatious problem for young parents. We have found it good to steer a moderate course away from two evil extremes: a repressive, harsh, confining method of training, which restricts a child and through excessive punishment and disciplinary action leaves ugly scars upon the personality; and secondly, a method of discipline (or lack of it) whose principal feature is the near-absence of controls and recognizable standards of conduct. Left largely to himself, one's child will learn quickly as many bad habits as good ones, and undoubtedly will grow to be very "spoiled" indeed.

There is no substitute for occasional mild physical punishment, as the need definitely arises—such discipline usually to be administered in the traditional form of a spanking. No corrective measures of this type should ever be harsh, excessive or administered wantonly; their application should relate clearly and immediately to acts whose consequences are definitely harmful, and which usually can be explained to the child as such. Naturally, there are many other forms of discipline which become effective as the child grows older—such as depriving him of certain pleasures, privileges or desired objects which good conduct normally provides. A child must certainly respect and obey his father and mother, but this desired end is emphatically not to be obtained at the dreadful cost of his love for them. Necessary discipline, properly applied, is entirely conducive to the child's welfare, and will in no way deteriorate the close relationship which he builds progressively with his parents.

The normal child is remarkably imitative, and will learn very quickly from his physical and human environment. Our young son frequently busies himself with assorted books, papers and desk objects, happily visualizing and carrying on his conception of "Daddy's

work." It is only natural that parents become models of human perfection to a growing child, which fixes a responsibility upon them to speak and act in such a way as to impress properly the young consciousness. It is astonishing to find how many "little things" are observed by children; thus it is that most parents have only themselves to reckon with for undesirable traits, attitudes and social habits displayed by their offspring.

It is the exceptional parent who is flexible and naive enough in imagination to be able to participate in the mental states of a child from one to seven years. What a remarkable world of fantasy, innocence and divine attunement reposes therein, trailing, as the poet said, "clouds of glory and recollections of immortality from its celestial home!" We should seek to attune as best we can with our child's world of mind, remembering well the Cosmic privileges of youthful innocence. All too soon are growing minds brought into sharp contact with materiality. Happy will they be if their natural spiritual attunement is sympathetically encouraged in youth and extended throughout life.

Children deeply need the security and love found in joyful and harmonious home life. One of the most tragic results of the present war has been the uprooting of thousands of children from their families and homes, and the consequent deprivation of parental love and care. Our modern era witnesses a decline in the influence of home upon children and young people. The resulting delinquency, misconduct and youthful futility become the more shocking as the facts are revealed to the public. The imperishable institutions of marriage and the home are under strong attack today from social influences which cause disorder, unsettlement and moral decline; but there will be no escaping present social evils until their sanctity is somehow restored, with intelligent adaptations to the life conditions of the New Age which is now being born amid the chaos of war.

In the loving guidance of our children from birth until maturity one clear aim should be the fostering of self-reliance, of a growing independence of thought and judgment which enables the child,

then the youth, to choose his way more discriminately along the path of life. It is pitiful to see a young person who has reached physical maturity, but is still largely dependent for advice and guidance upon his parents or others. From the first we should seize opportunities to inculcate worthy standards and virtuous norms of conduct, a righteous code of life, which when firmly structured into the child's personality becomes *character*, the determiner of fate. Upon reaching maturity the young person should be ready to meet and accept the world's challenge, and to so live as to win the battle of life.

Finally, parents owe it to their children to guide them wisely in matters of religion and philosophy. This obligation is particularly incumbent upon Rosicrucians, whose privilege it is to study and apply the ancient tradition of esoteric knowledge and spiritual illumination. As said before, the years one to seven, and potentially beyond, convey a wonderful predisposition to spiritual sensitivity. The child should be assisted to a full consciousness of the existence and love of God, and his growing God-consciousness should be accepted and treated as a perfectly normal awareness.

It is good to enroll a child in a liberal Sunday school, where narrowly sectarian ideas will not have to be combatted at every turn. Stress in occasional simple religious discussions with children the universality of divine love, power, wisdom and salvation. Children in a Rosicrucian home will naturally be subjected to the philosophical conceptions of their parents, and will absorb unconsciously many constructive attitudes fostered by Rosicrucian instruc-

tion and development. If possible, interested children should attend an appropriate age group of the Junior Order of Torchbearers, AMORC's junior organization. And, of course, if young persons desire it, as the proper age they should undertake actively the full studies of the Order through permanent membership.

In his opening address to the Rosicrucian annual convention of 1943 Ralph M. Lewis, Imperator, revealed that the Supreme Grand Lodge of AMORC has under consideration, for future development, a Rosicrucian school for young people, to be established at the international headquarters in San Jose, California. The unique purpose of this school will be to integrate customary academic, educational training with the essential teachings of Rosicrucianism, in such a way as to give an exceptionally well-rounded and liberal educational experience to deserving children and adolescents. A program has long been needed which will fuse necessary objective, worldly education with capable instruction, suited for youth, in the higher principles of life.

Since the central purpose of living is to evolve the soul-personality, to grow in soul-consciousness through loving service to others, we parents should do everything within our powers to supply that fine quality of guidance and personal inspiration which will incline our children to choose a life experience highly potential in that regard. With their expanding consciousness firmly grounded in the deeper, eternal truths of existence our beloved children will find permanent support for a moral, courageous, creative and loving life.

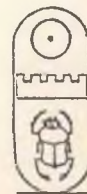


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The Rosicrucian New Year

MONDAY, MARCH 20, IS PROCLAIMED TRADITIONAL NEW
YEAR 3297 BY THE IMPERATOR



SOCRATES, in endeavoring to prove man's immortality, used the analogy of *generation*. In the *Phaedo*, he says in part: "Are not all things which have opposites generated out of their opposites?" "... if all things which partook of life were

to die, and after they were dead, remained in the form of death, and did not come to life again, all would at last die, and nothing would be alive—what other result could there be?" The Athenian philosopher was endeavoring to establish the premise that generation cannot be continuous, that things must return to and arise out of their opposites. In a sense he was suggesting the law of duality, that there are *positive* and *negative* aspects of each manifestation, and that the attraction between them accounts for the cycles of motion which gave all things their expression. These cycles of *rebirth* were discovered by man in his early experience with natural phenomena. So many things have recurrence in the heavens and on the earth. Day follows night, and night again follows day. The recurrence of the phases of the moon governing the

supply of light at night is still another example.

The Egyptian year or calendar is the earliest known to man. It consisted of twelve months of thirty days each. At the conclusion of the year, five days were added, making the total of 365. This early Egyptian year was a *solar* year. It was evidence of the careful observations made of the earth's relationship to the golden orb in the heavens, and a charting of the latter's apparent passage across the sky. The sun, as its rays crept over the distant horizon and then, at the close, sank into the shadows of the west, made a tremendous impression on the minds of the ancients. It was the most obvious example of cyclic recurrence and of a kind of rebirth and death. The coming of day represented life, light and love, work and hope. The evening represented the coming of darkness, limitation, death and fear. It is quite comprehensible that the common people should have revered the sun as a god. It is also understandable how the priesthood and the mystically minded saw in it a symbol of the recondite principles of life itself. This adoration of the daily solar phenomena is beautifully expressed in many hymns by the ancient Egyptians and some of their spirit is embodied in the psalms of the Hebrew prophets. An example of these inspiring veneration of Aton (the sun)

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March
1944

is the following inscription on a rock tomb of Tel Amarna, a city founded by Amenhotep IV and dedicated to the creative power which the sun symbolized to him:

"Bright is the earth when thou
risest in the horizon.
When thou shinest as Aton by
day
Thou drivest away the darkness.
When thou sendest forth thy
rays,
The Two Lands (Egypt) are in
daily festivity,
Men awaken and stand upon
their feet
When thou hast raised them up.
Their limbs bathed, they take
their clothing,
Their arms uplifted in adoration
to thy dawning.
Then in all the world they do
their work."

Again, on the occasion of the vernal equinox, the spring of the year, were men reminded of an awakening upon the surface of the earth. The rebirth of vegetation was everywhere apparent. The death shroud of dormancy, of naked trees and of dismally fallow soil, were swept aside and a mantle of life, of buds and blossoms, was assumed by nature again. These things were not new to the experiences of men, for, as far back as their memories could go, they knew of flowers, fruits, leaves and shrubs, but each spring they were all reborn. The spring, therefore, was the period of annual rebirth. It became to them the most *positive* aspect of the annual solar cycle. Accordingly, it was appropriate to assign to this event the beginning of the calendar year, and to consider it the beginning of a new cycle of events for men as well. Consequently, the ancient new year corresponded to an actual awakening, a recurrence of phenomena in nature. Our present calendar is arbitrarily arrived at, after having many changes, and has no such basis in nature. The beginning of our calendar year actually occurs in the Northern Hemisphere when the earth is dormant and all nature displays the very opposite of birth and life.

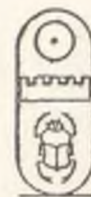
Mistaken as the ancients may have been in many of their concepts, they were sagacious in relating many of their

affairs of life to those laws of nature which they experienced. For example, they compared the elements of their own being to the elements and forces which they perceived around them. Salt, corn and the unfermented juice of the grape symbolized to them certain natural laws or elements upon which they depended and of which their being was composed. Upon the occurrence of the vernal equinox, which is when the sun, in its celestial journey, enters the sign of Aries, they would celebrate the beginning of the new year. They would also venerate the creative forces of nature by liturgies and rites which included a sacred feast consisting of the partaking of symbolic elements. The meaning of each such symbol and how that which it represented made man a *conscious creative being* was expounded by the priesthood of the mystery schools.

The beautifully inspiring significance of these vernal equinoctial ceremonies has descended through the centuries to the Rosicrucians of today. Like millions of persons in the lands of the east, the Rosicrucian, too, recognizes that the proper occasion for the celebration of the beginning of a new year is when nature begins her annual cycle of rebirth, namely, the first day of *spring*. If man is to measure his consciousness by intervals of time, which he designates as years, then they should correspond to changes which have existence in nature. Let the occurrence suggest not only a new year, but the rebirth of an opportunity and a rejuvenation of those powers and faculties which man may have allowed to become dormant within him. Consequently, the vernal equinox is an occasion for a beautiful, solemn, mystical ceremony and symbolic feast conducted in Rosicrucian lodges and chapters and by members everywhere. It is likewise the time to commemorate the birth of the Order itself. Thus, the *Rosicrucian year* is numbered from the time of the Order's inception traditionally to the present day.

When the sun enters the sign of Aries on Monday, March 20, the new Rosicrucian year will have begun. It will be the year 3297. All Rosicrucian members are cordially invited to attend

(Concluded on Page 72)





MIND and MAGIC

(A Short Course of Instruction)

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

LESSON ONE

THERE are two kinds of events of which we are conscious in life. First, there are those which we institute ourselves. They are the ones of which we are the accidental cause, or which we have conceived and intentionally brought about. Thus, for example, someone throws a stone at a wild animal, he is intentionally the cause of that stone's moving through space and striking the animal. On the other hand, if, as he walks along a path, he inadvertently kicks a stone from his way, again he is a cause. Even though the latter example may be deemed an accident, still the individual realizes he was the power by which the stone was propelled from his path. Consequently, we know that we are very definitely *the cause* of many events which occur in life.

Second, there are those events which affect us, but of which there is no evidence that we are the cause of them. For further example, we observe great volcanoes belching forth smoke, flames, molten rocks, and from their brims,

rivers of lava flow down their sides and eventually eliminate little towns or hamlets which are cloistered about them. Then again, we look overhead at the great canopy of the heavens at night, and we see flashes of light streak across space and disappear in its vast recesses. We see the bolt of lightning and hear the crash of thunder, and at times we feel the earth tremble beneath our feet. These are all events of which we are not the cause.

For some of these events, however, we can often discern the *immediate cause*. We walk through a forest during a storm, and a great tree crashes to our feet. Such is an event, the cause of which can be immediately perceived, for we have seen the lightning strike from the heavens and bring about the fall of the tree. What, however, was the cause of the lightning itself? Nothing is visible as its cause. Man knows that he is *causitive*, as we have explained. Primitive minds, therefore, surmise that the lightning, like man, is its

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own purposeful cause, and that other inanimate things are as well. Most primitive minds have the faculty of distinguishing between themselves, their own being, and the great world outside of themselves. In other words, no matter how primitive the minds, they have a consciousness of *duality*. These primitive minds do not believe innately that this world which they realize exists outside of them is inimical to their existence. Such a conception gradually develops, and it is the result of their subjective interests clashing with the world.

These basic, or subjective interests which we may term the *life values* of the primitive man, are *happiness, success, and longevity*. We of today, notwithstanding our developments and advancement, strongly possess these same primitive life values. Furthermore, when conditions or circumstances of our modern world seem to hinder or oppose the realization of these life values, namely, happiness, success, and longevity, we are also inclined to think that the world is hostile to us. Therefore, we can understand very definitely how, to the primitive man, such a clash with his interests made the world seem inimical to his welfare.

To the mind of primitive man, the elements of the weather — rain, wind, thunder, lightning, snow—and also the elements of the heavens, such as the planets, stars, sun and moon, all belong to the organic world. They are entities, beings, just like he is. Even the conditions of objects, the attributes and qualities of things, are considered independent *realities*. Health and sickness are not considered to be results of the functional disturbances of man. Rather they are conceived as being invisible agents which have resorted to inclusion, namely, things that have entered the body. It is by means of these invisible agencies that the primitive

mind accounts for all of the otherwise unexplained phenomena, the things that happen, for which he is not able to determine the actual physical causes. Primitive man consequently feels that he has been precipitated into a conflict with the forces and powers of the world around him. Each of these agencies, these egos, and himself are struggling for domination. This conflict takes the form of primitive man seeking to *coerce* the ego which he imagines exists in these objects, whether animate or inanimate. He, therefore, resorts to incantations, chants, calls, cries, strange rites, and formulas, which he has devised, the whole of which are termed *the magic art*, as a means of coercing or gaining dominance over those egos which he conceives as opposing his interests.

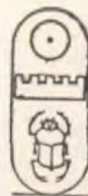
The Keyboard of Emotions

In magic, all of the activities of man are inextricably interwoven comprising one complex pattern of existence. There is no distinction, or very little, between art, music, dance, and religion.

Each merges into the other; each is a part of the other in the primitive culture. All of them are devised by the primitive man to play upon his emotions. The evaluation of them is based principally upon the sensations derived from them. In other words, an emotional response is more or less important, depending upon the satisfaction experienced. It must be understood that the primitive mind resorts very little to abstraction, cogitation, or reasoning. The primitive mind does not concern itself with speculating on the final causes of effects. Such would require analysis. From the effect of sensations, as they are realized and how they move the mind and body of the individual, he presumes the motive of their cause. If that which plays upon his emotions, hurts, or depresses, it is thought to be *harmful* in purpose.

The primitive conceptions, from which the practices of magic sprung, are reflected in our present-day superstitions. By reconstructing these early processes of thinking — or lack of them — we may expose some of the false beliefs of our own habitual thinking. At least, that is the purpose of the following series of articles.

—Editor.



If the sensations are enjoyable, then it is presumed that the cause is *beneficent*, and that it seems to favor man. Therefore, incidents or things which may be related by the primitive man to the cause of death, are thought to be possessed of malevolent spirits. Furthermore, that which confuses the mind, which seems strange, unusual, or which has great and overbearing magnitude, precipitates the primitive mind into a sense of helplessness and hopelessness, or fear. After all, the psychological basis of fear is a sense of helplessness and hopelessness, due to ignorance of how to cope with circumstances or events.

Then, since primitive man lives entirely by sensations, allows himself to be guided by them instead of by reason, we can say that he is very much a slave to his emotions. As an analogy, we may say the emotions of the primitive man are like a great keyboard. A keyboard that is not opened just for special occasions, but rather a keyboard that is exposed continually, to be played upon by the elements and forces of nature. The troglodyte, that is, the cave man, and the arboreal man who builds himself shelter in the bush or in trees—these give themselves over entirely to nature's displays, the effects of the elements upon their emotions. However, contrary to popular conception, the primitive man's *imagination* is far from being dormant. It is, in fact, very very active. In many respects, the imagination of the primitive mind is more active than that of the civilized man. This imagination caused primitive peoples to fantastically conceive of a variety of forms, mental pictures, if you will, of the egos which they believed were resident in the various objects of the world.

From such a conception there developed *mythology*, and the genealogy of the gods, or *theogony*. It is quite understandable how man transferred to these mythological beings all of the inclinations and the weaknesses, the passions and powers, even the sordidness of his own nature. He could only think of them in terms of himself. It is difficult, however, to realize just how, from an observation of the elements of nature, some of the fantastic forms which primitive man attributed to them could actually be conceived. The only way that we can hope to understand

this is to try to simulate mentally the same conditions under which he lived.

In our minds, let us think of Central Europe during the time of the Neolithic period and the Neanderthal man. Two or three members of a tribe are taking shelter in a limestone cave, a cave naturally formed by the elements and in the heart of a primeval forest. It is a black night. The fury of a storm rages without. Trees are wind-lashed just beyond the entrance of the cave. Dead boughs crash outside. Great trunks of trees are split by the crack of lightning, the sound of which nearly deafens them. Torrents of rain turn the surrounding earth into a quagmire and rivulets. There is only one thing to account for all this to the primitive mind. Egos, entities like man, yet more powerful than man, are challenging his existence. Perhaps they are displeased at something he has done and are seeking to destroy him, or at least terrify him. With each display of this power and might of nature, he reacts emotionally. If we could project ourselves into such an atmosphere for a few minutes, we would also understand why primitive minds captured the rhythm and the crescendos of the motion of the elements of nature in their music, in their art, and in their dance. They captured these so that they could produce the same emotional effects they experienced at will. In this way they could have the same stirring influence in their music and in their dance that the eruption of a volcano or tropical storm once had upon them.

Priesthoods and Medicine Men

Wherever economic conditions have permitted, priesthoods have developed among primitive men. These priest-hoods really consisted of shamans or medicine men. The purpose of such is twofold. *First*, it is to develop and to manipulate the magical and religious beliefs of the *elders* of the tribe. Since most of the priests or shamans were themselves elders, it therefore meant developing the beliefs which they had. The *second* purpose was to attain and to embrace their own economic security. By organizing themselves they were able to command their own security. On the other hand, this afforded them

(Continued on Page 71)



Your Other Life

By DR. PEDRO G. DEL VALLE

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SHORTLY after the American occupation of Puerto Rico, my father was appointed Acting Assistant Surgeon for the U. S. Public Health Service and we moved to Miraflores, a small island in the San Juan harbor.

Once you reached the mainland it was a half hour's walk to the trolley. A short cut existed along a railroad track, but it was dangerous; the single track had been elevated over the marshes on a high bed of jagged rock.

One afternoon mother was bound for town and father, as usual, warned her not to take the dangerous short cut. Soon after she left, he fell asleep.

When mother returned, near hysteria, she upbraided father for deserting her while she was still shaken from her "terrible experience." His bewildered denials only exasperated her, and it was some time before she could be persuaded to tell her story. She had, it seems, taken the short cut. Half way across, she felt the vibrations of an approaching train and, terrified, turned to race before it.

But her fear vanished when she saw father only a few feet away. He caught her up, stepped down the embankment and held her securely while the train

passed. Once safely back on her feet, mother covered her face in true feminine fashion. When she looked up, father had disappeared. She was too angry at the desertion to realize that there was no place he could hide. Several witnesses testified to the fact that he had stayed home all afternoon. But mother didn't really believe his story until

The morning father arrived at the office, where reporters were already in tap, waiting to query him about "the fight" the night before.

The largest drugstore in San Juan was also a social center where citizens gathered to exchange opinions. The previous night two politicians had come to blows, weapons flashed and shortly both were wounded. Scores of witnesses testified that father walked in at that point, ministered to one of the men, and silently walked away.

He was well known at those gatherings so it couldn't possibly have been a case of mistaken identity. Yet at the time he was miles away, fishing. Two men who had been with him corroborated that fact. He had fallen asleep at the time of the occurrence.

Incidents like these caused father no end of trouble. Some people doubted his veracity, even his sanity. And since he obviously had no control over his appearances, he often feared that this "other self" might some day get into real trouble. Perhaps it was this vigilant fear that finally stopped these manifestations altogether.





Temple Echoes

By PLATONICUS, F. R. C.



READERS of articles in this magazine will greatly encourage and assist its writers by commenting freely upon its pages, and offering constructive criticism and ideas as they come to mind. Those who read these Echoes from the A M O R C

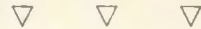
Temple are cordially invited to send their comments, criticism, suggestions and fifty-word contributions to the Temple Echoes Editor, Rosicrucian Park, San Jose.



How and when shall we discover a moral equivalent for war? In the nature of countless men there is a love of danger and adventure, of the unknown and challenging, which war, despite its terrors, satisfies to a marked degree. General Robert E. Lee is said to have remarked, "It is well that war is so terrible—we should grow too fond of it!"

The strenuous combat of clean athletic competition will provide an outlet for this love of dangerous and exciting exploits on the part of many spirited men. For others the conflict will be fought out on higher levels, in the mental and emotional life of individuals and groups. Is not each of us, as the saying goes, at once his own best friend and

worst enemy? Is there any victory comparable to that over self, any mastery more difficult to achieve? Greater strength, will, dedicated purpose, perseverance and sheer courage are demanded of the sincere spiritual aspirant than of him who reduces to rubble an enemy stronghold.



"Look in thy heart and write." This advice of the venerable mystics is a key to meaningful accomplishment for creative writers and other artists. Read as widely as we may, absorb renowned thought and opinion both ancient and modern, ponder the great works of art in every field of creativity, and still the time comes when one must face himself and say, "Here, it is now my time to create. All that I have learned and lived must now assume coherence, take definite shape, and somehow issue forth productively as a contribution to human betterment. What do my readers, listeners or observers need to learn? What is their desire of the inner self, for whose satisfaction they spend time with me? May Self speak from the depths to Self, and may the inspiration and matchless wisdom of the Cosmic manifest through me!"



Are you radically tolerant? Beware of the sinister forces of suspicion and intolerance which abound in these distressing times. No mystic worthy of the name will seek to bestow other than understanding good-will upon all who

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come within his orbit of activity. Even if the actions and motives of another are hateful, and your reaction must be strong and positive, still maintain in your heart an impersonality which is ever willing to overlook the failings and weaknesses of men, and disposed to look for and accept the best in everything and everyone.

▽ ▽ ▽
All the Cosmic, creative forces in the universe contribute to the evolutionary growth of personality. A highly evolved person is God's finest work of art.

▽ ▽ ▽
AMORC's energetic Supreme Secretary, Cecil A. Poole, has fitted very naturally into a career of educational administration. A number of years ago he began to teach in the public schools of his native Oregon, but soon found his abilities recognized by promotion to an administrative capacity, in which he functioned effectively until joining the staff of the Order ten years ago.

After many months of travel and successful lecturing with the Courier Car, Frater Poole returned to the Grand Lodge to do much of the work of establishing soundly the Spanish-American Division, after which he was promoted to the office of Supreme Secretary in 1939. His executive and business acumen, as well as his general administrative ability, are exceptional assets to the Organization.

Frater Poole's unusual hobbies are bird study and ecology, the scientific study of the adaptive relations of life forms and environment. His researches and studious activities have brought him membership in several learned and scientific societies. Strong in his likes and dislikes, he possesses a facile wit, and loves a bon mot, or clever play upon words. Industrious, restless, hating inactivity, he pours the strength of his body and mind into the manifold activities of AMORC.

▽ ▽ ▽
American society is confronted with an immensely difficult and puzzling dilemma. One of its horns is the in-

sistence of American tradition and folkways, not to mention the present temper of our people, upon a very large measure of individual freedom, initiative and enterprise. We pride ourselves upon the characteristic individualism of the American citizen and his intense dislike of authoritarian government.

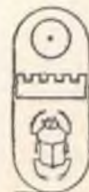
Yet the hard facts of present economic and social conditions give rise to the second horn of our national dilemma. The remarkable advance of transportation and communication have knit together once distant parts of the country, and, for that matter, of the world. Great aggregations of economic wealth and power in the form of corporations, trusts and vast business enterprises have overridden sectional barriers and welded diverse elements into economic unity. The grim exigencies of total war have thrust enormous power into governmental hands, posing stubborn, intricate problems for the realization of the democratic ideal amid the strained conditions of war-time living.

Even greater national planning of the necessary production and distribution of goods and services seems inevitable, but will this be at the expense of the freedom of the individual? Skeptics declare that the logical and necessary outcome of a long war will be to plunge the U. S. A. into some indigenous form of totalitarianism, whose contours they claim to discern even now. Must a puzzled, perhaps divided, victorious America drift helplessly into the morass of fascism, state socialism, or some strange type of corporatism?

It will require the collective wisdom of many highly advanced thinkers to resolve this critical dilemma. No one can predict the exact outcome; however, Rosicrucians share with many others the profound conviction that America will in some way fuse into a just and workable social order the two necessities of individual expression and group cooperation, and will carry through to play a decisive role in the heralded New Order of the Ages.

ROSICRUCIAN NEW YEAR OBSERVANCE IN NEW YORK

The New York Chapter, AMORC, will hold the annual New Year Feast at the Pythian Temple, 70th Street, East of Broadway, New York City, March 19, at 8 p. m.





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.*)

RECONCILIATION



things can be used together. In the business world we are familiar with the necessity of the reconciliation of facts. Various mechanical processes are used to maintain records of business transactions and records of all branches of a business must be reconciled to each

other to enable the presentation of an over-all picture of the position of the business at any specified time.

Between two individuals reconciliation of beliefs and facts are necessary for the bringing about of any kind of an agreement. Whether they be informal or of a regular nature, it is necessary for the two persons involved to define their terms and arrive at a point upon which there is a general agreement to work jointly for a specific purpose. As this applies to the case of individuals it applies to a greater extent in the case of groups of individuals. Reconciliation of differences upon which there is disagreement between nations is necessary before treaties or other international adjustments can be established as final.

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In all this consideration of a process of reconciliation we have used examples which refer to the material and physical world primarily. Almost all agreements into which we enter as individuals are based directly upon physical things or upon ideas or concepts closely related with physical entities. For this reason all final agreements can usually be broken because they are no more stable than the actual things that enter into the basis of agreement, whereas there do exist points of reconciliation in the universe with which we are all familiar but seldom carry into our consciousness and use when it is necessary to formulate agreements of any type. In the first place, if we conceive of the universe as existing as the result of laws put into effect to cause its existence and ultimate culmination, we will be aware that with one fundamental principle or law underlying all activities, the reconciliation of all things that take place within this universe should be subject to reconciliation if they can be adjusted in proper terms to the one fundamental law of which they are all a result or offspring.

Man's difficulty in bringing about such an understanding is not due to the fault of the things and conditions with which he deals, but rather with his lack of understanding of the fundamental law which underlies them all. For example, all universals which are in compliance with the creative forces of the universe are found everywhere. Music and art are such universals. One does not have to arrive at a basis of reconciliation to understand music. In other words, regardless of what language we speak or what may be our customs, our social or economic status, music will mean the same to everyone. It can be understood—it is a universal language, and while it is true that we will differ in what we most appreciate in music according to our individual likes and dislikes, we cannot deny that music is still one universal thing that is not subject to the limitations of language or other forms of human expression. A painting is beautiful in itself just as a composition of music carries certain beauty and interest. We arrive at that conclusion because the true manifestation of art is more closely an expression of the soul in man rather than a product of

his brain. It is through knowledge that we gain certain concepts, but even the uneducated can appreciate art and music to a certain extent, and while that appreciation can be developed and expanded through instruction and knowledge, the fundamental understanding is there by natural instinct. The artist who produces an expression of his own true feeling is merely bringing into physical manifestation something from the abstract world that belongs to us all. Goaded by inspiration, he translates this feeling into something concrete that can be shared with humanity. If the artist is sincere the average individual will catch a glimpse of his feeling in the completed work without explanation.

Surely if these few examples illustrate that there are forces in the universe which do not require the adjustment of man's thinking to arrive at understanding and conclusion, then there must be many more such forces existent which could be used as a basis for reconciliation of known facts and interpretations by different groups of men. It is apparent that an appreciation of the arts must originate in our subjective personality because art is a manifestation of the subjective personality of its creator. Therefore, if we are to arrive at a more extensive basis for reconciliation in the future we must emphasize the development of the subjective faculties which will constantly point out for us opportunities for extending relationships between men and things which are not subject to the limitations of our objective interpretation.

Everyone aspires to the existence of an ideal peace to come eventually in the world. It is certain that this peace cannot exist permanently as long as all man's conclusions are based upon the objective consideration or viewpoints which can be interpreted differently by individuals, races, religious and political groups. The basis of reconciliation between peoples must reach a greater depth, must be based upon the understanding of laws, such as we see illustrated in the arts, that will be far more fundamental. How are we to bring about such an understanding among the populations of various political, religious and racial divisions of the world? It is not a process that can be caused to



exist in the minds of these people in a moment. It is a process that must grow from the individual; it must come as a result of the intelligent realization that the objective world of the senses is not the end of all things; rather that a great background of experience, inspiration and true understanding of the creative forces of the universe lies within each individual.

Fundamentally, then, we are dealing with the fact that humanity has for centuries subordinated the subjective responses of the individual and that we have become, more or less, materialists

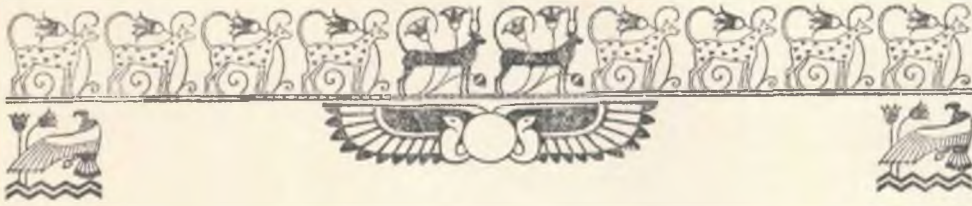
and are basing our entire lives upon physical manifestation. As individuals, then, our first step is to contemplate the world within us and learn of its relationship to the universe as a whole. One instrument that may help in that process is the cathedral of the Soul which gives each individual the opportunity and occasions appropriate to communing with himself and with God. If you are interested in the possibility of this process, free from any restrictions of any other individual or group, read the booklet "Liber 777" which explains the complete purpose and process of this unique institution.



WHO WAS THE COMTE DE ST. GERMAIN?

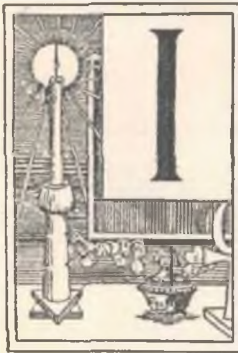
The Comte de St. Germain was born about 1710. He was the son of Prince Rakoczy of Transylvania. He was educated as the children of nobility were in those days. He finally finished his education at the University at Siena. When he became of age, he heard that his two brothers had been given different names than they were originally christened with. He took the name St. Germain from an old estate of his, called, Germanus. The "Saint" was not an ecclesiastical title, for he had not been canonized by the church. As was the case of the nobility of his day, he was an outstanding linguist. He spoke English, French, German, Italian, Portuguese, Spanish, Greek, Latin, Sanskrit, Arabic and Chinese. He was a musician, a scholar, a diplomat, and an excellent chemist — all this with a prodigious memory. St. Germain had many peculiar habits. For instance, he watched his diet very closely, he rarely ever drank any wine, and ate very little food. Also, the Comte had a penetrating grasp of the political situation of Europe. In fact, he has been sometimes accused of being the person who started the French Revolution. It is known that he traveled all over the continent and even was in London for a number of years. He was also known to have traveled from Calcutta through Persia up to Russia. He was connected with a number of mystical societies, particularly the Rosicrucians, Freemasons, and Martinists. He was known to a number of great men of the world such as Clive of India, Horace Walpole of London, Voltaire, Rousseau, and Frederic the Great. The *London Chronicle* of June, 1760, mentions his visit to London. Of all knowledge which he possessed "his occult knowledge" was considered the greatest. He practiced meditation and concentration as well as many other exercises of the Rosicrucians and the Mystic Gnostics. All in all, the Comte was the most important figure of Rosicrucianism during the eighteenth century. St. Germain disappeared on the continent of Europe as strangely and mysteriously as he appeared. According to popular tradition, he died around 1784. However, there have been many legends and stories of his reappearance elsewhere in the world. He has come to be known in history as the "Wonder Man of Europe." For us, as Rosicrucians, he was undoubtedly a great master sent to help direct and speed up the evolution of man and matters in his day. In no way should any of the gibberish related to his name by some present-day, so-called occult societies actually be attributed to him.—*Scribe*.

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Into the Temple

By THEODETI



IN THE House of the Great God there was a silence, and in the heavens the shining Imperishable Ones, slowly turning around the all seeing orb of Thuban, high above the Kingdom of the North, looked down upon the silent land of Kemt

and the great river which ran from the South to the North. The priests in their cubicles, slept, and sleeping were unaware of the intruder who, passing through the high, pyloned gateway, climbed with searching step the entrance to the inner Sanctuary and passed into that Holy of Holies forbidden to any but the Highest.

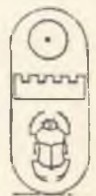
Ra-Per was troubled, and an agony of soul revealed itself in his eyes as they searched the darkness for that place where he hoped to find the material expression of the Great One of Many Names. Grief lined his face, the utter grief of a good and upright man who has had visited upon him and his the seeming heritage of death, disease, and that sudden annihilation of all for which he had labored so hard to build. How could the All-Powerful Being, whose consort was Justice, permit one's world to suddenly tumble in a wreckage of chaos, a catastrophe seemingly emanating from a capricious mind and visited with unearned cause? Had not he, Ra-Per, even from early childhood courageously feared the Gods and endeavored to live an upright and pure life, obeying

the laws of the temple and giving unto the sacrificers the first fruits of his fields and flocks? Had he not been careful to wear the holy amulets and keep the feast-days? Had he not come to the priests for an answer, an answer seeking Justice which would satisfy the gnawing doubts and torment of a soul searching for the true basis of its being; and had not that soul been turned away with empty word and ritual?

Slowly Ra-Per approached the Place of the Great One, for only He could answer, only He could crown seeming chaos with the Feather of Justice, Truth and Law.

And as he drew near there came upon him a look of wonder and amazement, and he stopped, for the Throne of the Great One was empty, and the light of the Imperishable Ones shown faintly upon it, making the gold and the jewels with which it was adorned glow in a mystical halo of light. He knew and felt that he was at the end of his search; his tired brain could suggest no other plan of action, no other pathway to the goal of his aspirations. Over and through his being there flowed a great realization of profound tiredness, a tiredness which stretched unto the outermost parts of the Universe and which demanded confident rest and a return to the Womb of Eternity.

Thus it was, without knowing the full import of his actions, Ra-Per sat himself down upon the Throne of the Great One; his bodily eyes closed, and the ear of the flesh heard not. But the first rose-red flush of a new-born day dimly caught a faint smile on his lips, a smile of inward Understanding, and Peace, and Love.





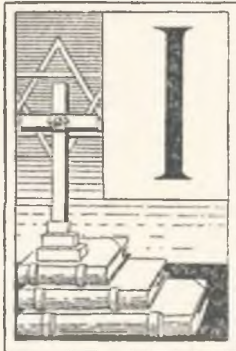
Dreams

A COMPLETE ANALYSIS OF THIS STRANGE PHENOMENON

By DR. H. SPENCER LEWIS

(From *The Mystic Triangle*, July, 1928)

Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as they were when they were written five, ten, fifteen, twenty or more years ago, and likewise will continue to be as helpful and as instructive in the future. For this reason, and for the reason that thousands of readers of the "Rosicrucian Digest" have not read many of the earlier articles of our late Emperor, it is our editorial policy to publish in the "Rosicrucian Digest" each month one of his outstanding articles so that his thoughts will continue to reside within the pages of this publication.



IT IS a common but mistaken idea that all dreams are mystically significant or really of a prophetic nature. Before touching on the probable cause of dreams, and the stuff of which they are made, I would like to call your attention to the fact that through

all the ages, man has been mystified and puzzled by his dreams. The very oldest mystical writings indicate that primitive man was often horrified by dreams of any kind, and because he knew so little about mind and its actions, and the brain and its peculiarities, he felt sure that the experiences through which he passed in his dreams were either satanic or divine, and was impressed with the possibility that during his sleep state he was a different character than in his waking state, and probably slipped out of his physical body and roamed the world at large.

Dreams played a very important part in the lives of the Teutons, but they gave greater emphasis to those dreams which could be interpreted as a prophecy. Dreams that were horrifying, or merely ridiculous or amusing, were given little thought; but if by any stretch of the imagination a dream could be looked upon as a prophecy of some forthcoming incident, it was highly magnified and recorded, and then by seeking in the worldly affairs some replica of the dream, they built up a great faith in the prophetic nature of certain dreams. Of course, if we take all dreams and select from them those which, by their very nature, could be prophetic of some event in our lives or the lives of others, or in the affairs of the nation, and then watch closely the affairs of ourselves and of the nation, we are sure to find many incidents which might be called replicas of the dreams we selected. In this way, we are building a false structure upon an artificial premise.

Many of the ancients believed that revelations from the various gods came to them through the agency of dreams.

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and during the Middle Ages their belief in dreams as divine revelations of some kind became part of the Christian doctrines.

The art of interpreting dreams in the Middle Ages was not always connected with magical powers or with any unusual mental or spiritual attitude on the part of the interpreter. Certainly some persons seemed to be more apt at interpreting dreams, and these were always looked upon as mystical oracles. However, usually the interpreter was a person with a known philosophical attitude toward life, and with a wide knowledge of human nature and human events. We can see in reviewing the interpretations of famous dreams, as recorded in many old books, that the interpreters were simply shrewd students of human events, and with that type of mind which could logically forecast the results of certain present day tendencies. To these persons, pre-eminently oracles by reputation, and catering to the position they held, with the probable income and honors that were accorded them, it was imperative for them to keep a close watch on the law of averages, and the general tendencies of human effort, and the law of coincidences in every direction. Even the affairs of the lives of those who patronized them most were carefully studied and tabulated, and therefore when one of these persons inquired regarding the interpretation of a dream the oracles would call upon his understanding of the tendencies of affairs, and safely, though shrewdly, prophesy certain inevitable future events. By the law of average, also, most of such predictions were fulfilled, and thus his reputation increased, and the belief in the prophetic nature of dreams became established.

We read in "Laxdale Saga" that Gudrun went to no witch or "possessed" person, but to the great *Gest the Wise*, for an interpretation of her dreams, because this oracle was universally recognized as an expert in these matters. And we read also in "Heimskringle" that King Halfdan the Black consulted his wise oracle and councillor regarding his dreams; and we find that there were common beliefs in regard to the meaning of certain things in dreams. For instance, in the "Lay of Atli" we find

that Gudrun refers to the dreaming of iron as portending fire, and one of the characters in that poem declared that his wife's dream of a polar bear foretold a storm from the east. The general belief in such prophetic symbols in dreams later led to the preparation of dream books, and dictionaries of dreams, many of which are being re-published these days and sold chiefly among the trashy occult literature offered to those who feel that the time is ripe to take a plunge into the subject of mysticism, and come out of the plunge with their ardor and interest greatly cooled off. It is regrettable that so much that is worthless is so easily accessible to the seeker for simple reading matter about mysticism. Many a prospective student of the higher things of life has been turned from the path of his original quest by the sad awakening from what he believed was an illusion.

Dreams, on the other hand, are interesting from various angles, and man is not the only creature that dreams, but certainly he is one creature of all who should use common sense in connection with his interpretation of them. He should realize, first of all, that the mere fact that dreams are possible in the consciousness or mentality of man is a great proof of man's ability to extract from the storehouse of memory certain associated and disassociated facts. That is precisely what takes place during the dream state. We say that there is a *dream state*, because we would have you realize that the sleeping state is not always the dream state, and as a matter of fact, one is in a lighter state of sleep when dreaming than at any other time, perhaps. On the other hand, all light stages of sleeping are not dream states. Just what constitutes the dream states we do not know, and we may just as well be perfectly frank about it rather than speculate and offer our speculations as scientific facts, as has been the case with many books on the subject. However, it is a borderline condition, very much like the borderline condition during which many forms of psychic functioning are made manifest. It is unquestionably a state during which the recorded things and registered impressions of the subjective memory or storehouse pass easily into the objective consciousness, across the



borderline that is usually a veil between the two chambers of consciousness.

We know, of course, that all registered impressions remain a permanent record in the subjective memory, and we also know that all impressions made upon the eyes and ears and other sentient faculties of the body do not really register themselves upon us. Only those things which hold our attention sufficiently long for us to have a concentrated consciousness of them are registered, and this registration automatically passes through the indelible records of memory. Even those which are thus impressed and recorded are not easily withdrawn. A process of association of ideas or a selection of the proper key to unlock the classification of desired impressions must be used, and all of the present day memory systems attempt to show us how we may use various keys or a combination of keys in the process of memorizing and withdrawing of memorized facts.

During the dream state, however, it would appear that the withdrawing of these registered impressions is simple, and so easy that very often the impressions seem to rise up out of their entombed and forgotten place, and parade before our psychic consciousness without control or direction.

As stated above, the registered impressions that are stored away in the permanent memory of the subjective or psychic self are so classified and indexed by subject and related subject that in order to extract any of these impressions from their well-protected place, one must have the proper key to recall them. It is very much like going to the public library and consulting the card index system, in order to learn the precise title or number of a book which contains the specific information we desire. Having gotten this title or number, it is a simple matter to locate the particular book and open it to the wanted information. It is true, of course, that in regard to many subjects one need not have the particular key number or title for we can easily locate the book and the information by its general classification. For instance, in every large library, there are books classified under the general title of psychology, metaphysics, New Thought, and so forth, just as there are books on

astronomy, electricity, magnetism, and similar subjects. If one just wishes some general information on any one of these subjects, one does not have to consult the card index system, but merely select one of the books under the general classification.

If, on the other hand, one wishes to learn about some incident of the Crusades in the Twelfth Century, or learn what part of Africa is the oldest, *in regard to the establishment of schools*, one would have to consult the index system to find out whether these subjects are treated more completely under the title of Crusades, or under the title of French History of the Twelfth Century, or under ecclesiastical history; and for the other subjects one would have to learn whether a book on the subject of schools, or the progress of civilization in Africa, would contain the particular information we desire. Having determined what key to use, or in other words, having found the key to the title of the proper book to consult, it is then an easy matter to go to the right part of the library and withdraw the particular book. The use of a key in this sense is much like the use of the principle of associated ideas, or the association of ideas, in recalling recorded and registered facts from the library of the memory.

For instance, if some one asks us what we did on the first Monday of July, last year, we may be unable to answer for some little time, until by analysis and the looking at a calendar we discover that the first Monday in July was the Fourth of July. Instantly that date becomes a key to the recorded impressions in our memory, and with that key we can open the proper book and perhaps instantly bring back from the recesses of the memory the registered impressions of things that occurred on that very day. The whole process of recollection, or recalling from the memory facts that are stored there, is based upon this principle of association of ideas, and you will note that whenever you are trying to recall the address of someone, a telephone number, or some other incident in connection with a person or place, you generally concentrate for a few moments and exclude all other impressions while you proceed

(Continued on Page 69)



Fear-fighting Facts

By G. N. GARRISON, F. R. C.



FEAR, like courage, assumes many and various forms, but unlike courage, it is always and invariably the unknown that is feared. Once the unknown is brought into the realm of the known, fear vanishes and ease, power and self-

confidence are made manifest."

Obviously, then, before one can begin any kind of a sensible attack on fear, it is necessary to know, and be fully conscious of the exact nature of the thing or the condition that one fears. Without such knowledge, any attempt to banish fear must, necessarily and inevitably result in failure. In many cases, this recognition of the fear, this facing of facts, is all that is necessary to completely eliminate it. What we want to emphasize here is the fact that it is absolutely essential to know the nature of your fear before you can hope to conquer it. Bring it out into the open, examine it, analyze it, inspect it, scrutinize it, consider it in every possible relation to your future welfare. If you will do only this, the chances are that your fear will vanish because, lacking substance, it will become nonexistent.

Just *what* is it that you fear? Health? Wealth? Position? Old age? Accidents? Death? If you have health you have the *only* wealth that counts. If you haven't health it is a dead certainty that you won't get it by worrying about it. In fact, you will only aggravate your condition by so doing. The only sensible thing to do is to go to a doctor, or a specialist, or a dozen of them if need be, until you have definitely decided, to your *own* satisfaction, whether your dis-

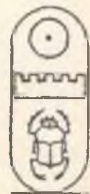
ease is physical or mental — and have taken the necessary steps to correct it. This accomplished; looking toward your ultimate complete recovery, you have done your best — the angels in heaven could have done no better. Quit worrying!

If it's your position or "job" that's worrying you; if you have done, and are doing, the very best you can—forget it. It's a "cinch" you're no good to yourself or your "boss" while you spend three quarters of the day worrying whether or not you'll get laid off in the other quarter. If you *do* get the "pink slip" in your envelope, there is a reason. Make it your business to find out *why* and then correct it.

Do you continually worry about your old age? Millions of men and women have reached old age before you—but they didn't do it by worrying; had they worried, for them, there would have been no old age, but an early grave.

Is it accidents you fear? You won't if you but realize that they do not "happen"—they are *caused*; and outside of the usual caution and ordinary common sense, there is nothing *you* can do to prevent them. Assuredly *not* by worrying about them.

As for death; what is so terrible about that anyway? It is the one and only *absolute certainty* in this phase of physical existence we call life. It is when we try to define the word "life" that we come into almost insurmountable difficulties—for who among us can say that life on this plane or on some other plane is the more desirable, the more equitable, the more righteous, or the more really worthwhile? It is when we fully and completely realize that "life" and "death" are but dual manifestation of a continuous and ever-abiding existence, that fear of it vanishes into nothingness and we are imbued with the wholesome spirit of living *this life here and now!*





SANCTUM MUSINGS

ROSICRUCIAN PRINCIPLES

By THOR KUIMALEHTO, *Sovereign Grand Master*



HERE are so many schools of thought in this country that it is imperative that we should have clearly in mind the principles that constitute the Rosicrucian philosophy of life. That we emphasize our own viewpoint by no means implies that we are intolerant. We are tolerant of all schools of thought. We realize that each one fills a need. If it did not fill a need, it would not exist. Everything that exists does so because of a desire in the human heart for its existence. Whenever that desire is not completely satisfied, it will gradually cease to exist. At the same time a student of the Rosicrucian philosophy should realize the difference between a less complete and a more complete statement of truth. You all know the story of the seven blind men and the elephant. Each one felt one part of the elephant and from that thought he knew all about the whole elephant. So it is with all the sects, creeds, cults, and schools.

It is better that a man believe in something than be devoid of faith. It is better that a man belong to a group

than be wholly self-centered and an isolated individual. It is better that he accept some code of ethics, no matter how imperfect, than live a lawless life. It is better that he believe that there is no life but this one and that the soul disintegrates with so-called death.

All schools of thought, therefore, are achieving a worth-while task. They give man a faith and a code of ethics by which to live; they teach him to be less materialistic; they teach him the power of thought; they teach him the existence of the divine in the world and in life. There comes a time, however, in the life of every thinking individual when the multiplicity of schools of thought puzzles him. If each contains a germ of truth, he wonders what is the whole truth? He realizes the inconsistencies that partial representations of the truth must possess. Each school of thought has its quota of failures. What is the cause of success? What is the cause of failure? The thinking mind demands a unified, comprehensive system, explaining life and the world, accounting for the bewildering panorama of experience.

We are confident enough to assert that the one wholly satisfactory philosophy of life is that of spiritual monism, or mysticism, known as Rosicrucianism. The mystic philosophy is the divine wisdom of the ages. The fundamental

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principles have been the same for thousands of years. Those who have lived their lives within the framework of these principles know that these universal laws are fact. The masters and adepts have demonstrated every point of these teachings. We teach the science of life. Your acceptance of the Rosicrucian philosophy by no means implies that you withdraw from the community or from the groups where you are known and exert a beneficial influence. As Rosicrucians you ought to understand that all these schools of thought are but forms or channels through which the divine forces can reach human beings and through which men and women can learn to cooperate with each other and help the communities in which they live. You need not destroy a man's faith. You need not estrange him from the organizations to which he is devoting time and money. But the world is full of influences. The libraries are full of books. The schools are wholly secular in spirit. Intellectually trained and scientifically educated people often disparage the spiritual things. They proceed at a snail's pace in the investigation of spiritual truths. In the meantime, the world rocks with fascism, terrorism, and war. The world acts in the assumption of materialism and displays an intolerance, a brutality, and an inhumanity so relentless and unremitting as to make the angels weep and fill the heart of every spiritually-minded person with shame.

In a world of malefic influences we must speak and we must speak out loud. The divine power that created the world laid down the laws by which it is governed. The messengers of God have come in every cycle to teach mankind. God did not leave His children bereft of guidance. These are the truths that have been taught by every avatar to every race and in every cycle.

First of all, reincarnation is the basic law of life. The soul is on a spiritual journey. Life in this world is a school and eventually the soul will be reabsorbed in its divine source. That is the goal of our compulsory journey. The schools of thought that refuse to accept reincarnation are closing their eyes to a basic fact. Without the understanding of an indestructible and repeatedly

manifesting life force many facts in our lives are wholly inexplicable.

Secondly, the law of compensation or the doctrine of Karma is the next great truth in life. Not to accept the law of compensation is to remove the principle of rationality, the law of cause and effect, from life and the world. Life is reduced to chaos. Chance becomes a deciding factor. Fate becomes a grim and forbidding monster. Justice becomes blind. God seems merciless. The heart refuses to accept so repellant a scheme of creation.

Thirdly, we emphasize the life of love and service. Do the duty that lies nearest to you. Do it to the best of your ability and without any thought of reward. Develop your potentialities with enthusiasm. Strive for promotion and advancement through study, through self-improvement, through giving generously of your time, through doing exceptionally good work, through offering the public a reliable product or a necessary service. It is foolish to rely wholly on prayer, or the power of thought, or on favorable vibrations. These methods will assist the prepared and trained man. The unprepared and untrained man will not find that these methods will take the place of training and experience. God will not leave destitute the righteous man in the hour of his need; but since we are here in this world to develop ourselves to the utmost, more power will be given to the man who has made every effort to utilize the opportunities of the earth-plane. Through training we make ourselves receptive to divine inspiration. Does it not seem logical that the Cosmic will send a musical inspiration to a musician, and a unique artistic theme to an artist, and a new scientific truth to a scientist? Suppose your knowledge of mathematics was very slight. If the Cosmic sent you a great mathematical principle, would you recognize it? Could you receive it? Could you utilize it? Educate yourself in some field of thought, and you will become receptive to divine influence in that particular field.

Perhaps opportunities in your field are few because of lack of organization. Then help your trade or profession to organize and improve conditions. Men



must learn cooperation. God will not do for man what man can do for himself. Our duty is to the human race to which we belong. Even if personal success has crowned our efforts, we must step forward and help our less successful brethren improve their lot in life. Someone asked a highly developed Hindu what his religion was. He said, "My religion now is to see that no one in my country starves." John Ruskin, the great English essayist, began life as an art critic. Thomas Carlyle turned his attention to social and economic problems. The misery of the mass of mankind appalled him. Thereupon he became a champion of social justice. He said that it was necessary to see that every human being had where to live, what to eat, and what to wear, before being concerned about art. We emphasize, therefore, every form of social service and community work and enterprises making for international peace and cooperation. We deplore every school of thought that discourages people from being social-minded, or makes it seem unnecessary to help the needy, the suffering, and the unfortunate. Not everyone is ready to master the laws of life. At least life can be made a little more pleasant and a little easier for us all.

We emphasize soul personality development. We teach the soul dominant, the soul triumphant. We disapprove of the average human being training himself to be a medium. We disapprove of the forcing of the development of psychic powers. We disapprove of hypnotism. Psychic phenomena at one time helped people to see that there was more to life than what materialism taught. But now the need is to develop will power, initiative, sound judgement, and the wisdom based upon experience and intuition. How can you develop these qualities if you seek for guidance every step of the way? The need is to develop a positive reaction to life. We can learn much from the reactions of people. Mistakes impress the mind with indelible lessons. If you are making an earnest effort to live the life of love and

service, you will be prevented from making disastrous mistakes. How can we learn life and the human nature unless we mingle with all types of people and come in contact with every sort of condition? We do not approve of shutting our eyes to evil conditions in the world, or our ears to the cries of anguish from suffering humanity.

We emphasize soul personality development and character training. We emphasize the life of love and service. Then having achieved a firm will, strong mental powers, controlled emotions, having become habituated to a life of love and service, we are ready for the cultivation of psychic powers and for the conquest of other planes of existence.

We teach a positive, constructive philosophy of life. We consider tolerance and brotherhood essential principles. We are opposed to any philosophy of life that permits intolerance, that approves of any form of race hatred or religious persecution. We consider any school of thought that does not impress upon the human being the necessity of cooperation with his fellow human beings as tending to selfishness and separation.

To sum up, we must live the Rosicrucian life. We must live the life of love and service. We must make the most of our lives on earth in accordance with spiritual principles. We must build health and vitality. We must develop our minds. We must cultivate our talents. We must grow in wisdom and experience. We must grow in altruism. We must do our share in breaking down the barriers of race, sect, and creed. We must ignore social barriers. We must share what we can of time, service, money, and ability. We must make ourselves worthy of greater opportunities in another incarnation.

Above all, we must be active in sowing the seeds of truth. We must be prepared to explain it to all who are ready for it. We must be prepared to point out the way to all who wander perplexed and confused by the conflicting teachings of innumerable schools of thought.



INVEST IN WAR SAVINGS BONDS AND STAMPS

DREAMS

(Continued from Page 64)

to correlate and associate certain things in order to bring forth the *key* to the fact that you desire to recall.

Now, the same thing occurs very often in dreams. Here it is not necessary for us to concentrate objectively and blot out all other objective impressions for the time being, since our borderline state of sleep has already blotted out objective impressions, and leaves us absolutely free to manipulate the subjective actions relating to recollection. Two things can occur in such a state that are responsible for dreams. There may be other things which occur, but of these we are not quite sure, and should not speculate. First, conditions of our own body and our own physical consciousness may suddenly present us with a key to some locked-up impression in the memory, or some external psychic or mental impression coming to us may furnish the key.

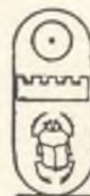
Let me take the first method and explain it. As we have said, dreams usually occur in a peculiar borderline state, midway between complete subjectivity and partial objectivity. In other words, in that state where we are not completely asleep, or where our objective consciousness is not thoroughly dormant. In this state, the sudden blowing on our face or hands of a cold breeze from an open window may give us an objective impression of extreme coldness, which being carried across the borderline to the subjective, is interpreted as a chilly, icy impression, and this may be taken up by the subjective as a key to subjects pertaining to the North Pole, winter with its ice and snow, a sudden plunge into an ice-covered lake or many other things connected with extreme cold and ice. Then, with such a key, the memory storehouse of impressions connected with such subjects is unlocked, and out into the subjective consciousness come parading all the impressions which have ever been registered in our memory from reading books, from moving pictures, and from actual experiences pertaining to the North, to frozen areas, to Winter, and to coldness and ice generally. In the morning, we recall having a dream about skating and falling into a frozen lake,

or of being high up in the air in an airplane where it is very cold, or being on an expedition to the North Pole or some other peculiar incident. Perhaps, while we were in the borderline state something or some one may have touched us on the hand or on the face, or even a fly may have suddenly alighted on the temple or forehead, giving an impression of a sudden jolt or shock, and this may be interpreted by the subjective as a key related to a pistol wound or a blow with evil intent. Immediately there is unlocked from the memory impressions relating to such things, and we have another peculiar dream. We might go on and cite thousands of things which are responsible, such as sounds, flashes of colored lights, the changes of temperature in a room, little pains from an improperly digested meal, the unusual touch of the blankets on some part of the face, and many other things of this kind which could cause the unlocking of impressions from the memory.

In the other instance of impressions received from external sources, we have that peculiar classification of thoughts received by our subjective mind from the minds of other persons. Perhaps during the early morning hours, or during the early evening hours after retiring, some one somewhere is thinking of us so concentratedly that there is a transmission of the thought, and this thought being received by us while in the borderline state, acts as a key and unlocks impressions regarding the person whose thought reached us. Or, if the impressions do not relate to the person who sent the thought, the impressions may relate to things connected with the life and activities of that person.

There is a possible and interesting third process whereby we may receive an impression from the Cosmic or from the Universal Mind in regard to some event that is transpiring at some distant place, or is about to occur, for all things are registered in the Cosmic long before they have manifestation on the material plane. Receiving an impression this way from the Cosmic may also cause us to have a dream, by supplying a key to the memory storehouse.

So we see that dreams may be caused in many ways, and perhaps there are dreams caused by such a thing as a



book falling from the open shelves of the memory library, opening itself to some page of past impressions, which impressions rise up from the book and pass in review before our subjective consciousness.

It seems to be a fact that nothing we dream ever pertains to something we have not registered in its fundamental idea. Of course we may take the impressions from the memory of a giraffe and hippopotamus, and combine them into a unique animal, and see it in all its grotesqueness as part of our dream. Later, we may see that this could not have come from the memory, because we could not have ever seen and registered such an animal. And we may take several impressions from the memory pertaining to occurrences in our own lives, and unite them so as to make a new impression or a new picture, much to our surprise and inability to explain the following day when the dream is recalled.

Not all dreams are recalled. Many of them occur in the subjective consciousness and remain there, and do not pass over into the objective consciousness at all. The peculiar borderline state in which dreams occur is a rapidly fluctuating state with most sleepers. The turning in bed from one side to the other partially awakens every sleeper, and for a moment brings him to a borderline state which may last but a few seconds, but during that short space of time a dream may be started. However, before it is underway, the sleeper is again more than ninety percent subjective, and the dream stays in the subjective consciousness, never reaching the objective. On the other hand, in those periods when deep sleep seems to be impossible, and a borderline state lasts for many minutes or an hour or more at a time, there may be many dreams or one long dream which will pass over to the objective consciousness and remain there, and be vivid in the mind in the morning, or at some other hours of the day.

All in all, dreams are intensely interesting, and they certainly prove one

great outstanding fact, that man has a dual consciousness and a dual state of mind, and that he can live at times in either state or on the borderline of both. We know that the activities and excitements of a dream can affect our physical body and tire and excite us to the same extent that a material, physical experience can. Therefore the *realities of dreams* are just as important and just as effective upon our physical constitution as are the *realities of actualities* or material, physical experiences.

One thing our readers should keep in mind is this: that it is evidently quite impossible for another person to interpret your dreams. We may see by the foregoing statements that the greatest oracles or wise men of the past, who interpreted dreams, like unto those of today who would *pretend* to interpret them for you, can do nothing more than guess at the significance of any dream that you may have. If there is in the dream a real communication or impression of prophecy or advise, transmitted to you from some other person's mind through a key message being sent, no one but you and the person who sent the first unconscious or conscious thought as a key could fathom the mystery of the dream, or tell its real significance. Therefore, dream books and dream dictionaries are useless and simply an innocent pastime. If your dream means anything at all, it must be interpreted by *you*, and if a dream seems unusually significant, the thing to do is to analyze it as best you can, and make a note of it in some notebook accompanied by the date and day and your brief analysis of it, and then watch to see if some future dream or experience in life will check up with it in some way. By this process, you can discover after a year or so whether your dreams have any significance to you or not.

We hope this explanation and these suggestions will help you to have a better understanding of dreams, and their merits in connection with the affairs of living.



MIND AND MAGIC

(Continued from Page 54)

sufficient leisure and freedom from the necessity of struggling for a livelihood, like their fellow tribesmen, to devote their lives to their purpose, namely the development of their magical and religious beliefs.

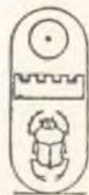
Now we have seen that one of the life values of primitive man, and with which magic concerns itself, is success. After all, success is the satisfactory culmination of an enterprise, no matter what it may be. Though the life of the primitive man was simple, nevertheless he was as desirous of success for his activities as we are for ours. The shaman or medicine man, therefore, was also a business administrator, a very practical man of the world, because he helped his fellows through his art, so they thought, to acquire success. The priesthood waxed wealthy by gifts which were made to them for the purpose of winning their services, in fact as an assurance that in consideration of such generosity special attention would be given the donor's needs. These priests were not consulted by the prosaic tribesmen alone, but also by the chiefs. The great warrior leaders believed they depended upon the exorcisms which would be invoked by the magician. Such exorcisms consisted of prophesies and of providing communications with the invisible egos. Even during the Golden Age of Pericles of ancient Greece, one of the world's greatest eras of culture, when architecture and the various arts were being advanced, and when philosophies, which were to shape the thought of the world, were in the formative stage, there existed oracles at Delphi who were consulted by Pericles, the great statesman, on matters of import. The oracles were but another form of priest or shaman.

It is sometimes believed by primitive peoples that the medicine man, or the shaman, if you will, actually possesses a *supernatural* power. It is thought that these humans have supernatural agencies which reside within them. This conception is often suggested by mental and physical afflictions, which certain unfortunate members of the tribe have. These afflictions, of course, naturally distinguish them from their fellows. For

example, one who has been stricken with *epilepsy*, because of his contortions and the gibberish which he utters while he is so possessed it is believed that some supernatural ego is included within him. It is thought that such persons have the power to be taken possession of by a supernatural being, and consequently they are frequently made medicine men. Likewise, those who are subject to *cataleptic spasms*, whereby they become rigid and their breathing and heart movement can hardly be detected, and they give evidence of being dead, are thought to be possessed by a supernatural agent by which they can accomplish these "feats." Also, as it is known, persons who are subject to cataleptic spasms are often impervious to pain; this appears as a supernatural attribute to the primitive mind, and so they too are given a position of prominence as a priest or shaman.

More often, however, in primitive culture, the medicine man is not considered possessed of a supernatural power himself, but rather as one who has mastered a system of *art*, whereby he can, at will, conjure the supernatural and cause it to serve him. The average primitive person doesn't want to take the chance on his own understanding of this system, and so he consults the priest, or the magician. The custom is the same today when we consult a physician in matters of our health. I am sure that the average intelligent person does not think that a physician inherently possesses curative powers or abilities within his own being that anyone else doesn't have, but he does believe and know that the physician, through his training and experience, has become more of a master of a system for utilizing nature's laws in matters of health, than has the layman, consequently he is consulted. The medicine man, too, was consulted like the religionist today consults his spiritual advisor, his minister, his priest, or his rabbi. It is believed by the religionists that the former have the training and the understanding to interpret properly for them the holy or sacred books. So, too, I repeat, the primitive man went to his magician.

The practices of magic, the methods actually used, are based upon the idea that there is a *sympathetic relationship*



between all things, regardless of whether they are animate or inanimate. If the primitive mind went no further than that, we could indeed pay its thinking much homage. For, after all, the *unity* of all things is what philosophy has been seeking for centuries. It is also what modern science is trying to ex-

plain by its electronic theory. Unfortunately the primitive mind was not capable of going beyond that primary premise in a *rational way*, and from it there evolved many misconceptions and distorted ideas which have brought forth all of the various aspects of magic.

(To be Continued)



THE RELIGION OF TOMORROW

(Continued from Page 46)

necessary. A peaceful society depends upon truly knowing what peace is, from within, and externally creating it accordingly.

The religion of tomorrow is thus a *mystical pantheism*. It is pantheism, in that God is in everything. But it con-

tends that everything is not a true part of God, for no thing is as it seems. Therefore, we cannot knowingly say of anything, this is God. This religion is mystical because our most intimate experiences of the substance of God proceed from our inner consciousness.



THE ROSICRUCIAN NEW YEAR

(Continued from Page 51)

the special ceremonies at their nearest AMORC lodge or chapter. Write or telephone, at once, the lodge or chapter nearest you, as listed in the directory of *The Rosicrucian Digest*, for details as to the day and hour. The ceremony and feast will be conducted by the Supreme Grand Lodge in the Francis Bacon Auditorium, Rosicrucian Park, on Sunday, March 19, beginning at 7:30 p. m. Each member is cordially invited to attend.

Members who are distant from a Rosicrucian lodge or chapter may obtain, for performance in their own home sanctum, a simple and mystical Rosicrucian New Year ritual based upon the traditional rites conducted in the temples of the Order. Enclose ten cents to cover mailing charges only, and ask for the *Rosicrucian Sanctum New Year Ritual*. Such a ceremony should be performed in your sanctum on the exact date as proclaimed at the beginning of this article.

ROSICRUCIAN NEW YEAR OBSERVANCE IN TORONTO

The Toronto Chapter of AMORC, 10 Lansdowne Avenue, invites members in Toronto and vicinity to be present at the annual New Year observance, Sunday, March 19, 1944, at 7:00 p. m.

OUR WARTIME EDITION

In order to conform with the limitation order of the War Production Board issued to magazine publishers, you will notice that this issue of the "Rosicrucian Digest" has been reduced in number of pages. As our contribution to the conservation of paper and to conform to the War Production Board's regulations, we have eliminated four pages of our rotogravure section. We are sure that our members and friends will continue to enjoy the "Rosicrucian Digest" which will maintain its same standards through the remainder of the war as it has in the past. We can assure our readers that they can look forward to a resumption of the section of the magazine now eliminated as soon as it is possible and, we hope, with many new features added.

**The
Rosicrucian
Digest
March
1944**



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THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a non-sectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book "The Mastery of Life." Address Scribe S. P. C., in care of

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Los Angeles:

Hermes Minor Lodge, AMORC Temple. Mr. Sidney A. Fitzgerald, Master. Reading room and inquiry office open daily except Sundays: 11 a. m. to 5 p. m. and 6 to 8 p. m.; Saturdays, 12 noon to 4 p. m., 148 Gramercy Place.

Oakland:

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

Sacramento:

Clement B. LeBrun Chapter.* Miss Edith Morton, Master; Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

San Diego:

San Diego Chapter. Mrs. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont. Tel. F-4598. Meetings every Tuesday, 8:00 p. m.

San Francisco:

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

MASSACHUSETTES

Boston:

Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

ILLINOIS

Chicago:

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

MISSOURI

St. Louis:

Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Hig, Secretary, 9223 Coral Dr., Afton, Telephone Fl. 7125. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

DISTRICT OF COLUMBIA

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

FLORIDA

Miami:

Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday evening at 7:30. Biscayne Temple, 120 N. W. 15th Avenue.

MARYLAND

Baltimore:

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

KENTUCKY

Louisville:

Louisville Chapter. Mr. Frank S. Smith, Sr., Master; Miss Mildred White, Secretary. Meetings first and third Sundays at 8:00 p. m., Ship Room, Kentucky Hotel.

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Buffalo:

Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings every Wednesday, 7:30 p. m., 225 Delaware Avenue, Room No. 9.

New York City:

New York City,* 250 W. 57th Street. Mr. Joseph Weed, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Chapter Master, Mr. Walter Taylor; Secretary, Mrs. Louis F. Branch, 1408 So. Acoma Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

(Directory Continued on Next Page)

OKLAHOMA

Oklahoma City:
Chapter Master, Mrs. Pearl C. Stribling; Mrs. Winnifred G. Atkins, Secretary, 2335 N. W. 30th Street. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Building.

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OHIO

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Mr. Wm. R. Morran, Master, 1281 W. 104 Street; Telephone Woodbine 4116; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue. Meetings every Friday at 8 p. m., Hotel Statler.

Cincinnati:

Mr. O. Jack Buckley, Master, 3519 Michigan Ave., Telephone East 7051; Mrs. Emma L. Ransick, Secretary, Telephone Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills.

Dayton:

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The addresses of other foreign Grand Lodges, or the names and addresses of their representatives, will be given upon request.

AUSTRALIA

Sydney, N. S. W.:
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Toronto, Ontario:
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Victoria Lodge. Mr. Thomas Fulthorn, Master, 447 Kingston Street, Telephone E-8278; Secretary, Mrs. Constance Kaehn, 3530 Savannah Ave., Telephone E-3373.

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

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ENGLAND

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

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