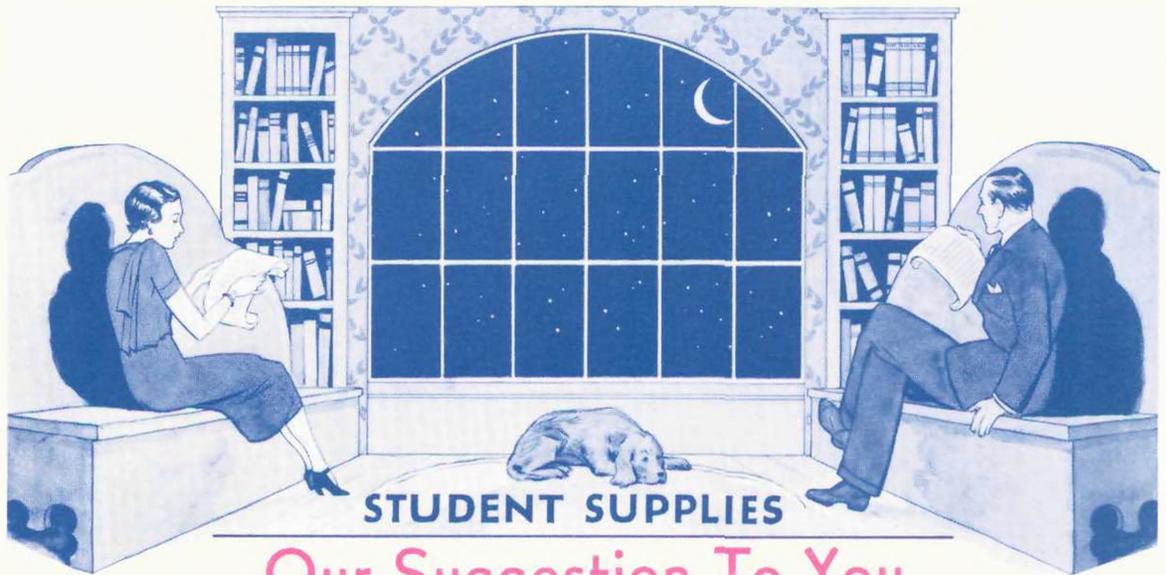


ROSIKRUCIAN DIGEST



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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ROSE-CROIX UNIVERSITY 1943 GRADUATING CLASS

Notwithstanding the obstacles and inconveniences afforded by the war, attendance at this summer's term of the Rose-Croix University was the largest in its history. Above is shown an assembly of the graduating students and faculty on the steps of the Science Building in Rosicrucian Park, San Jose, California. Because of the practical nature of the subjects taught, and the impetus given the students' morale, the University has indirectly contributed to the war effort. Students of Rose-Croix are given the opportunity to work in chemistry, physics, and biology laboratories under competent instructors. Classes in art, music, philosophy, alchemy, and mystical literature are conducted along the most efficient lines of instruction. Any Rosicrucian is eligible. *The instruction is as simple to comprehend as the Rosicrucian teachings.* No previous college or university education is required. Persons from all walks of life were in attendance.

(Courtesy of the Rosicrucian Digest.)



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bols are used by astronomers and scientists to prove the physical laws of the universe—why don't you apply them to the problems of your everyday world? Learn what symbols, as powers and forces of nature, you can simply and intelligently use in directing the course of your life.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

AUGUST, 1943

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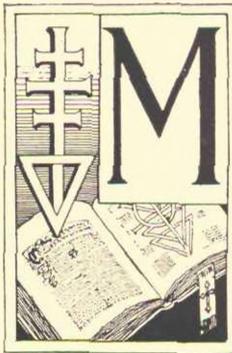
ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
OPENING ADDRESS TO CONVENTION

By THE IMPERATOR

The Biological Impetus Behind the Rosicrucian Order



MAN cleaves all human experiences. The universe, the Cosmic as a whole, or that portion of it which he can discern, he divides into two spheres by his mind. One of these spheres he names the *macrocosm*. It is the infinite world,

that world which seems so much in excess of humanity proportionately. It consists of the planets, myriad stars, the vast reaches of space, and the first causes behind all. The other sphere is the *microcosm*, the relatively limited finite world. It is diminutive in comparison to man. Much of it man can crush within his own hand. Also of the microcosm world, is the dominion which man seems to exercise over it; in other words, the things or conditions of it which he can bend to his will, make serve his purpose.

Between the things of the microcosm and man himself, it is easy for him to observe certain very similar conditions. In other words, man's acts have certain parallel functions with other finite manifestations of the microcosm world. Some of his actions are the same, by necessity, because his nature and the nature of these other things are dependent upon the same causes. On the other hand, some of his actions are similar only because man often imitates the functions of nature.

Of man's associates, of his many companions in this mystery which we call life, the Protozoa are by far the simplest in substance. The Protozoa are unicellular animals, that is, living things consisting of but a *single cell*. In fact, we may say that it is nothing more or less than a protoplasmic substance, a glassy, jelly-like, sticky material. Representative of the Protozoa are those minute beings, the amoeba and the stentor. The Protozoa, nevertheless, are potential with immortality; that is, Protozoa do not die upon attaining maturity, nor do they die because of senility. Instead, upon attaining maturity, the parent organism is replaced by two daughter organisms. Only other organisms which may attack them, or a hostile environment, can destroy or bring death to the Protozoa.

Within these simple organisms, there exist *five vital properties* which have a kinship with man. These vital properties are the basis of all human endeavor. Everything which we do as humans is dependent upon them. The first of these vital properties is known as *metabolism*. It is the property of protoplasm, living matter, whereby it nourishes itself, and thereby grows. In other words, metabolism is the ability of a living substance to assimilate, from without, external matter into its own nature. Then it converts that material into the energy necessary for the properties of life. This assimilation and conversion into energy is one of the most profound mysteries of the phenomenon of life. Growth, which is of the property of metabolism, is dependent upon there

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being an excess over the waste which living matter produces. Living matter destroys, tears down and discards, in its processes. Consequently, growth is quantitatively proportionate to the matter which protoplasm assimilates and discards.

Life is Not Just to Live

The second vital property is *function*. Namely, it is the special work, the obligations which the cell has to perform. Nerve cells, for example, have the function of storing energy. Muscle cells store food; skin cells have as their function the external protection of the organism. The end of Protozoa, then, is not just to live, not just to assimilate matter into themselves, and to nourish the self and grow. Rather, they must serve some whole, some plan. Each individual Protozoon must fit into a pre-existing harmony, as Leibnitz said in referring to the monad. It does not function unto itself, but for a grander, a more infinite purpose, preconceived.

The third vital property of the Protozoa is *irritability*. This is the response of the Protozoa, or the cell, to external stimuli, to the forces and energies existing around it. Thus, the Protozoa must respond and react to mechanical, electrical thermal, and chemical forces and stimuli which constitute their environment. They must adjust themselves to such an environment. That ability of adjustment is one of their vital properties.

The fourth vital property of the cell is *motion*. The cell, like all other things which have existence, conforms to the law of being. To be, is *positive*. That which is, must assert itself to the full extent of its capacity, to continue to be. That assertion is *motion*. The ability of the cell to move is displayed in three different ways. First, it may push itself forward; thus it elongates itself. Consequently, the cell by this means changes its position and it likewise changes its shape. However, the cell also has a *self-contained* motion. That is, within the cell there is a circular motion. This internal motion does not cause the cell to change its position, nor does it alter the shape of the cell, even though the motion may be just as obvious. Again, some Protozoa have a lash or whip-like

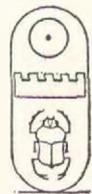
motion. They have minute antenna which whip about. This kind of motion is less co-ordinated, and is less productive of any accomplishments.

The final and very important vital property of the cell is *reproduction*. By reproduction, we mean the ability of a cell to generate its substance or kind. The simplest type of reproduction is known as *fission*. It consists of a division of the cell. Fission is a self-cutting of the parent organism. By this method, however, the parent organism is not destroyed. Rather, it is replaced by two or more daughter organisms. The more complex form of reproduction consists of a unity of the cell organisms. That is, the cells exchange their properties, and from such an exchange of properties, either one of the cells or both divide, or one of them is known to go through that process known as budding.

The Internal Chorus

Man is a *metazoic* being; that is, he is a being consisting of an infinite multiplicity of cells. These cells compose the co-ordinated entity of which he is. Simply put, as a metazoic being, man is a *cell of cells*. Consequently, man cannot escape the necessity of his own nature. The vital properties of the cells of his being, billions of them, constitute a tremendous chorus within him, a great voice, urging, impelling, commanding and demanding of him. The physical harmony of man's organism, namely, his health, is to be found only in removing any obstruction to the vital properties of these cells of his being. He must prevent anything from standing in the way of the demands made upon his consciousness by these billions of cells of which he is composed. To know happiness, in whatever sense he interprets it, man must allow the normal and instinctive development of these cells. He must recognize, he must conform to the vital properties of the most minute cells existing within his structure.

Society is a unity of mankind. Consequently, it is an *artificial* metazoic or multicell structure. In other words, men are like the cells of their own being, for men group themselves, and in their grouping they compose that artificial metazoic structure which we call *society*. Obviously, then, there is no better pat-



tern for success in any human endeavor, than to follow the course of the vital properties of the cells on which our own individual natures depend. The Rosicrucian Order is one of the social organisms, one of these groupings of humans. It is the coming together of humans, like cells, to compose a more complex structure. Let us determine, therefore, how far the Rosicrucian Order, as an organism, conforms to the five vital properties of which every living cell is possessed.

The first vital property of the Rosicrucian Order, like that of the simple living cell, would be *metabolism*. The Rosicrucian Order, as an organism, must assimilate into itself, from without, from the great world, in which it exists, confused minds — persons who for the moment are lost in life, who drift, who are embittered with their very existence, who want to strike back at society. The Rosicrucian Order as a cell must draw these persons from every walk of life, from every race, and from every religious creed and sect. It is not necessary that such persons first have Rosicrucian conceptions, that they hold ideas which parallel the teachings of the organization before they may be admitted into the Order. After all, the constituency of the food or of that matter which a Protozoon assimilates into itself is entirely different from the nature of the cell. The cell must convert it to its properties. Consequently, the Rosicrucian cell, the Rosicrucian Order, must convert these peoples it assimilates into its own ranks to the higher principles of its teachings.

By this means, the Rosicrucian Order is nourished, and if it is sufficiently nourished, *it grows*, it expands beyond the decomposition and the necessary destruction which all living things, *which all organic things, have as a condition of their nature*. Furthermore, as the Rosicrucian Order grows, it is able to further assist the individual — the cells of which it is composed. It is not that the Rosicrucian organization will alone physically expand or develop as a movement, but the more it grows, the more possibility it has of conferring upon the individual, who is of it and within it, the power of accomplishment. With the growth of the organization, its ramifications become more vast, and

the individual as a member greatly benefits by them.

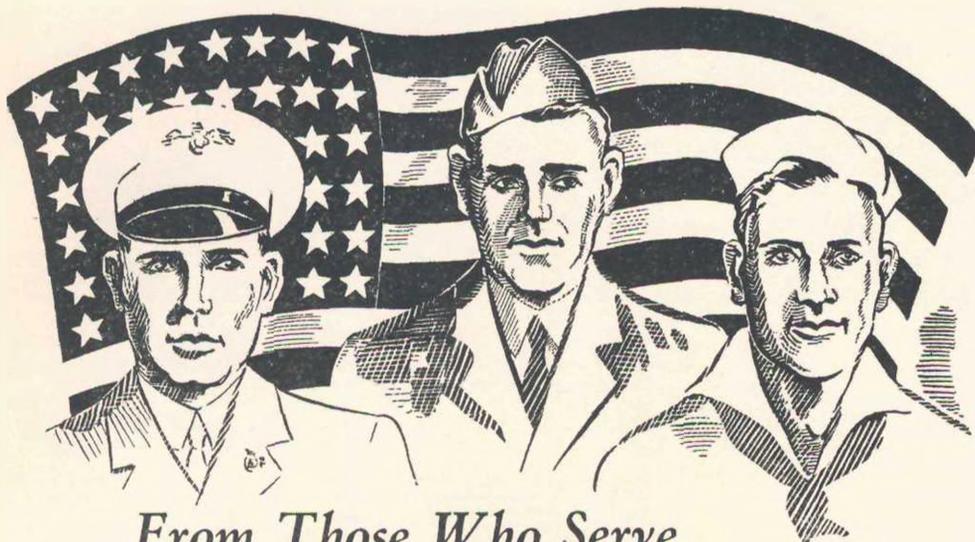
A cell's assimilation, the drawing into itself of external matter, as we have seen, does not destroy the cell itself. In fact, the more the cell is obliged to act upon this matter which it takes into itself, the more it is compelled to exert its powers, the stronger it becomes. Likewise, the more the Rosicrucian Order and the members of which it is composed try to demonstrate and to explain the teachings of the Order to those which it has assimilated into its ranks, the more the member's consciousness expands, as the result of his efforts. There is nothing that better reveals our knowledge, or our lack of it, than endeavoring to express it to another.

The Great Work

The second vital property of the Rosicrucian organism is *function*. The idea held by anyone of a chaotic universe, obviously, does not recognize mind or purpose, for both of these are opposed to chaos. Furthermore, the idea of a chaotic universe cannot be reconciled, even with the mechanical explanation of creation as offered by science, for science needs efficient causes to explain its hypothesis, an assumption of law and order. Consequently, then, nothing is caprice, or the result of mere accident. Everything is a link in a chain of evolution and devolution. Everything has its function.

Likewise, the Rosicrucian organism, or the Order, has its work, its function, its objective. The Rosicrucian Order, generally speaking, seeks to be a *synthesizes* and a *moderator* of human thought. There is an old Rosicrucian adage, "We cannot know anything until we experience it." Consequently, the more we experience, the greater becomes our power of accomplishment. So the Rosicrucian Order collects the thoughts and experiences of others throughout the centuries. Actually there is no serious thought, no serious effort, regardless of its consequence, that in its entirety is all wrong. There is some worth in it, if it can be analyzed. Therefore, as a synthesizer, the Rosicrucian Order has as its obligation, as its work, the compiling from religions and sci-

(Continued on Page 273)



From Those Who Serve

(Somewhere in Egypt)

"I don't remember just when I wrote you last, so I don't remember if I told you of visiting Jerusalem and seeing the ruins of King Solomon's Temple, his stables and quarry. Also visited Cairo, Egypt and saw the Pyramids, Sphinx, had my fortune told in Isis' tomb. Do you remember reading the story, Isis? I've flown over considerable of that country too; flew over the Sea of Galilee, over the Nile Valley, and the barnstorming pilot I was with flew one of these big bombers between the two large Pyramids, below the tops of them; sure thought we'd take some paint off the wings. I visited Nazareth and saw Mary and Joseph's home and of course the Church of Nativity in Bethlehem where Christ was born.

"What progress are you making with your Rosicrucian work?"

Capt. Arthur R. Spelbring
Bomb Squadron
U. S. Army

(Somewhere in the South Pacific)

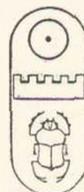
"This war doesn't give a fellow much time for letter writing, when one is out in these parts. I am in good health and having the experience of my life. We are not permitted to tell what we are doing, nor where we move about, but rest assured we are doing both.

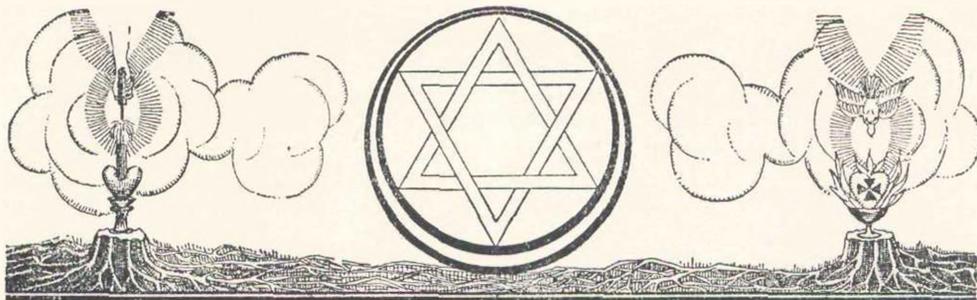
"San Jose seems so far away now, but the teachings of the Order certainly come in handy here, and they are helping in a big way personally and otherwise. Meet many interesting boys, and one day they want to contact the Order. When I get back, and it is my hunch I will, I will have plenty to talk to you about."

Corp. Peter Falcone
Amphibian Corps
U. S. Marines

ZONE MAILING ADDRESS

In order to facilitate mail delivery, the government has designated postal zones for the larger cities and has requested that zone numbers be used immediately after the city in addressing mail. It is necessary that you inform us of your zone number, if one has been assigned to your locality, so that there will be no delays in mail reaching you. We will change your address on the basis of the order in which your request for a change is received. Rosicrucian Park is not zoned, therefore, address your mail to the Order as in the past; that is, The Rosicrucian Order (AMORC), Rosicrucian Park, San Jose, Calif.





A People's Peace Conference

THE WORLD WE, THE PEOPLE, WANT

By PLATONICUS, F. R. C.



ONE of the high points of the 1943 Rosicrucian Convention, recently brought to a successful conclusion, was an informal "People's Peace Conference," conducted one afternoon in the Francis Bacon Auditorium at Rosicrucian Park. The

conference chairman, or moderator, was a member of the AMORC staff with a background of training in the socio-economic problems of our times. Several hundred Rosicrucians from all parts of the United States and a few from Canada and the West Indies participated in, or listened to the discussion.

The moderator set the tone for the thought which followed, by calling for unique and creative ideas which would aid in formulating a lasting peace, and which would promote *justice* and *harmony* in and between the nations of the world. Some of his questions were, what matters should be of first consideration at the coming peace conference, when the war has been won in a physical sense? What kind of a world do you want to see emerge from this terrible struggle? What means can be employed, or projects undertaken to fashion the kind of world we, the people, want? What kind of an American so-

ciety do we wish to see issue forth from this national crisis?

A lady from Boise, Idaho, was the first to present her views to the conference. She expressed the hope that in the world following the war there would be a fairer distribution of the necessities of life (especially food and clothing) among all peoples. In response to a query by the moderator as to how this noble purpose might be achieved, she was without specific answer, although she remarked that the recent international food conference sponsored by our government was an encouraging step in the right direction.

A gentleman from Oroville, California, then rose to assert that in a revision of the banking and currency systems of the world lay a powerful remedy for the dire lack of essentials stressed in the remarks of the Idaho Soror. He advocated that governments arrange "the proper distribution of surpluses of funds and commodities in such a manner as to guarantee the proper necessities of life to all mankind, and at the same time work no material injury to the nation which is able to produce an abundance of food and manufactures." Two other Frateres during the course of the discussion emphasized the role of monetary and banking reform. A member from Seattle flayed "interest" as being the root of social inequity, and called for a re-examining of the credit structure of our economic life, with an eye to drastic reform if necessary. His plea

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was for a banking system more intimately concerned with individual localities, a system which would guarantee a fairer source of credit to persons undertaking enterprises of a modest character.

A Los Angeles business man opined that permanent and stable peace could be facilitated by a correspondence between the amount of currency in circulation and the value of the goods which a country might produce. A system of this kind embracing all nations, he thought, would insure a fundamental equality which would allay nationalist and imperialistic schemes and result in justice in fuller measure for the whole world.

At this point in the discussion the moderator inquired if any one type of panacea, whether financial, social, military or governmental, would solve the world's problem. Since the causes for the present universal madness are so many and varied, can any one solution possibly encompass all the difficulties?

Rising to this thought, a member from San Francisco proposed a three-fold solution to the problem of an enduring peace: first, call an all-European conference for the purpose of drawing up a constitution of a *United States of Europe*. Secondly, abolish all trade and customs barriers between the countries of Europe. Thirdly, establish a European currency, to which at first all European currencies should be pegged. Later, the new currency would replace all the present European currencies. He urged that this program would in some measure obviate the grave defects which doomed to failure the peace of Versailles following the first World War.

This three-fold program for the unification of Europe elicited a torrent of comment. A petty officer of the U. S. Navy, from Salt Lake City, Utah, echoed the demand for the removal of nationalistic trade barriers in Europe. He had travelled extensively throughout Europe, and had always been appalled by the many artificial barriers which restricted the free interchange of commodities and ideas between the diverse countries of Europe.

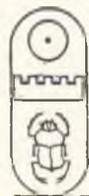
The moderator raised this question: Can Europe be unified apart from the rest of the world? Is not, in a sense, the

problem of Europe the problem of the world? What of the many colonies, dependencies and spheres of influence in other lands dominated by European nations? Ought the world to be divided into a few great continental or hemispheric zones, with perhaps some kind of World Council selected to integrate the whole?

A characteristic, hard-headed approach was voiced by another member, to the effect that political and economic problems with their countless proposed solutions should not throw our thinking out of focus: that is, our first concern is that of *winning the war*, for without that all else is nonsense and of very minor importance. In rebuttal to this point, another participant asserted that we must *think* and *plan* for the peace while we are fighting and winning the war, else the end of the war will find us with no concrete solutions to propose for the chaos sure to be present in many countries.

An interesting and fruitful slant was then provided by a young lady who objected to the "material" character of the solutions and proposals advanced by the various speakers. She wondered if the conferees, as Rosicrucians, ought not to heed the Hermetic maxim, "As above, so below," as a guide in discussions of this nature. That is, is not the problem of a lasting peace at bottom an educational and spiritual one? Will the world gain by removing the physical barriers between nations, without at the same time removing insularity of thought and opinion? And must we not extirpate hatred and burning thoughts of revenge? Must not a great surge towards the unity of mankind first assert itself positively and unmistakably in the world of thought, the realm of true causation and ultimate power? After several minutes' discussion of this most important phase of the problem of peace and the post-war world, the group thought shifted back in the closing minutes to economic and political considerations.

A social worker from San Jose was concerned greatly with the achievement of a proper balance between the continued mechanization (technological development) of the process of production, and a just system of distribution of goods and services, which would pre-



serve and safeguard the integrity of human personality. She found injustice in a system in which the individual became a pawn, in her opinion, in the hands of a trust, cartel, or vast economic aggregation of power. Her proposed remedy for this lay in the direction of public control of natural resources and also of the greater industries affecting the public weal.

Along this same line of thought a journalist from New Jersey expressed his realization of the need for new social leadership to ensure a lasting peace. He believed that the leaders in industry and politics in America and Europe of the future should be of a far different mold from those dominating the economic and social arenas prior to the present conflict.

In response to the statements of the preceding two individuals, the Permanent Chairman of the 1943 Convention (a prominent business man in private life who also serves as the Master of the New York City Chapter, AMORC) urged acceptance of the ideal of balance and judgment when the old is discarded and the new is coming into being. He recalled the ancient Rosicrucian aphorism, that not by revolution but through evolution are all things accomplished in permanency. He pointed out that the evolutionary process in economic and political systems proceeds through the action of an inner law of development; that undue or overly radical pressure for change is just as much at fault as a blindly reactionary clinging to an outworn past. The Rosicrucian, he affirmed, is a creator, a builder; there are plenty of destructive forces

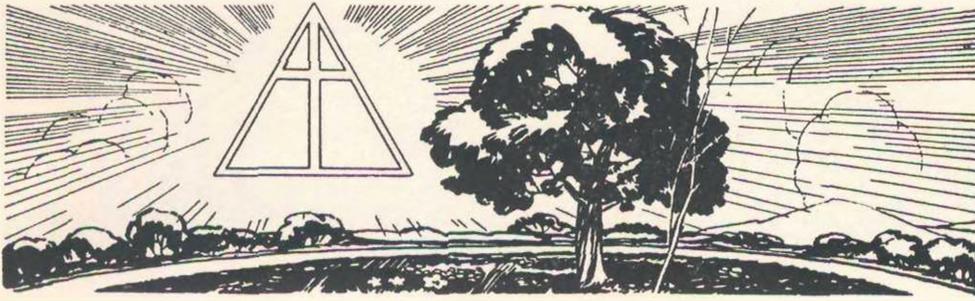
and individuals loose in the world today, so he need not become one of them. In the puzzling and often stormy sea of social change the mystic finds a middle, moderate course, along which he proceeds as guided by his attunement with the Cosmic.

The last member to address the conference was a Captain in the United States Army. He pointed out the enormous scope of the problem being discussed, and suggested that a large corps of experts and specifically trained intellects would be needed to lead the way towards an acceptable solution. He fully realized the deep-seated antipathies existing between diverse groups of peoples throughout the world, and felt that a continuous and strong diffusion of Rosicrucian principles particularly among world leaders of thought and action would carry us far towards the establishment of a durable basis for international peace.

In closing the conference the moderator thanked the participants for their constructive, challenging thoughts, and for the spirit in which they were presented. He noted the absence of acrimonious or purely political and partisan discussion, and hoped this would serve as a model for all future forum consideration of pertinent issues of the day. A considerable number of those present freely expressed their thoughts, and there was an excellent give and take of ideas. It is hoped that this type of conference or open discussion of important issues of the day will become a regular feature at an afternoon session of future Rosicrucian international conventions.

NINTH GRADE INITIATION IN CHICAGO AREA

Members who are in or above the Ninth Degree living in the Chicago area have the opportunity of receiving the full temple initiation of that degree from the ritualistic team of the Nefertiti Minor Lodge in Chicago. This is an experience no member will forget and if it is possible for you to be in Chicago for this initiation, you will enjoy taking advantage of this opportunity. The initiation will be held on Sunday, August 22, at 3:00 P. M., in the temple of the Nefertiti Minor Lodge, 116 South Michigan Avenue, Room 410. It is suggested that you write the secretary of the Lodge in advance if you plan to take this initiation.



Imagination

By RALPH WALDO EMERSON

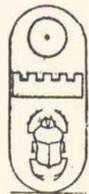
(The following is an excerpt from the American Philosopher's essay on "Beauty.")

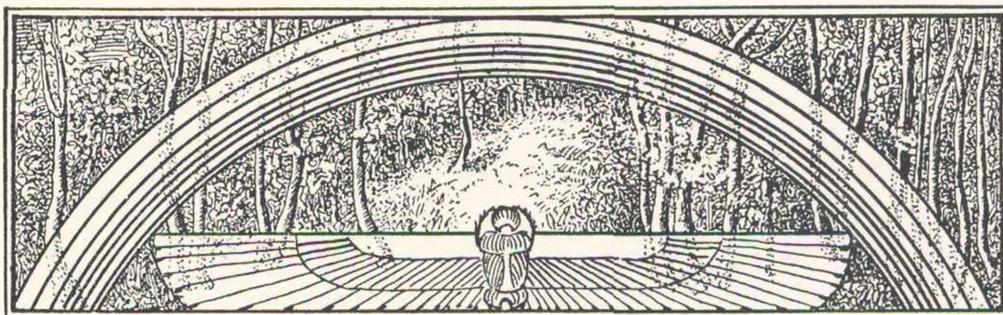


THE feat of the imagination is in showing the convertibility of every thing into every other thing. Facts which had never before left their stark common sense, suddenly figure as Eleusinian mysteries. My boots and chair and candlestick are fairies in disguise, meteors and constellations. All the facts in Nature are nouns of the intellect, and make the grammar of the eternal language. Every word has a double, treble, or centuple use and meaning. What! has my stove and pepper-pot a false bottom! I cry you mercy, good shoebox! I did not know you were a jewel-case. Chaff and dust begin to sparkle, and are clothed about with immortality. And there is a joy in perceiving the representative or symbolic character of a fact, which no bare fact or event can ever give. There are no days in life so memorable as those which vibrated to some stroke of the imagination.

The poets are quite right in decking their mistresses with the spoils of the landscape, flower-gardens, gems, rainbows, flushes of morning, and stars of night, since all beauty points at identity, and whatsoever thing does not express to me the sea and sky, day and night, is somewhat forbidden and wrong. Into every beautiful object, there enters somewhat immeasurable and divine, and just as much into form bounded by outlines, like mountains on the horizon, as into tones of music, or depths of space. Polarized light showed the secret architecture of bodies; and when the *second-sight* of the mind is opened, now one color or form or gesture, and now another, has a pungency, as if a more interior ray had been emitted, disclosing its deep holdings in the frame of things.

The laws of this translation we do not know, or why one feature or gesture enchants, why one word or syllable intoxicates, but the fact is familiar that the fine touch of the eye, or a grace of manners, or a phrase of poetry, plants wings at our shoulders; as if the Divinity, in his approaches, lifts away mountains of obstruction, and deigns to draw a truer line, which the mind knows and owns.



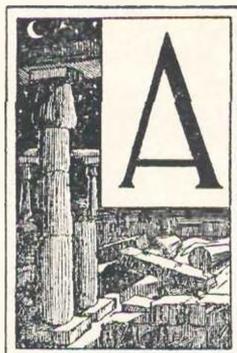


Water and You

By ARTHUR L. MEYER, M. D.

Associate Professor of Physiology in the Johns Hopkins University

(Digested version, from the SCIENTIFIC AMERICAN)



QUIZZICAL old gentleman once remarked that, in his opinion, the oceans were greatly overdone. I think that most of us, however, will easily appreciate the wisdom that prompted so wide a distribution of water over the face of the earth.

Without water, life would be as non-existent as it is on the Moon. If, then, our planet is to continue as a habitat for living things, there must never be the slightest danger of a general and thorough-going drought.

It's really amazing how largely the human anatomy is composed of water. If a cadaver, weighing 170 pounds, and free from abnormal accumulations of water during its lifetime, were thoroughly desiccated, it would weigh only about 50 to 60 pounds. We are, therefore, in very large part nothing more than animated masses of water. What is true of man is also true, of course, of all the representatives of the plant and animal kingdoms. The further fact that the youngest, the most actively growing forms of protoplasm, are highest in their water content indicates that water must have been very intimately concerned

with the origin of life itself. It is precisely by this token that the shrinkage of the senescent frame is prophetic of impending death.

The living furnace, unlike the household furnace, is obliged constantly to attend to the removal of its own waste products. Oxygen burns carbohydrates and fats into carbon dioxide and water as completely within the body as it would in a bomb calorimeter. Since water isn't really a waste product, it is retained so far as possible, but carbon dioxide is carried into the lungs, where it finds an easy exit by passing up the flue, so to speak. Things are very different in the case of proteins, however. Proteins are only partly burned in the body. The residue, which is known as urea, appears as one of the constituents of urine.

The digestive juices which are daily poured into the alimentary tract contain about four quarts of water. In a less economical system all of this water would be cast off with the indigestible remnants of food. But our bodies think highly of this water, and return most of it to the circulation. Since the volume returned is about four times the amount that the average person drinks each day, our intake of water would have to be considerably greater than it is, were it not for this provision of Nature.

Though every effort is made to conserve the body's water supply, certain

losses are unavoidable. The water in the solid excreta serves as lubricant. The urinary output carries with it the refuse of general metabolism. The water which is constantly evaporating from the lungs and skin surface is known as insensible perspiration, and because of its cooling power, is one of the factors regulating body temperature, thus reminding one of the hot desert custom of cooling water by placing it in earthenware jars. On occasion the body dilates its peripheral blood vessels and brings into action innumerable miniature geysers, called sweat glands. But for this, and a sufficiently dry atmosphere, a thermometer rising to uncomfortable heights would be rather enervating during a stiff bout of tennis.

When we drink "plain water," we are not drinking water in a state of un-mixed purity, to be sure. There is no such thing in Nature. What we drink is always a mixture of the molecules of ordinary and "heavy" water plus something else—a solution, in other words; for even rain-water, product of a gigantic distillery, contains a dash of ammonium salts and certain gases to give it a tang, presumably lest plants should otherwise find it too insipid. On issuing from our springs, having percolated all manner of soil, it has become "hard," or chalybeate, or sulfurous, or radioactive, or what not. One sometimes marvels that its further exposure to such things as chlorine, copper sulfate, alum, and calcium hydrate, during the rites of chemical purification by sanitary experts, should still leave it potable, not to say wholesome, when it comes from our hydrants.

We'll assume that on a hot summer's day your sweat glands pour out four pounds of water in an orgy of libation to the goddess of badminton. You make good the loss by drinking water, and your kidneys, always on sentinel duty, prepare a urine containing sufficiently less salt to compensate for what is lost in the sweat; for the body, you

see, conserves salt as well as water. Should you, by any chance, overindulge in water, the kidneys would simply get rid of the excess, except for a portion which might be held for storage.

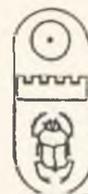
When the body cells live together in peace and comfort, the disposition they make of their water supply is very different from what we see in times of stress, or under conditions which alter the vital fabric.

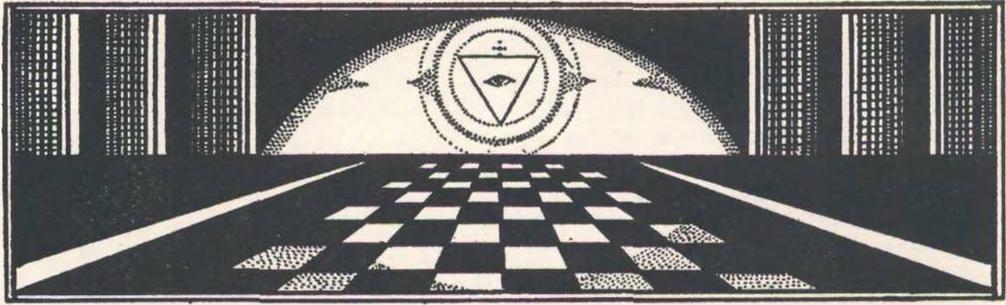
Abdominal cramps and an intense feeling of fatigue and depression may sometimes be met in stokers, miners, steel workers, and others engaged in extremely hard work in extremely hot places. The overtaxed muscles and sweat glands of these men are so greedy in their demands on the circulation that the kidneys for the time being are out of action. In these circumstances, a heavy drain on the salt reserve, uncompensated by a corresponding intake, and a gulping thirst, over weeks and months, can do little else than produce a state of chloride shortage.

Though water is one of the simplest of substances, the mechanism of its physiological behavior is not so simple. At this point, therefore, rather than yield to the temptation of discussing the physical forces of solution, ionization, diffusion, and osmosis, let me conclude with a word of assurance. To those who harbor a fear of nausea, dizziness, and motor incoordination from too liberal an intake of water, it may be said that, while "water intoxication" is an entity experimentally demonstrable in some animals, the possibility of its occurrence in human beings is quite remote. Too little water is far more likely to be disturbing than too much water. And finally, if there are those who suspect water of being a causative agent of their obesity, let me remind them that by no alchemy has water ever been transformed into fat. It may add to one's weight, but not to one's embonpoint.



● READ THE ROSICRUCIAN FORUM ●





Solving Our Problems by Suicide

IS THIS THE QUICKEST WAY OUT OF OUR TROUBLES?

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

(From the "Rosicrucian Digest," July 1932)



NOT long ago I received a cablegram from one of our newer members who had journeyed to a distant point in search of relief from his business worries in this country, and the cablegram merely said, "Am solving my problems by

transition." In other words, he was sending us official word that he was about to commit suicide, and before we could send any word to him he had carried out his threat. The question naturally arises as to whether he has really done what he anticipated doing or not.

Do we actually solve our problems by suicide? Looking at the whole matter from a purely logical point of view, we would say that if our problems are of such a nature as are a result of our merely being here on earth, then by bringing an end to our earthly careers we ought to solve the problems or remove them or keep them from bothering us. But after all is said and done, is it true and is it honest to say that any one of us is having troubles here on earth merely because he is here? Is it true that in our lives the only error, the only mistake, the only wrong element is the fact that we are living? If this were so, then suicide would be a logical answer; but it is not so.

I have not investigated this Brother's life completely, for since his transition has occurred there is nothing more that we can do to help him; but certain it is that there was nothing in his problems that warranted him to do what he did do. I have never yet found in the problems of perhaps a hundred thousand persons who have sought my advice a single case where life itself was the great obstacle. If we find that a splinter in the finger is the cause of pain and annoyance and prevents us from being happy and carrying on our work in a normal way, we remove the splinter. If we find that a lame foot is the cause of our inability to go around and do things as we should, we have the lame foot treated; we do not simply cut off the foot, unless that is the only thing that can be done. If we find that our lack of ability to do the work we want to do is the answer to our troubles, we usually decide to learn how to do what we want to do instead of doing nothing and waiting for some opportunity to do the things we can do. If we find that poor eyesight is hindering us in accomplishing what we wish to accomplish, we try to remedy the eyesight; we do not feel inclined to commit suicide. The only thing that could warrant the ending of life would be the fact that life itself was the obstacle and that its mere existence in our bodies was the detrimental factor that held us from achieving success.

Those persons who foolishly believe that this life is all there is to our existence and who believe that after

transition there is nothing but one good, glorious sleep of unconsciousness during which we are neither mindful of the present or the past and know nothing of ourselves and our surroundings, represent the type of persons who think that suicide will bring relief from all present trials and tribulations.

The Western World religions and the modern creeds are responsible for this belief in a long, unconscious existence after transition. I can find nothing in such religious or philosophical beliefs that are fascinating enough to compensate for the great detriment of loss of experience in life. What is there about the belief in a long sleep or a long period of unconsciousness in the future that is so enticing as to make such a belief more acceptable than the belief in reincarnation? If I were convinced today or could become convinced at this moment that this life is all there is to life and that after my transition I would go into unconsciousness for an endless period, I would not commit suicide, thereby hurrying myself into that long sleep, but I certainly would become discouraged in my present work and feel that I should give more time to pleasure and the lighter things of life instead of attempting to build a great work or attempting to do something that my common sense tells me I cannot accomplish in fifty or a hundred years. I would feel that life was cheating me and that I was being deprived of a fair opportunity to accomplish what I want to accomplish. I would feel that the whole scheme of existence was fraudulent and unfair. I would feel that it was not right nor kind nor good of God to bring my soul and consciousness into existence and limit me to seventy-five or a hundred years in which to accomplish what my mind can conceive.

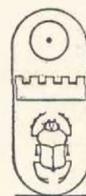
As it is, I now feel that what I have accomplished in the past thirty or forty years is but a temporary foundation for a great structure that I wish to establish. I feel that I am still in the period of apprenticeship and that even another fifty years will see my foundation work barely completed and that upon this I will have to start my first great structure. The doctrine of reincarnation assures me that transition will be like going to

sleep each night in the comfort of my bed and resting for a very brief period before rising again to continue the work where I left it the night before. I, therefore, go on and plan and create without any sense or idea of permanent interruption or any interruption that will not bring in its wake increased power to continue.

The fact that there is a continuance of consciousness after transition and the fact that we do live again and know ourselves and know our surroundings and remember our experiences on earth are the reasons for our refusal to think of suicide as any solution to our present problems. We know, first of all, that it is a cowardly act and is like unto the deserter in the army who runs away, or the man who has a yellow streak in him and who hides from the troubles he could easily master. I know furthermore that the life I have is not something that belongs to me, but to God; and, therefore, I have no right to willfully bring about change in the expression of that life. And I know furthermore that any destructive or unkind thing done against my physical body or the physical body of anyone else will bring Karmic regrets and lifelong suffering and regret on the part of those that I leave behind me.

I know that because I will be conscious after transition, I will live a life of torture, self-inflicted. I will live for years in constant regret of what I did. I will be more nervous, more fearful, more unhappy and more miserable than I ever was here on earth, and for that reason suicide cannot attract my attention.

During the recent period of depression many have been tempted to commit suicide, and in each and every case I have found that not one of these persons understood the real principles of life, and not one of these persons had any faith in the future existence beyond the grave of this life. The real Rosicrucian, however, and the mystic knows that more torture, more sins to compensate for, more obstacles to overcome, more hours of regret and suffering are brought into the life through suicide than are ever released from our present lives by the taking of life.





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

THE ADVENTURE OF LIVING



WE THINK of adventure in terms of isolated experience. Usually our conception of adventure is in relation to a particular activity, such as a vacation or an unusual event occurring as an interval in our otherwise regulated or routine system of living. Such a consideration always conveys to us the accompanying idea that adventure is the exception rather than the rule and it is accompanied by a series of events which are the means or the vehicle for the experience which we list in our minds under the heading of

adventure. In reality, life is an adventure because when considered from the standpoint of a greater scheme of things, or from a standpoint of the whole of the universe, it is a relatively isolated event in comparison with the Cosmic forces operating through eternity. It can reasonably be assumed that if we are able to consider our lives as an adventure, we are adding zest to living, we are creating an attitude towards our surroundings that will add to the accumulation of happiness and contentment. Whether or not the attainment of happiness can be considered the sole purpose of living, it will not be denied that satisfaction and happiness keep us in that frame of mind which makes possible the best use of our lives and opportunities.

Today we are living in a world in which we are constantly faced by the adjustment made necessary by limited supplies available to us of material objects upon which we have come to depend as part of our environment. We, therefore, are faced more and more with the necessity of utilizing those parts of our immediate surroundings and our own abilities that are unlimited and always available. The materialistic concept upon which much of our philosophy of living has been based for a good many years has caused every individual to, more or less, measure all happiness and all adventure in terms of those material things which have gradually assumed importance in being tools or a means toward adding to our happiness as we relax from the demands of our particular occupation or profession. As this is the season for vacations and relaxation and in view of the fact that we are faced with the necessity of reaching this state of relaxation without all the material facilities that have usually been available to us, we may find a lesson in today's circumstances that will be beneficial to us. That is if we can still relax even though we have been deprived of some of our usually accepted material aids in that direction. Many people have today turned to types of activities that they never before contemplated. Many people today are finding that their own backyards are as good a vacation spot as any more elaborate resort. With time on our hands which we cannot use by traveling great distances, or touring the country, we have the opportunity of looking objectively at our whole lives and taking out of our experience those interests that will lead to enjoyment during a limited time.

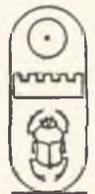
Have you a hobby to which you would like to devote more time? Then imagine yourself in the position of those who many years ago had to devise all the means with which they carried out any purpose whatsoever. See what can be accomplished in the field of your profession or hobby without ready-made equipment with which to work. One of the greatest adventures in living is found in the practical use of our own creative abilities. Do you need a certain form of apparatus or tool that is no

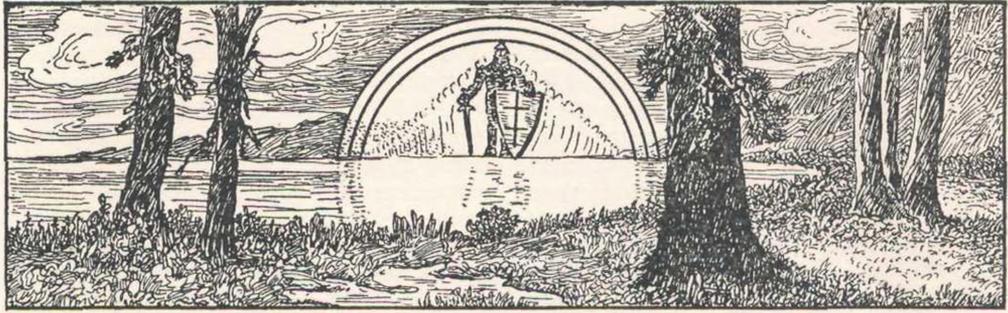
longer available? Then devise a substitute which will serve your purpose, and the experience of the process of providing the substitute will prove a true adventure because it will bring into your consciousness the abilities and ideas that have long been a part of your experience but have never had the opportunity to become manifest.

There are various explanations of why the world should go through periods of chaos and adjustment. It has always been taught by those with philosophic vision or religious faith that Man must be forcibly dislodged from his moorings or his usual routine of existence in order for him to develop a different viewpoint, to be able to see values where he was unable to see them before. In connection with the minor events and occurrences of our every day living we are being brought face to face with the fact that if we are to continue to live and enjoy our privilege of living to any extent, we must look for values where values actually exist.

To return to our concept of life as a whole, we must consider the fact that our individual lives are events or adventures in a larger Cosmic scheme. When we consider the many centuries which constitute Man's history, and, in addition to this limited time, consider the millions of years in which the universe has developed and will probably continue to exist, we realize how insignificant from a point of time is our own lives' span. Therefore, it is most important for us to look into this Cosmic scheme for a realization of a value which is not eventually manifest in the limitations of our own existence. We will realize by *doing* and *acting* that the creative power that we are able to bring into existence comes not from a material source but from that energy or being which directs the whole Cosmic scheme and is in a small way resident within each of us. Here, in contrast to the usually accepted proofs of our objective senses, lies true value. It is in contemplation and earnest analysis of the considerations and attributes of our minds and souls that we can find the real key to the universe and to our particular position in life. Time devoted to our subjective existence is not wasted—it is

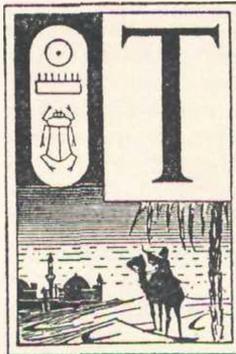
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Retreat For Victory

By DONALD W. SIX, F. R. C.



THE constant cry is, "Do more! Work longer hours! Give more." Along with this come increased difficulties in ordinary household duties; ration books to check, laundry and cleaning facilities heavily overloaded, and domestic help unavailable. These difficulties mean an increased load on the housewife, and an almost impossible situation for the *working* housewife. The man of the house is not of very great assistance to his spouse under his longer hours of toil. All this we know and we wouldn't change because wars are not won with ease and indulgence of our individual desires, nor within the accustomed pattern of our individual lives.

However, there are grave dangers as well as compensations in this increased program of activity. Yes, almost all are involved, in direct defense work or contributing activities. All are subjected to the chaotic vibrations of the time, panicked by the varying reports. This results in an enervation which makes it all seem hopeless at times.

True, the men under fire do incredible deeds in the face of seemingly impossible conditions. We are constantly exhorted to do more on the home front to match the heroism of the battle front. We are compared in our potential abilities to others in the far east and near

east, west and south. Can any belittle the tremendous part Russian women are playing in the titanic struggle to free their soil of the invader, women who plant crops in fields in the wake of their advancing forces, serve double shift in factories, and contribute in so many ways? May more power be given them in their effort and more strength be given us to help them! May we increase our productiveness on the so-called home front to help bring the war to a speedy and *just* conclusion!

To do this by enervating and exhausting ourselves and reaching a state of near prostration will serve no practical purpose. Our people will rise and are rising to the ever increasing need, but too often do we deny our bodies, in this hectic flurry, time to rebuild, our spirits time to be recharged with revitalizing Life Force.

In a bus or street-car loaded with jaded war workers, perhaps you among them, do you wonder if they have the strength to carry on? No Rosicrucian student need seriously ask this, but I suspect many of them do. Have not we the *Law*? Yes, but there is so little time for exercises and deep breathing. At night an exhausted worker feels the need of recharging but can not stay awake long enough for this effort. Perhaps we are taking the short view because, had we taken the time to *retreat*, victory, personal victory, would come sooner. Do we mean by this, time off from the assembly line or failure to keep some one at their job? Certainly not! Instead we suggest *retreat for victory*.

Ten minutes, if properly used, before the body is completely exhausted, serves better than a week, *after*. First, let us analyze our individual condition. You are a swing shift worker. Then chart your own "Retreat for Victory"; a chart or blueprint of your low ebb of energy and your free time can be plotted. Lay out your program as currently practiced. Perhaps you have half an hour after your night's rest is accomplished, perhaps time immediately after daily home duties. The important thing is to set a definite time, and the *same* time every day.

Then check your physical needs. Do you get enough water? Remember the negative element so necessary for health. Drink sufficient not only during the day but before retiring and upon arising. Use cold water on face and hands to relieve that tired feeling. In this article we will not attempt to review the reasons for the stated procedures, we should all know them.

Let us consider another very important point: Changing hours change digestive habits. On ordinary hours you wouldn't go to bed after eating a heavy meal, yet many swing and dawn shift workers do so. Try a light meal; see if it helps you sleep better.

Elimination is also very important. If means of eliminating body poisons have been neglected, contact with the Source of all energy is much more difficult. In other words, check all those points of simple hygiene given us in grade school. Give your body a chance without a handicap.

Body requirements having been met, are you generating new poisons by a wrong mental outlook? Do you feel you are martyred or overworked? If you think so, nothing can keep you from tiring easily. Do you repeat often, "I am so tired, I don't feel as though I could drag another day?" You mean well, but these are easy habits to form and once the *Master Within* receives the suggestion it is virtually impossible to do His constructive work.

For a tonic read your Rosicrucian Code of Life in the Manual. *Know positively* that you are equal to all your problems and can do all the work set to your hand. Know not only once a day during meditation but *constantly*, and most of all when your energies are at

ebb tide. Throw back your shoulders and *smile*. There is something about the combination that helps, *and now*.

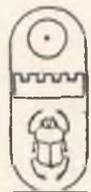
We have not mentioned much about deep breathing because you will know from your self-check-up whether or not this is missing. The combination of improper breathing and insufficient water do not tend to create a new emergency body. In addition to deep breathing, stretch to relieve cramped muscles and occupational slouches. It requires no extra time and helps a great deal.

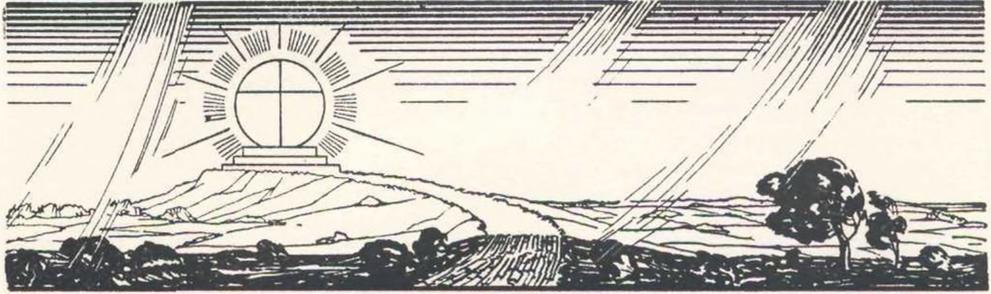
It was decided in our check-up to allow free time, a half an hour or more if possible. This was to be our one luxury of the working day—what to do with it? Meditate? Right! Contact the Cosmic — *but* — here is the important point. Make a *ritual* of it and don't rush into it as if you were going to swallow a vitamin pill. In ritual we associate certain physical conditions with Cosmic conditions. The ritual is not necessary Cosmically, but physically and mentally it makes the contact easier as well as creating a refuge from outside vibrations.

We find stumbling blocks are in such examples as a tired person sitting down while his head is still whirling with the thoughts, "I am going to meditate. What did the boss say today. May the Cosmic bless my efforts. How many rivets did I pound? etc." Such a hodge-podge of thought is ameliorated by our ritual; cleansing of hands and face, a cold drink, a verse or two in the Bible or some inspirational work we like to read. If twenty minutes out of thirty are used in reducing our thoughts to tranquility it is time well spent.

Now we are at a place where our self spoken prayer for guidance and strength will carry to that well of strength we seek. By use of a vowel sound or two, and meditation, as we know it, the *will to strength* will assert itself. Confidence will return and then, recharged, we close our short session with our Inner Self, and go forth revitalized.

There is nothing new in this article, only the thought that you, like many, have been too busy to remember that *there is time*. The regular ritual time allotted is a key, not because the Guiding Hand needs a formula but because we do. Make your own ritual preceded
(Concluded on Page 262)





A Living Philosophy

By JAY R. McCULLOUGH, B. S., M. A.
Curator, Rosicrucian Egyptian, Oriental Museum



ANY brief monograph concerned with a personal philosophy of life is, of necessity, greatly limited as to space. At best it can be but an attempt to sketch or outline the central ideas which go to make up the sum total of man's aspirations, their

basis, and the pathway he is to follow in order to fully identify himself with those aspirations. A true philosophy of life is not to be thought of as consisting solely of words or systems of neatly planned logic. If it is to amount to anything at all it must be lived. If it has value it must be a part of the man himself; a part which guides his every thought and action, no matter the magnitude. In writing about such a plan for life it is well to realize, then, that mere symbols on paper form but a panoramic snapshot or guide-posts along a pathway that is vital and ever expanding and unfolding. Again, in order to have meaning and value, such a pathway must lead to a definite and purposeful end. It also must be considered as a continuous way of life, ever growing, ever unfolding, and at no time partaking of the static and dead. Being continuous, it is not divisible into inelastic parts or non-related compartments, but it is to be considered as an unfolding grada-

tion, unified in principle, but manifesting in different phases, with each phase merging into and partaking of other phases.

In the Rosicrucian monographs there is a brief definition which states that "Philosophy is the love of wisdom, resulting in the search for truth and its application to all relationships." In the application, then, of a personal philosophy to all relationships it is well to inquire into the general classification of such relationships. Sir Francis Bacon gave three main divisions for well-rounded philosophical speculation. He found that "in philosophy the contemplations of man do either penetrate unto God or are circumferred to nature, or are reflected or reverted upon himself." If these relationships are to have purpose and meaning for us they must form themselves into an interrelated and unified dual concept. Such a concept must consider the necessity for contributing to practical, well-determined, and evolving human ends, and at the same time reduce such living complexities to a universal and macrocosmic basis of being.

Curiosity Led to Knowledge

In the study of philosophy from the historical approach it is found that man first speculated about *where* he was. He was interested in his environment. Later, he became immersed in questions involving speculation about *what* he was and *why* he was. In connection with all of this questioning he was also curious as to the manner in which the relation-

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ships came about. Man's driving curiosity about where, what, why, and how led him into the age-long quest for unity in diversity in his consideration of nature, man, and God.

Early man could easily understand his personal connection with nature. He, like modern man, finds himself in a *de facto* material world, a world of matter which is more than implied in the statement that "the Lord God formed man of the dust of the ground . . ." In order to properly understand the whole of that nature of which he partakes he must study both natures and manifestations, or behavior, and the inner, fundamental, and universal qualities behind such manifestations. Thus, the physical and occult sciences are unified and interdependent methods of approach to the proper understanding of that natural law and its workings which is so necessary for a well balanced personal philosophy.

When man, through experience and insight, has found that natural law is an emanent, dual manifestation of the divine mind, and that nature is a definite expression of one phase of that dual manifestation, he will understand the unity which does exist behind and through all of nature. He will see that the many and varied laws of material science are but expressions and phases of one law, and that law bears no contradictions within or without itself. The next step is to see that such manifestations may be known and applied to human good, for, upon further unfolding of insight and knowledge, he will know that man and nature are both partakers of the one divine. At this stage of development man finds himself as a unified and harmonious being in all the expressions of nature.

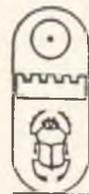
Man, though, is something more than the "dust of the ground." He feels the need to bring himself into harmony with life, and particularly that life which is unique with man. In the Rosicrucian ontology it is found that not only did the Lord God form man out of the dust of the ground, but that he "breathed into his nostrils the breath of life and man became a living soul." Man feels an innate yearning for growth and awakening and the establishment in his "own self the laws that shall connect him

again with the larger life of the world." In a well formulated personal philosophy, then, man must first strive toward a purposeful development of the personality. Of primary importance is sound health and the development of a perfect body for greater objective and subjective perception and control. Man, on this earth, is a dual being, and should never make the mistake of becoming one sided in his development. The objective is a necessary part of his expression, because through it the subjective manifests. It is man's duty and privilege, as a student in the world, to maintain a state of harmonium in his body, and to attune that body with the cosmic vibrations which will aid him in becoming conscious of a developing, psychic body.

Another factor which is closely tied in with all phases of man's personal development is the establishment of habits which contribute to a full and complete life. Through his objective reasoning, man should subtly suggest to the subjective mind such desirable acts as will become a law unto the subjective self and form habits for good which will constantly operate in a way which is unconscious to the objective mind. Habits are gyroscopic in nature and give direction along the desired path.

Balance Is Essential

A full life is also one which is cognizant of the world about it. Man needs a complete, not a one-sided education. He must not only be able to manipulate his physical and social environment, but he must do so in a manner which will contribute to the growth of his own character and the welfare of others. He thus must establish a personal ethical concept of right thought and action through the promptings of his conscience or inner voice, and consistent with the long range universal law of compensation. This development and awakening of the inner man will permit the divine principle to direct his daily life, and will lead to a realization that the real man, the soul and personality within, is an undivided segment of God, and has the potentialities of the divine. The goal of personal development is mastership, the attainment of the Christ Spirit and Divine Love. Such an ideal brings with it the understanding



that the soul is not individual in character, but is at one with the Oversoul.

Such a widening of man's horizon makes service to others a fundamental guide-post along the path to perfect attunement. This viewpoint embraces the idea of the gradual unfoldment of the ethical concept through the expanding manifestation of the universal consciousness in each developing personality. In man's everyday actions he has choice and free will, and that choice may be expressed in a pattern more or less in accord with the absolute or moral reason. Thus, that action is best which is a perfect replica of the divine moral consciousness. Ethical concepts which fall short of the divine plan are but imperfect realizations of that plan. Man, therefore, is not an individual. His so-called individual consciousness is a part of, and in identity with, the central source of all thought. There is, in fact, a direct inter-relationship and interdependence between man's personal development and the personal and general development of all those who go to make up the universal brotherhood of man. The growth and the unfoldment of one contributes directly to the growth and unfoldment of the other.

Man's Economic Structure

Man, then, finds himself expanding in an ever widening sphere of service through identity with others. His home and family take on a new meaning. Trustworthy citizenship is more than a hollow bit of flag waving. He sees himself as a qualitatively co-equal part of the community and state, and recognizes his share in their relationship to the laws of compensatory causality. He may rightly consider that the state exists for the individual, but he also recognizes his own responsibilities. He further expands through service by an active recognition of a world social order, whether

that order be formal or informal. He can plan for a period of service during cycles of world crisis, and a greater period of service in the positive channels of rebuilding after a time of destruction. His understanding of the unity and divine brotherhood of man will aid him in using the natural forces at his command for the good of all. Such participation in world problems has no need of flying banners and loud trumpeting. This is a subtle and unostentatious service by helping others find a channel for inner development and consequent outer improvement. Through this phase of service, man comes nearer to the goal by understanding that the soul of all mankind is one with God and identified with the Divine Principle.

Often, in this discussion, mention has been made of the Great Goal, the *summam bonam*. What is to be the end of the path? There are probably as many answers as there are personalities and, in turn, the ideal may take on new meaning and emphasis as the pathway progresses. The thought of man has expressed its loftiest sentiments when in contemplation of God. Man's idea of God seems to express the greatest longings and aspirations emanant from an unfolding soul. Surely, the Great Goal must, in some way, pertain to the object of the greatest aspiration. Any attempt to define or explain God in finite terminology is a futile and empty gesture which man, in his inner being, recognizes as unnecessary. He knows God as a child knows his own existence.

With that understanding in mind, the Great Goal which would satisfy the most fundamental, though often hidden, longings of the man-soul would be achieved through mastership over all manifest forces, which in turn would lead to complete attunement and identification with the God of our Hearts.



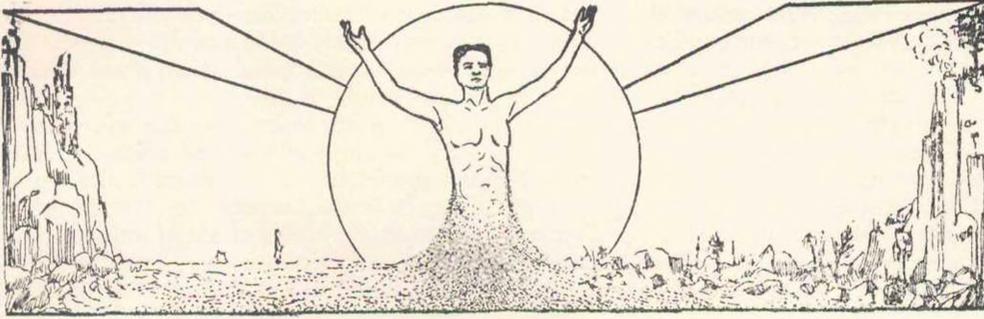
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RETREAT FOR VICTORY

(Continued from Page 259)

by the relaxation you need. Never feel that you should spend every waking moment thinking of the job to be done.

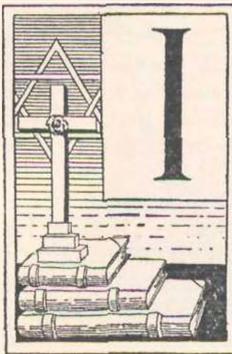
Take your time out, as the football coach tells his men, that you may go back to the game—having *retreated for victory*.



Creative Imagination

By ALVIN S. AND E. R. COPELAND, JR.

PART II



IT WAS set forth in Part I that behind all living things is a great Cosmic drive, and it has two basic expressions—self-preservation and race-preservation. The ability of each of us to adjust ourselves to the objective world is directly

proportionate to our success in directing the various expressions of the Cosmic drive into proper channels. Our failures to adjust ourselves can be corrected by intelligent *redirection* of our abnormal responses to the drive.

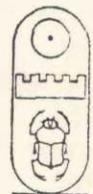
We retraced some of the steps of early childhood and found that our failures in adulthood of adjustment to reality may be largely due to maladjustments in our early years. We discovered that in spite of the early repressions of certain ideas born of the various expressions of the drive, all products of the drive still live, though many are deeply embedded in the subconscious. Therefore, our abnormal behavior is perpetuated when certain external stimuli come to the brain and actuate old "conditioned emotions" that touch off response patterns which are nothing more nor less than the result of these old wolves of repression coming up to the surface clad in their best sheep's clothing.

We examined some of the disguises used in this masquerade of misdirected Cosmic energy and found that they took various forms of *neuroticism* and *isolationism*.

The conditioned emotions, fathered by subconscious repressions, and no longer realized in the objective consciousness, cannot be approached in direct combat. To combat these conditioned emotions which represent our maladjustments to life requires the use of Creative Imagination. The use of the Rosicrucian concept of imagination for these purposes implies a technique. Finally, then, this article expounds a definite technique, applying a new association of commonly accepted principles of anatomy, physiology and psychology.

We shall now illustrate the technique, by using the Law of the Triangle. First, we introduce an original combination which we shall call the Triangle of Analysis. At the base of this Triangle, Point A, is "Perception." Point B is "Conditioned Emotion." Point C, the apex, represents the resulting "Response." Now, the secret of changing our lives for the better is at Point B, second point of the Triangle, Conditioned Emotion. Emotions which lead to undesirable responses *must be reconditioned!* Point B must be altered!

But how? Well, let us go back to Part I and review the basis of *reasoning*, to see what agency conditioned the emotion in the first place. Here it is: Reason begins through the coming to the brain of a vibratory impulse or im-



pression that is so nearly alike as to be the duplicate of—or perhaps so unlike as to be the opposite of—former impulses or impressions in the storehouse of memory.

Thus, we discover memory is a conditioner of emotions. What memory? The memory, very likely, of ideas or impressions not consciously recalled but dating away back in a long history of misdirected Cosmic energy.

The Second Triangle

So, by application of the Triangle of Analysis we learn that if we want to alter our emotional responses we must actively interfere with our memory patterns. The problem thus becomes a little more involved, but to keep it simple we shall introduce a second triangle.

This second triangle we have chosen to call the Triangle of Action, because it outlines specifically "the action to be taken." The Triangle of Action has at its base (1) "Creative Imagination," and (2) "Displacement," and at its apex, (3) "Recreated Response." We shall enlarge upon these three points for they must be clearly fixed in mind:

1. *Creative Imagination*—We build a new vehicle to rival an undesirable memory pattern—a conditioning vehicle which will elicit a perfectly normal emotional response when associated with the perception that has been calling up an abnormal response. This vehicle must be very clearly visualized, built upon, cherished, and if possible, dramatized with objects or symbols. It must become so real that it can be used successfully to overshadow an offending memory pattern.

2. *Displacement*—We have used the term displacement literally here because a displacement is actually to be made, by consciously associating the new vehicle with the perception involved. This association is to be repeated each time the perception is realized. *Persistence is essential to this technique!* The vehicle must be substituted time after time *whenever the perception is realized!*

3. *Recreated Response*—*To an old stimulus, link a new association pattern and you have a new, or "recreated" emotional response.* With practice the new response mechanism becomes habitual; with disuse the old undesirable

memory pattern loses its effect. This is the net result we are after. Remake the emotional response and you remake behavior.

Let us consider the case of a young lady whom we will call Diana. Diana was beautiful, vivacious and intelligent. She believed herself to be the most popular girl in her club. Herein she was wrong, for though her associates admired her ability and resourcefulness, they thought her an egotist. Whenever Diana's committee work brought her into contact with the club officers she did and said things to antagonize them; behind their backs she called them antagonistic and inferior, little realizing in most cases, she was at fault.

Diana was named for the presidency of her club; in the election she met defeat. She couldn't understand why. She felt cheated and deeply humiliated, and was about to resign from the club when one of her friends asked her, "Diana, why don't you try to develop a natural liking for people?"

Violent protests from Diana. "I like everyone!" she insisted — but in her heart she qualified, "Well, *almost* everyone." Exploring her likes and dislikes in the weeks that followed she gradually came to realize that she disliked all girls in the club who held positions of responsibility. But the cause of this dislike was too remote, too subtle for Diana.

Now, let us assume that she brings her problem to us, with a plea for help and guidance. She frankly admits her dislike for girls holding positions of responsibility in her club.

Well, we would be forced at the outset to remind her that she and her friends are governed by Cosmic Law which metes out work to those who are prepared for it. We would remind her that both she and her fellows are in the precise position required for their unfoldment, and only her distorted personal conception prevents her from enjoying true sisterhood with these girls. Telling her this is not enough.

Now, it would be both interesting and enlightening to probe deeply into Diana's memory storehouse, as in psychoanalysis, to determine exactly why persons in positions of responsibility trip off emotions leading to antagonism. We find that in her childhood Diana

was the victim of a broken home, and was placed in an orphanage when she was but four years old. She felt keenly and bitterly her loss of security, loss of advantages, liberties and privileges, and developed a sense of inferiority, by comparing herself with other children who retained their security and advantages. Although Diana's later life blossomed into security, success and happiness, the bitter effects of her childhood had never been completely erased.

She is still unconsciously defending a deep sense of inferiority with a high wall of antagonism. Finally, we might rightly conclude that she is now unconsciously overcompensating or striving to become more extroverted and assume a superior position herself, by transferring her feelings of inferiority to others in the guise of their being inferior to her.

Having had the specific incidents which caused her repression revealed to her, Diana would undoubtedly have been able to make her adjustment.

A Simple Method

Instead of a long and laborious process we are going to help her by using the simple Analysis-Action technique. First, by applying the Triangle of Analysis we remind her that (a) "Perception" is made possible in her case by her association with persons of responsibility, (b) that the "Conditioned Emotions" aroused are those usually identified as resentment, causing her to (c) automatically "Respond" antagonistically to such persons, and refer to them disparagingly. These things she has already told us, but by showing her that they are not just happenstance but follow a true cause-and-effect pattern we prepare her for her next step.

Now, for the Triangle of Action: We shall urgently advise her to begin applying her knowledge of Cosmic Law—realistically, practically. She knows the Law. She knows the value of imagination. But she has never synthesized them for the solution of her problems. So we advise her (Point 1) to form a vivid mental picture of her fellow club women, especially those she has resented, as instruments or symbols of Cosmic expression. CREATIVE IMAGINATION will help her with this mental artistry. Perhaps in her mind she can

picturize a great cavalcade of life forms leading all the way up from mollusk to man, and to herself and her sisters in the club—perhaps she can see behind the mere forms of this parade and regard each as an outlet of consciousness, each as a transformer of Cosmic energy, each as a link in the great evolutionary chain.

Diana succeeds in creating a vivid mental picture.

Now, we advise her to literally make a DISPLACEMENT by grasping and holding the wholesome and ennobling product of imagination—her mental picture—each time she comes into contact with her club officers. Doing this, she will see herself and them in the light of sisterhood, each fulfilling a destined mission in life. She must be quick to make the scene ever more vivid and colorful whenever she is assailed by the old feelings of antagonism. This is Point 2. She is now on her own; we have shown her the way. Point 3 is up to her.

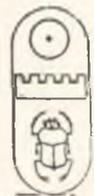
For the first few times Diana meets with her officers she has tough going. She seems to alternate between love and antagonism. By sheer persistence she holds to her new concept through this transition period. As the association becomes consciously repetitious, then habitual, she arrives at the apex of the Triangle with a RECREATED RESPONSE. She now responds to her officers in the right way. In the Cosmic scheme of things, Diana is now ready to accept greater responsibilities herself.

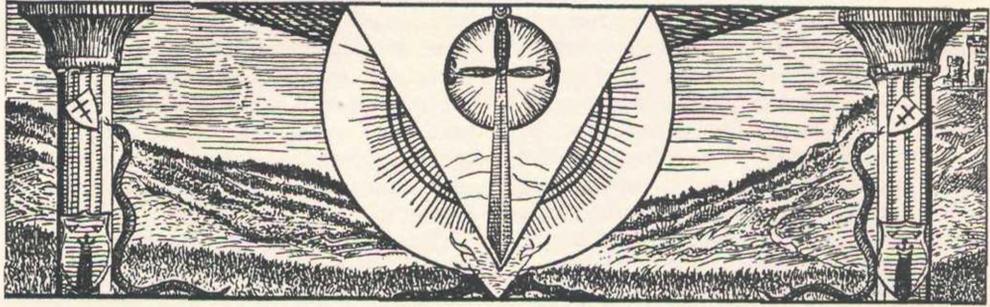
This Analysis-Action plan — will it help to solve the really serious problems of life that arise from illness, injury, death of loved ones, loss of fortune, disappointment in love? Can Creative Imagination heal the kind of wounds that wreck human lives? Yes. If we would only find the practical application of this principle our problems would be solved.

Fixed Race Preservation

Let us consider another case, that of Henry, a middle-aged amiable bachelor. In the six months after the death of his mother he became an old man, a confirmed worrier and a prophet of calamity. He became a sick man with a

(Continued on Page 271)

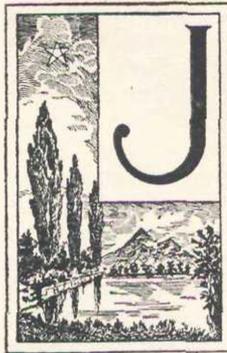




The Infinite Science

By **FREDERIC W. HADLER, D. D., Ph. D.**

Member Andhra Research University of India



ACOB BOEHME said: "If you desire to investigate the divine mysteries of nature, investigate first your own mind, and ask yourself about the purity of your purpose. Do you desire to put the good teachings which you may receive into practice

for the benefit of humanity? Are you ready to renounce all selfish desires, which cloud your mind and hinder you to see the clear light of eternal truth? Are you willing to become an instrument for the manifestation of Divine Wisdom? Do you know what it means to become united with your own higher Self, to get rid of your lower Self, to become one with the living universal power of GOD, and to die to your own insignificant terrestrial personality? Or do you merely desire to obtain great knowledge, so that your curiosity may be gratified, and that you may be proud of your science, and believe yourself to be superior to the rest of mankind? Consider, that the depths of Divinity can only be searched by the divine spirit itself, which is active within you. Real knowledge must come from your own interior, not merely from externals; and they who seek for the essence of things merely in externals, may find the arti-

ficial color of a thing, but not the true thing itself."

Before going any further, every student should go into silence and try to analyze himself and his motive and above all study the quality of the internal forces which are active within himself. Jesus said: "The Kingdom of Heaven is within you." You can make your own Heaven right here and now. All you have to do, is to enter the Great Portal or beautiful Gate of Understanding. As we become conscious of the forces within us and are capable of maintaining the perfect balance that characterizes the Great Law or Principle we shall receive the benefit of the creative forces of the universe. Divine Mind has given us all potentialities and with the sincere will, the right studies and the right understanding we can recognize our relation to it and our soul grows great with infinite capacity and all potentiality. A steady, unwavering devotion of heart, a permanent desire to be good and to do good, adopting the way of life taught and demonstrated by Jesus will develop in any student supermind qualities. But doubting, distrusting and hating man, which is nothing but the fruit of the intellect, will cause all kinds of troubles and tribulations and is the underlying cause of all wars. What we have forgotten is that there is but ONE Great Principle and ONE Truth, and that we are all related to the Principle and are all seeking that Truth. The delusion of separateness is the cause of

man's miseries on earth and the key to salvation can only and alone be found in the study of this principle or law.

Jesus taught us to love our fellow man with all our mind, soul and strength and NOT to hate him. Hate is the outgrowth of an undisciplined intellect. Intellect is a wonderful possession and in fact is the tool of the higher mind, but it needs discipline to enable it to perform the perfect work. When we are dealing with the intellect, we are dealing with intelligence and should deal with it intelligently. Instinctively everyone knows that intellect alone shorn of its divine inspiration is a barren endowment. Intellect is the servant of the Divine Mind within man and through unfoldment becomes more and more divine or the instrument of the Infinite. Divine Intelligence is today more than ever urging us to greater and still greater spiritual effort. "All these things shall be added unto you," is an old promise and a true one. Once man understands his intimate relation with the *Divine Mind*, this great power that constantly pushes and urges him from one state of consciousness into the next higher state and consequently finer physical radiation, he will become Cosmic minded and a perfect co-operator with the divine urge towards perfection.

If you ask 99 persons out of 100 "What is GOD?" you most certainly will receive 99 different answers, perhaps one person might satisfy you with a more or less reasonable answer. For centuries, from the most primitive ages to the present civilization, the word

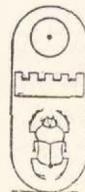
GOD was uttered in prayers, but very seldom with the right understanding. These misinterpretations or misunderstandings of "What is GOD" has brought us to the state of confusion with which we are confronted today. In nearly all orthodox religions, no matter in what country or what faith, you will find GOD pictured as a personal GOD, a GOD who punishes humanity for every wrong deed, word, or thought. Yes, a GOD who will condemn anyone of His children eternally to Hell. The doors will be shut forever for the Faithless or Wrongdoer and he will never be able to mend his actions.

Any person who employs just for a short moment his reasoning powers must come to the conclusion that such an idea of GOD must be erroneous. No Father, no matter how low in his sentiments, would condemn any of his children forever. No matter, how often his child would stumble over a rock, he will lend him a helping hand again and again, and will show him the way. It is true, that it is pretty hard for some people to accept the Truth. There will be always persons who are content to accept their faith from the superstitions of the past age or from the suppositions of the present one, but all these people belong to the vanishing race, for the Law of Life is progress and whatever obstacle should be in the way has to disintegrate. Old forms disappear to make place for higher forms, old ideas have to die and higher conceptions will arise. This is the Great Law, the Truth always will win over all errors.

HIERARCHY MEDITATION PERIOD

Members of the Esoteric Hierarchy are requested to kindly participate in a special meditation period set aside for the purposes with which they are familiar. Date: Thursday, August 26th. Time: 8:00 P. M. Pacific War Time. Members living in foreign lands should enter into the same period on the date of Thursday, September 23rd. Each member will determine the time in his community that corresponds to this hour.

The Emperor urges that just those of the Esoteric Hierarchy participate, and each therefore will send a report direct to him with respect to his or her results.





SANCTUM MUSINGS

EMOTIONAL CONTROL

By THOR KIIMALEHTO, *Sovereign Grand Master*



FAMOUS Buddhist once said: "I never get angry because it is not worth while, and I never worry because it does no good." He had disciplined himself along these lines until he had acquired as firm a control over his rebellious thoughts

as a skillful driver has over his team of spirited horses. The horses recognize the iron hand which guides them and have learned to be obedient. So the thoughts, impulses, and passions can be forced to do what the soul bids them do. They can be held in check; they can be forbidden to mutiny; they can be made docile when they know they have a Master.

If we could abolish anger and the resultant mistakes, agonies, heartaches and heart breaks this world would be a very different place in which to live. It is really the cause of half the ills to which the flesh is heir. No man is just when he is angry. He is simply a runaway horse, who in the wild frenzy of temporary insanity, dashes himself to destruction. Anger is a delirious im-

petuosity which makes the heart beat like a triphammer and sets the brain in a whirl which renders a sound judgment impossible. Anger is generally direct folly, followed by a loss of self-respect and by stinging regrets. Habitual anger creates physical disease, and when it is sufficiently forceful, it may cause sudden death. Anger may be classed as one of the stupidities of weak human nature. The control of your temper is absolutely necessary if you are to be a good citizen, a loving parent, a faithful friend, or a worthy student on the Path.

If we could also eliminate our tendency to worry, we would change the whole complexion of life. We would be stronger, healthier, and happier. Worry is not a remedy for disease but rather a cause of it. To have that degree of anxiety which prompts us to do what we can to prevent an impending evil is stimulating and invigorating. It calls out all our latent capacity, puts us on our mettle, quickens the pulse and sometimes develops a heroism which seems incredible. The man who has never been in an emergency and has never made himself a master of it does not know how much character he has, and has missed one of the most glorious experiences in the consciousness of the soul. At such a time, the man actually quivers with life; his nerves thrill with

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a new sensation; he is in a fight with fate; winning the victory will be a precious memory forever.

All that is legitimate is in accord with Cosmic law which tells us how to hammer ourselves into shape when we are in the fiery furnace. By worry, I mean that useless brooding which saps your strength because you live the trouble before it comes and again live it after it has passed. You insist on making a reality of it and thereby attract it or draw it to yourself. I have known persons who never seemed happy unless they were trying to make themselves miserable, who always wanted something other than what they had and were ever-lastingly discontented, because if the sun shone on Monday, they were sure that there would be rain or an earthquake on Tuesday. Worry for worry's sake is a poor rule to adopt.

Fear is another emotion, probably the most important, and often the cause which creates anger and worry. Fear, that horrible specter that leers at us from every side. Fear, the heirloom of prehistoric man. We have been brought up to fear this and that, and finally to fear death. We are haunted by fear that too soon the sands of life may run out. Fear has been the driving force for many of us. Life has been a race with death—the fear of the unknown.

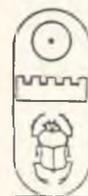
After all, fear is an imaginary condition created in the mind as a result of ignorance of the power of self. It is a negative feeling of uncertainty of strength and power of self. When we attain full mastery of our being, with knowledge and understanding of our own ability and power, there can be no room for fear in our consciousness. Darkness cannot exist where light shines. It is true that shadows are created by light, but the man who *knows* will not give appearances an actuality or a reality.

Therefore, the Rosicrucian Order has always advanced the theory that knowledge of self is the fundamental study. The ancient axiom, "Know Thyself," is the foundation stone the Rosicrucian philosophy is built upon. As we progress in self-knowledge and self-mastery, we are released from the bondage of fear; it becomes non-existent.

We have sought peace of mind in religion, we have sought consolation in belief and faith. We have found faith a difficult thing to acquire, because faith needs the foundation of knowledge. Belief is founded upon ignorance, upon uncertainty, hope, trust, and expectation that we are right. Faith is founded upon knowledge, upon conviction. What we know within ourselves we can have faith in. We must learn to know God in whose image we are born. We must learn to know the laws of God established in nature. Only then can we have faith in a loving God. We must learn that life is indestructable, that we cannot die, and that this life on earth is only one of many that we must pass through before we reach perfection and unity with God. We must realize that life is a school wherein we graduate in knowledge and faith and understanding. Some of us learn slowly and others faster. The sorrows and pain are prodding us on to seek happiness and peace. We shall have to learn that there is no urgent need for every one of us to become millionaires or to pile up needless wealth. There is no need for us all to write our names indelibly on the scroll of fame, but there is need for us to learn to possess our being in patience and to attune ourselves to the higher rhythm and song of life. This world of ours holds many joys that are not evident to the material senses. There is joy of contemplative living; there is joy of coming into communion with the various manifestations of nature; there is joy of knowing our fellowmen and developing the best that is in us; there is joy in working together for a common aim.

The world has many beautiful spots in it if you will search for them. The habit of dwelling on the evils which beset us rather than on the pleasant things we may enjoy is almost criminal. A sweet temper and a contented soul are treasures worth working for. With God within you and your knowledge of cause and effect, you should be able to create for yourself the conditions of your heart's desire.

This whole matter is largely under your own control. You can give yourself a loose rein, let your passions drive you whither they will through life with a



load whose weight you have exaggerated by your mental attitude, or you can keep yourself well in hand, create a tendency to make the best of hard experiences, and surround yourself with high and encouraging thoughts and vibrations so that when it rains you will know that sunshine is not far off and that the rain was probably needed for plant life somewhere.

You cannot fulfill the spiritual law or release the blessedness of life unless you control the querulous and cultivate the acquaintance of whatever can make

you strong in body and cheerful of soul. Determine to be happy, and you will be surprised at the amount of happiness which will come to you. Remember that we attract to ourselves those conditions that are predominant in heart and mind. It is not what you wish or desire negatively, but what you feel within yourself, of what you are aware, that you can draw to yourself. Therefore, guard the inner feeling. Give out love all around you. Become a ray of sunshine to all your environment. It pays great dividends.



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GRAND COUNCILORS OF AMORC

Among other items of business of each annual Convention of the Order is the election of nine Grand Councilors to represent various sections of this jurisdiction. In accordance with the Constitution and Statutes of the Grand Lodge, the Grand Councilors were elected at the concluding session of the Convention and all Grand Councilors serving the 1942-43 term were re-elected for another year by unanimous vote of the Convention. AMORC members are privileged to contact Grand Councilors in their districts on emergency matters and for personal contact. All correspondence referring to the Rosicrucian teachings and administration of the organization should, as usual, be directed to the Grand Lodge and not to the individual Grand Councilor. The names and addresses of the Grand Councilors and the section of the jurisdiction which they represent are as follows:

Northern Atlantic States: Dr. J. Lewis Blass, 475 Fifth Avenue, New York City, New York.

South Atlantic States: Mr. William V. Whittington, 4700 Connecticut Avenue, Washington, D. C.

Southwestern States: Mr. James M. Blaydes, 4916 San Jacinto Street, Dallas, Texas.

Midwestern States: Mr. Orlando Hughes, 608 Kansas Ave., Apt. 12, Topeka, Kansas.

New England States: Mr. Robert W. Wentworth, 132-A Russell Street, West, Peabody, Massachusetts.

Great Lakes Area: Mr. H. C. Blackwell, 1201 S. Maple Avenue, Berwyn, Illinois.

Pacific Northwest States: Mr. C. R. Cleaver, Winslow, Washington.

Eastern Canada: Dr. Stanley Clark, 185 St. Clair Avenue, West, Toronto, Ontario, Canada.

South and Central America: Mr. J. A. Calcano, Apartado 1611, Caracas, Venezuela, South America.

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CREATIVE IMAGINATION

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penchant for doctors, treatments and medicines. He moved in a penumbra of remorse.

Learning more about Henry, we find that his mother had lived in comfort to a ripe old age and died peacefully. Henry had been her protector and companion during her twenty years of widowhood and the fact that she no longer needed him was his undoing. His race-preservation drive was apparently fixed upon his mother and when she was called away that powerful drive recoiled, doubled back on himself. To accommodate this short-circuiting he is forced to acknowledge real or fancied illness or find some kindred basis for anxiety and solicitation in himself. He is literally consuming himself, both mentally and physically.

Let us look a little deeper. We recognize here a typical case of delayed neurotic manifestation. No doubt the seeds of maladjustment were sown very early in his life, but his potential neuroses were asleep and passive so long as his mother lived. To him and his friends there was nothing abnormal about his never having married. He could easily have supported on his income both family and mother; he had never lacked feminine admiration. But his adjustment to life, made possible by his mother, seemed somehow to be satisfactory and no one had challenged it.

Somewhere away back in his childhood were planted in his subconscious mind abnormal ideas relating to the opposite sex which interfered with the normal transition from self-love to love for the opposite sex and prevented his self-preservation drive from giving way for the race-preservation drive. His ego, acting as censor, could not tolerate his selfish bias and eventually found for him a compromise in the transference of his *unconscious* self-affection to *conscious* affection for his mother. Thus, his social foundations were built upon a time-bomb, and the fuse was ignited by his mother's passing. The bewildered man who confronts his deferred maladjustment in all its active fury. No wonder he is ill!

He is too ill, probably, and already too emotionally involved to face these

blunt facts. As his case comes before us, we are mindful of the bright side, of the patience he exercised for his aging mother, the personal sacrifices he made for her, his faithful devotion. We will not burden him with a long diagnosis. But we will gently, earnestly solicit his cooperation in an attempt to redirect his race-preservation drive into a new and suitable sublimation.

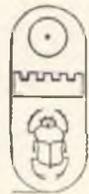
We must, of course, first try to make him understand that he is being motivated by automatic mental processes, and they must be interfered with. We briefly review the Triangle of Analysis as it applies to his problem: Point A, "Perception," occurs whenever he is reminded of his mother in any way. At Point B he is confronted with a powerful, consuming "Conditioned Emotion" which manifests as a deep regard for his mother and for her needs, which, Point C, now doubles back on himself, since his mother is absent. We must try to show him that he must break this chain—interfere with Point B.

Let us deliberate for a moment at the Triangle of Action, and consider what powerful new conditioning vehicle can best be developed in Henry at the first point of the Triangle, "Creative Imagination." The vehicle must sublimate and canalize the race-preservation drive, this we know. To be sure, he must have such medical care as his physician recommends. To make his relief permanent he must have opportunities to render a "social" service. In other words, his vehicle must symbolize the Service Ideal.

Opportunities to Serve

The history of every neighborhood is rich with stories of Henry's who found glorious outlets and won tremendous physical and moral victories, by performing a service "just across the alley." Unsung heroes by the thousands have found in some worthy service the inspiration and strength to "take up their beds and walk."

There is an exact spot, a niche for Henry. In his own community there is room for him to render greater public service than has been his custom. His individual attainments will indicate the direction for his efforts. In the whole history of man there have never yet



been an adequate number of workers in the vineyard of worthy public endeavor. There are the innumerable opportunities to further the war effort, Red Cross work, Bond sales, U. S. O. and canteen work, Civilian Defense; and always the local Community Chest and other civic activities.

Having selected the one or more outlets that appear suitable for Henry's social expression, we must next try to assist him to grasp the full import of the concept of Service. We must help him appreciate that the evolution of mankind depends upon the suggested services, and according to the Law of Compensation he will help himself while helping others.

We must show him how, at Point 2 of the Triangle of Action, the "Displacement" is to be made by adhering to his new vehicle aimed at advancement of human society. *Adhering to it with stubborn pride whenever thoughts of Mother enter his mind!* Persistence is the key. He cannot afford to indulge in the poison of grief or illness any longer. There is work to be done, work which demands his *undivided attention!*

This is only the beginning. From now on Henry must expand his horizons and look for new activities — particularly post war activities — to avoid a relapse when the strain of war is over. Never again can he afford the treachery of a one-track outlet.

Point 3 for Henry, of course, will be the resultant "Recreated Response." Old perceptions will call up a sense of pride in achievement and in the preservation and advancement of the race, instead of kindling anxiety, futility and inadequacy.

We have purposely chosen two examples to illustrate the mild and the extreme need. Diana's treatment touched a fragment of her character; she needed mental first aid. Henry was suffering. He was undergoing a continuous assault by one of the oldest, most power-

ful drives in man. He needed deep mental surgery. His complete recovery will demand reasoning, will and persistence. He will win out in the end, as will Diana, by keeping the *will* on guard. He has but to keep at it long enough. If he falters not, he cannot fail.

For, this is what happens in the mind with the application of the Triangle of Action: New reflex arcs are established by conscious association of the new picture with the old external stimuli involved. First, the new arcs neutralize, then obliterate the old reflex arcs—the old habitual response patterns which have always kindled trouble and discord. The new reflex arcs are deliberately manufactured—consciously set up as a response to external stimuli until established by the Law of Habit. The new reflex arcs, made to order, bring about new emotional responses which make for efficient living and happiness. It is as simple as that.

We are no longer children. But we shall be influenced by the emotional make-up laid down for us in the past, *until we learn and practice mental creating and re-creating!* We have neither the intellectual nor the moral right to shift any of the responsibility for carrying on the advancement of humankind from our own shoulders to those of our childhood parents and teachers, to God or any other power. *Will power* is placed at our disposal. With *Creative Imagination* we can remake the present by correcting the effects of the unwanted past, while giving shape to a glorious future.

Imagination is the secret of mental creative power. It looks ahead, foresees, supplies, completes, originates, plans, invents, solves and advances. With Imagination we create a mental picture of a nonexistent thing founded upon reason, then transmute it into actuality brick by brick. When a new and enobling edifice raises its lofty spires over the ashes of the old, Imagination is more than Creative—it is *Recreative!*



Imperator's Opening Address to Convention

(Continued from Page 246)

ence, and from philosophy of the past and of the present, those thoughts and those efforts which represent them.

On the other hand, as a moderator, it is the duty, the work of the Rosicrucian Order, to test these dogmatic findings, and as a moderator, the Rosicrucian Order disposes of much of that which it tests. Particularly, it disposes of that which is an excess, that which is exaggerated, that which in its nature is often false. Likewise, it disposes of much that is deficient, that has a lack, that is useless for the needs of man. The results are deposited in the vaults of the Order and in the library and archives of the Order, constituting a collection of profound thought of all ages. It is, however, in the sanctums of Rosicrucians throughout the world, and in the laboratories of the Order in this jurisdiction and abroad, that the Order must put that which it has collected to test, to determine its worth, before it be passed on to posterity. This, then is the function of the Rosicrucian organism.

The next vital property of the Rosicrucian organism, like that of the Protozoa, is *irritability*. The Rosicrucian Order avoids isolationism. It recognizes that we, as human beings, are dependent for our existence, and for the fullness of our nature, upon all phenomena, whether they be classified as spiritual, physical, or mental. Consequently, the Rosicrucian Order advocates that we, as members, must respond to the material world. We must not look upon it with contempt, as though it were a depravity of some kind. The Rosicrucian embraces science. He realizes his dependence upon the natural law which it discloses.

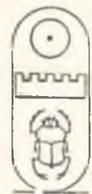
Furthermore, the Rosicrucian realizes that it is his duty to become his brother's keeper, to concern himself with his brother's problems and welfare, and not to go on his merry way concerned only with his own personal interests and his own security. The Rosicrucian realizes that he is no more secure than the extent to which other peoples of the world are fed, clothed and protected. The Rosicrucian realizes that there is no

separateness between him and peoples of other nations. Other peoples cannot be economically oppressed and persecuted, live in poverty, without such conditions finally encroaching upon his own complacency. If he would be happy, he must first assure himself of the happiness of his brothers. His indifference to their needs is the cause of today's world conflagration. Ultimately he is touched by the lack of his brother, regardless of his own present sufficiency.

Frequently, therefore, it behooves us to turn the self toward the world, to recognize physical and material existence. We must not try to escape reality. As Rosicrucians, we should not hunt continuously for doors which we can open and close behind us so as to shut out all the world and its problems, and to lose ourselves in oblivion. We must consider ourselves like a musical instrument composed of many strings. These strings represent our emotions and our sentiments. All of them must be played upon, for a complete tune, and to utilize the capacity of the instrument itself. Only as all of our emotions and sentiments are played upon are all of the octaves of our consciousness reached, and thereby quickened. To deny the world and material existence, to seek to ignore them, or to depreciate them, is the equivalent of plucking upon only one or two strings of a multi-stringed instrument. It limits the possible composition. Consequently, we shall not close our minds to any avenue of search. The limiting of experiences is a stifling of the expressions of the soul. It results in a deformed, if not degraded personality. So the Rosicrucian organism seeks contact, like the cell, with its surroundings.

Progress is Motion

Another vital property of the Rosicrucian organism is *motion*. The Rosicrucian Order must frequently change its position, in other words, change its attitude toward the world and toward conditions, make adjustments to new views. Consequently, the external nature of the Rosicrucian Order, its appearance, its form, its manner of activity, must change just as the Protozoa may change their shape. The Rosicrucian Order can have no permanent



position, take no definite and unchanging stand upon any subject. Its fixity with respect to a topic or principle must be relative only. Truth, we know, is related to our consciousness. As our consciousness changes, as it expands, as we gain new experience, as our vision develops inwardly, that which once appeared as truth must be discarded in the light of greater understanding. To endeavor to continually adhere to a dogma might be to eventually support an untruth.

This is borne out by the fact that many former crusader organizations, organizations which definitely fought against bigotry and intolerance, to present in their times advanced ideas, are today as limited, as confined, as *orthodox* as that from which they once broke away. The reason is, that once having established what amounted to advanced ideas, they wrote conclusion to them. They caused them to become static, and with the general progress which the world makes, with the passing of time, their ideas being stationary, ultimately they became orthodox, and consequently obsolete. Therefore, Rosicrucian thought must be moving, advancing.

Astronomy theorizes that the spherical shape of the planets and of the stars is due to their constant rotation in space, and the equal pressure that is brought to bear on all sides of these Cosmic bodies. Today the world of events is rapidly changing and rotating as well. Environment is compressing, drawing in, pushing in upon all sides of our world. Because of this, AMORC's outer shape is affected by that pressure and that rotation, and it must change. Our policies must keep pace with this pressure. The Rosicrucian Order must adapt itself to material progress. It cannot be the same as it was ten, fifteen, or twenty years ago. Such sameness would amount to retrogression. The Rosicrucian Order must therefore use every development of the times, every medium, every device, every channel.

It would, of course, be a romantic picture and custom if we were today to use parchment scrolls, inscribed in one of the classical languages, for the dissemination of our teachings, instead of modern printed matter. It would, as well, be in accordance with ancient cus-

toms and traditions to spread knowledge of the Rosicrucian precepts by word of mouth, as centuries ago. But both of these practices, if continued today, even though established as a definite part of the Order of the past, would actually amount to a suppression of knowledge, a withholding of truth, and a defeating of the Order's very purpose. Whenever there is a more advantageous method available for the dissemination of the teachings, if it is not used by the organization, it constitutes wilful neglect. And so the Order must be active in the sense of progressing, and thus conform to that vital property of the cell—*motion*.

There is still another motion of the Rosicrucian organism. That is, the driving power of its nucleus, the internal motion of the Rosicrucian Order. This driving power or internal motion must be represented by the officers of the Order and their activities. It requires them to be dynamic and at no time to lose sight of the ideals of the Order. The Order's officers cannot resort to mere routine function, the consistent doing of the same things each day. The officers, if they are to be a driving internal motion, must continually refire their enthusiasm. To accomplish this they must make the Order and its ideals part of their lives, not merely an occupation, not merely a profession or a job. It is incumbent upon them to forget time with respect to their obligations to the Order, not to work by the clock, but by ends to be attained. Furthermore, they must relate their hobbies and their avocations to the work of the Order, that is, their hobbies should be of a nature that will give them such experience, such skill, as can be utilized in their daily labors in behalf of the Order, thus making the work of the Order at all times pleasurable to them, stimulating their interest and keeping their enthusiasm alive.

Divisions of Activity

Finally, the fifth vital property of the Rosicrucian organism, like that of the Protozoa, is *reproduction*. Like the cell itself, the Rosicrucian Order must divide itself and bring forth daughter organisms. These daughter organisms which come forth from the Rosicrucian Order's

division constitute special groups, developed to emphasize the needs of humanity. One of such daughter organisms is the Rose-Croix Sanitarium, devoted to the alleviation of human suffering, the investigation of the origin of disease, and experimentation with various methods of therapeutics.

Another daughter organism is the Rosicrucian Museum, which preserves the historical achievements of mankind of the past, upon whose shoulders and head we stand today. If we make rapid progress as a civilization today, it is only because we do not need to begin again, but rather, can continue where others left off. It is far easier to develop than to make an initial creation. In the past are many lessons which we can learn, thus saving ourselves many mistakes. The Rosicrucian Museum keeps us conscious of those lessons in its exhibits. Furthermore, it encourages archaeological research, and the further bringing to light of the hopes, aspirations, mistakes and achievements of our forebears.

Still another daughter organism that has come from the division of the Rosicrucian Order, the parent cell, is the Rose-Croix University. Here members of the Order from different parts of the world gather once a year, under the guidance of competent instructors, to specifically learn a practical application of the Rosicrucian teachings and to make exhaustive research in various phases of the teachings for the advancement of knowledge.

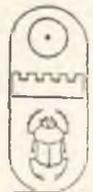
This division of the parent organism of the Rosicrucian Order, this bringing forth of daughter organisms, shall go on and on. We can look ahead, and we can see in the future a Rosicrucian school for children, where they can not only receive academic training equal to that which they would receive in public or other private institutions of learning, but where they will likewise be imbued with the Rosicrucian principles. In such a school their natural psychic powers, their intuitive abilities would be quickened and kept alive, rather than being suppressed by overwhelming objectivity. Consequently, they would not have to undo and unlearn as so many members now must when they affiliate with AMORC. Thus, their personal progress will be more rapid, their contribution to humanity that much greater. We can also think of still another future daughter organism — a home for aged Rosicrucians, men and women in the twilight years of their life, having a place of comfort, living in an ideal environment where they may have economic security. There they may reflect upon the experiences of the past and learn now, in this incarnation, their lessons, and be better prepared for the ones to come.

Now it is my wish that each of you find this Convention week a happy period and a beneficial one. I assure you that the many lectures, discourses, experiments and initiations, as well as the social and recreational activities, were designed with your interests in mind.



HOW WAS THE EARTH FORMED?

The earth, according to science, was built up from a small body of particles to the large size it is now by infalling material from various planets in our solar system. This gradual accumulation caused compression which produced heat within the earth. This heat in the earth caused volcanos, and fissure eruptions which started mountains and valleys. As the earth grew larger it became big enough to attract and hold atmospheric gases. These gases came from meteorites or falling parts of stars. Later, this gaseous atmosphere became saturated with water vapor and then condensation started the accumulation of water upon the earth's surface. Thus began the oceans. The compacting and changing of the earth continued under further pressure in its interior. This caused still greater stresses to take place resulting in the high mountains and deeper oceans. During this last stage the earth was very watery and full of moisture making conditions favorable for the beginning and functioning of life. Yet how life came here is still an unsolved problem to the materialist—without God. This watery age of the earth is known as the Archeozoic period. It existed one billion years ago.—*Scribe.*



CATHEDRAL CONTACTS

(Continued from Page 257)

preparing us for all that vast span of eternity that lies outside the limited years of physical existence. A growth of understanding will develop a breadth of tolerance of other human beings. It will give us the strength to face misfortune and loss; it will bring into true perspective the material values to which we have become accustomed and help us in assigning the proper emphasis of value to those things, the supply of which is unlimited. Man has always had to be directed to these intangible values. He feels within himself the urge

or yearning for their understanding, but he desires the guidance of other human beings to help him attain them. Whether or not that guidance is immediately available is sometimes a determining factor that charts a career or a lifetime.

Regardless of what may be your position in life, do not postpone the opportunity to analyze your own being. As a means of assistance, the Cathedral of the Soul was established and has served many who may enjoy its facilities at any time, any place, and without obligation. To familiarize yourself with its scope of service, write for the booklet "Liber 777."



THE ORIGINAL VERSION OF THE LORD'S PRAYER

Just what a person would term the original authoritative version of the Bible depends upon their education, background, their point of view, and their original attitude. There are nearly a hundred versions of the bible ranging all the way from a few written manuscripts through early oriental versions on up to the many medieval and modern versions. A few of the modern versions are American Revised, Totherham's New Testament, the Bible in Modern English, the Moffatt translation, the Douay Bible, Westcott and Hort, Montgomery, Molton, Goodspeed, Weymouth and many other individual or private translations which are based on personal opinions and are not recognized by scholars. Also, there are a number of good versions in the various European languages — French, Latin, Italian, Swedish, German, etc. The ones we have listed above are all English versions. The literature of the New Testament is so vast and presents such a great problem that scholars disagree as to which is the best translation today. In general, the average Protestant church, because of its continued use and literary value, holds to the King James version. Most Protestant theological seminaries use the American Revised version. It is claimed by theologians that the Moffatt and the Goodspeed translations are the most literal. However, due to the fact that there are no original manuscripts in existence people are continually trying to get at the true interpretation of the New Testament. There is a new version just now in print which maintains that it was translated from the original language in which Christ spoke—the Aramaic. It is called the "Eastern Version of the Four Gospels" by George M. Lamsa. A number of so-called popular Christian mystics have placed their own interpretation upon the Greek New Testament. Consequently, there are as many different Lord Prayers as there are versions. If you do not agree with the version given in our book you can use the following taken from the "Restored New Testament":

Thus, then do you pray:
Thou in the skies, our Father;
Consecrated by Thy name;
Established by Thy realm;
Accomplished by Thy will—
As in the sky, also on the earth.
Our bread for the morrow destined
This day bestow upon us, etc.

The
Rosicrucian
Digest
August
1943

However, the one published in "Mystics at Prayer" is a very mystical interpretation.—*Scribe.*



MODERN WARRIORS USE WATER DIVINER

Officers of a South African Air Squadron on the desert of Tripolitania resorted to the ancient divining rod to locate water. The squadron, being short of water, found one of its officers was proficient with the forked stick. Holding his forked stick upward, he walked slowly over the ground, and soon found an underground stream by this phenomenon, only a few hundred yards from the squadron's quarters. Air crews started digging, and at a depth of twenty feet found a plentiful supply of water. Thus the divining rod, in an atmosphere of the greatest scientific achievement, has been vindicated of being but a superstitious practice.

(Courtesy of BRITISH OFFICIAL PHOTOS.)



Balked By a Word!

Does a Definition Stand Between
You and Understanding?

*New
Enlarged
Edition!*

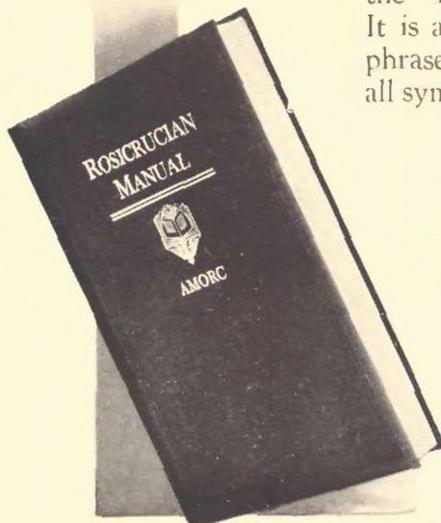
Does the lack of meaning of strange words and terms block your study progress? Do you find yourself caught in a web of uncertainty as to the inner, esoteric significance of mystical phrases? Are you one of many who finds the common dictionary inadequate in providing the true philosophical interpretation of rare words? Do you know the Rosicrucian definition of Spirit, Cosmic, Soul, Cosmic Consciousness, fourth dimension, harmonium, Karma, Nous, projection, shekinah, etc.?

Stop guessing at truths. Obtain the "Rosicrucian Manual" and learn the proper meaning and use of all the unusual mystical words of your monographs.

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Read between the lines of your lessons, by the aid of the "Rosicrucian Manual," the student's guide book. It is an encyclopedia of official Rosicrucian terms and phrases. It also contains diagrams and explanations of all symbols and outlines of the habits and customs of the Order. Further, it has special instructive articles on such topics as the Great White Lodge and how to obtain psychic illumination. It is, in fact, many books in one. Profusely illustrated, large, bound in red silk cloth and stamped in gold, it is a magnificent reference work for all Rosicrucian students. It is priced, postpaid, at

Only \$2.35 per copy.



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"FUDOSI"
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Ordres et
Societes
Initiatiques)

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

AMORC TEMPLE

Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
RALPH M. LEWIS, F. R. C. --- Imperator

DIRECTORY

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

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

Oakland:

Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mr. R. R. 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.

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

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Chicago (Colored) Chapter, No. 10. Mr. Nehemiah Dennis, Master, 5334 Kenwood Avenue. Meetings 2nd and 4th Sundays at 4 p. m., 12 W. Garfield Blvd., Hall No. 2. Inquirers call Hyde Park 5776.

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

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Mr. H. Charles Robertson, Master, P. O. Box 7348, Halethorpe, Maryland. Meetings 1st and 3rd Tuesdays of each month at 8 p. m., St. Paul Garden Hall Building, 806-8 St. Paul Street.

FLORIDA

Miami:

Mrs. Myrtle Wilson, Master, P. O. Box 164, So. Miami; Mrs. E. H. Smith, Secretary, P. O. Box 3310, Miami. Meetings every Sunday, 3:30 p. m., at Berni Hotel, Biscayne Blvd. and N. E. 2nd St.

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Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Ilg, Secretary, 9223 Coral Dr., Affton, 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.

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Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings 1st and 3rd Sundays, 7:30 p. m., 225 Delaware Avenue, Room No. 9.

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(Directory Continued on Next Page)

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Thebes Chapter No. 336. Mr. Harry L. Gubbins, Master, 16252 Strathmoor; Mr. R. A. Leftridge, Secretary, 676 Stimson St. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

OHIO

Cleveland:
Mr. George Williams, Master, 1845 Roxford Road, Suite 5; 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:

Mr. Fred E. Titsch, Jr., Master; Mrs. C. S. Stultz, Secretary. Meetings every Wednesday, 7:30 p. m., 56 E. 4th St., Rauh Hall.

PENNSYLVANIA**Philadelphia:**

Benjamin Franklin Chapter. Helen Yahn Ezell, Master, 5645 Addison St. Meetings for all members every Sunday, 7:30 p. m. at 219 So. Broad St.

Pittsburgh:

First Penn. Lodge. Mrs. Helen A. Hull, Secretary, 445 Kennedy Ave., N. S. Pittsburgh.

TEXAS**Fort Worth:**

Chapter Master, Georgia Appel, 3201 E. 1st St. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W. 4th Street.

Principal Canadian Branches and Foreign Jurisdictions

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.:
Sydney Chapter. Mrs. Dora English, Secretary, 650 Pacific Highway, Chatswood.

CANADA

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

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

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

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

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

SWEDEN

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

ENGLAND

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

EGYPT

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

Heliopolis:

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

MEXICO

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

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

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

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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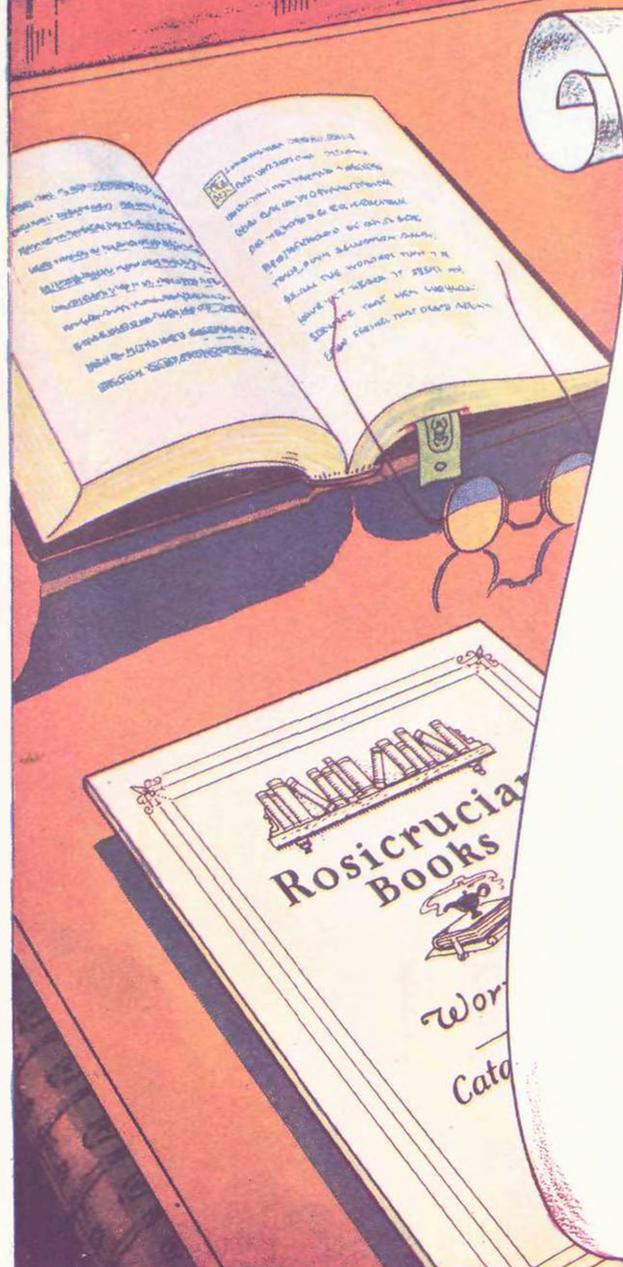
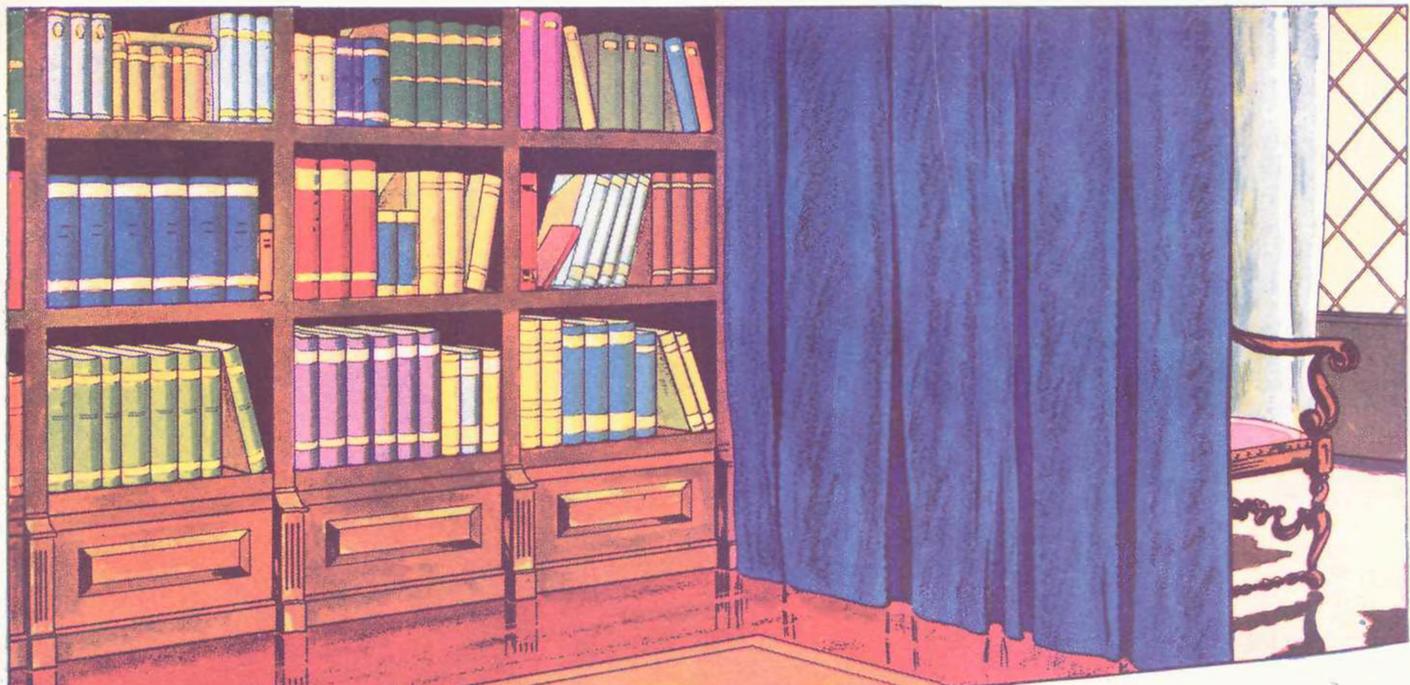
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