

ROSICRUCIAN DIGEST



August, 1942
25¢ per copy



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ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



ROSE-CROIX UNIVERSITY GRADUATING CLASS

In line with the policy and traditions of the Rosicrucian Order, AMORC, to persevere in all of its activities as long as possible, it was rewarded by having an exceptionally large attendance at this summer's term of the Rose-Croix University. Above, assembled in front of the portal to the Rose-Croix Science Building, are seen those who completed their studies. The smiles on the faces of the students indicate the satisfaction had at their accomplishments and their enjoyment of the term. Any Rosicrucian student able to participate in the Rosicrucian teachings will find the instructions at the Rose-Croix University easy to comprehend. Fully equipped laboratories, research library, and modern classroom facilities are available to each student.

(Courtesy of the Rosicrucian Digest.)

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CAN BECOME
Tomorrow's *public* Leaders



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TODAY is yesterday's tomorrow. Has it added anything to your life? Have you moved forward in thought as well as in time? Those who wait for today's events to give them the cue as to what to do, will find themselves lagging behind. The *present* is only a pedestal for progressive men and women to stand upon *to see beyond*, to look ahead to the great tomorrow. All about you are only the evidences of what *has been* done. They are now history—of the past. Can you visualize the tomorrow, next week, or a year from now? If you cannot, you are a slave of the present, and marked for a life of uneventful, monotonous routine.

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Scribe S. P. C.

The **ROSICRUCIANS**
San Jose (A M O R C) California
(The Rosicrucians are NOT a religious organization.)

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XX

AUGUST, 1942

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WHAT OF TOMORROW?

By THE IMPERATOR

The following is the third in a brief series of articles by Ralph M. Lewis, F. R. C., on the changes today's international involvement will produce in the world in the near future. He will project an outline of the effects current events will have on nations and on the minds, lives, and customs of the people who live in them. In presaging these events, he is using nothing more mysterious as an aid than a pencil, a world map, the immanent faculties of observation and abstraction, and an analysis of what he perceives to be the present trends.

—EDITOR.



ANY writers and lecturers in the fields of mysticism, occultism, and religion prate about the need for a brotherhood of man and a federation of the peoples of the world. They wistfully dream of a time when each man will take his brother

by the hand and complacently and peacefully walk along the path of life without any distractions or without the possibility of dissension. They insist that such a brotherhood should and must come about in this or that *new age*, which is a rather common phrase which they use generally to denote the future. *How* this or that is to be accomplished obviously either does not concern them, or, if they seem to be troubled about it, they offer a series of platitudes as a solution, which are, in fact, unworkable suggestions because they have no point of beginning and are mere generalities.

It is not, for example, sufficient to say that all men are of God, God is Divine, therefore men are Divine, and therefore all men should experience a Divine unity on earth. Such is merely circumlocutory and gets no one anywhere.

Men are also mortals living in a material, physical world, confronting very existential, immediate problems. If, on the other hand, we look fearlessly at tomorrow, and see those things developing which are *not nice*, but admit them, *meet them in an intelligent, down-to-earth manner*, using a combination of Cosmic principles and common sense, we can *actually build* that kind of brotherhood that others talk, preach, and just dream about. If we help people to overcome their every-day problems of employment, make it possible for them to work, trade and live together, and to understand each other, that unity which the idealists prate about will become *an honest reality*, of which we all will become conscious. Tomorrow will be no better than today, if it continues to be just of dream stuff, and the average man or woman permits world circumstances to remain confused while he or she sighs for an Utopia to descend upon mankind as a kind of blanket to cover up its many current evils and ills.

One of the first healthy signs of eventual world amity, which will immediately follow the present conflict, will be a serious attempt by previous foe and friend alike to adjust world trade on a true basis of equality. The man in the street, the average citizen throughout the civilized world, bemoans the fact that in this age of obvious material ad-

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vancement, war is tolerated. However, he fails to realize that his insistence upon the present economic system remaining in effect is a contributing factor to war. History is replete with records of purported trade conferences for the purpose of the solution of the problems of tariff walls, over-production, supply and demand, and equal prices for commodities on world markets. A review of the minutes of the transactions of such conferences will disclose that no success was had by them because the proceedings were based upon each nation's demanding a market being created for its good, at a substantial profit to it in pounds sterling, dollars, francs, marks, or whatever the unit of its monetary system; further, how this market was to be created, how the purchaser was to get the gold to make his purchase was always considered the other fellow's problem.

Various nations have, at different times, proposed a barter system. In fact, such was in effect between Germany and certain South American countries prior to the entrance of America in the present war. Such a method is an emergency means at the best. It is retroactive, not an advancement, and it is highly inefficient. If, for example, Nation A has an abundance of a commodity and Nation B has an excess of a number of articles which A needs, then, according to the barter system, A just trades his single commodity for those of B which he wants.

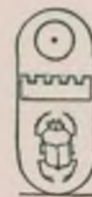
To make the problem more concrete, a certain South American nation had a surplus of wheat. There was not sufficient gold to buy it, even though there was a starving world populace that needed it, that is, there was not enough gold on the buying market. Germany, for example, had a paucity of gold. She needed the wheat badly. She did have a nation of technicians and of able craftsmen, and being also more of an industrial than an agricultural power, she was able to manufacture an abundance of machinery, instruments, and technical equipment. Consequently she bartered her manufactured products for the wheat of the South American power. For the interim this relieved the condition of the surplus wheat, and gave this South American power her

badly needed farm and other kinds of machinery which she could not purchase.

It very soon developed that this certain South American nation desired other things which Germany did not produce, or which could be obtained in a higher or more desirable quality elsewhere. The nations having these other commodities would not submit to a barter plan, perhaps because they had ample wheat of their own. They wished gold for their products. The South American nation, having none of the precious metal, was compelled to continue to barter with Germany, denying herself the articles she needed. We see, therefore, that to barter, even partially successfully, would require every nation to operate on the same basis and this would fail for the inherent reasons which, centuries past, caused the world to abandon unorganized bartering as an *inefficient system* of world trade.

The committee which will be appointed at the conclusion of the present war to deliberate upon this problem of world trade will first undertake to determine the causes of surplus commodities. A surplus does not mean that the market is saturated with the article, that is, that everyone has it or doesn't want it. It more often consists of an inability to dispose of the product at a profit to the grower or manufacturer. This committee will realize that two conditions generally cause a surplus of a nation's products. First, that the commodity becomes undersold on the market. Some nation can produce the article cheaper, thus there are no customers for the higher priced commodity. Second, there may be too many nations competing against each other in the sale of the product. The market price then goes down to such a low level that some nations cannot even afford to ship the commodity, even though it might be bought throughout the world.

As stated previously in this series of articles, standards of living will be equalized throughout the world but the monetary values of the nations will continue their disparity for some time. Thus wages paid by one nation to its workers to permit a standard of living comparative with others may necessarily be higher. Consequently, such a nation may never be able, as now, to com-



pete favorably on the world market with some of its products. This will necessitate its frequently having a surplus of a certain commodity. Furthermore, as said previously, many nations have only one commodity to export, and they may not be able to produce it as economically as others, because of geographical or other unavoidable circumstances. Therefore, they, too, will have a surplus.

The people have often murmured to themselves, particularly a few years ago, during the most recent depression, that foodstuffs, for example, were rotting on trees and in the fields, while millions throughout the world were undernourished for the need of them. This economic evil, the conferees of the international committee will see to be resident principally in this *problem of surplus*, which they will attack for the first time in the world's history in an entirely different manner.

The result of their efforts will be an *international trade pool*. Upon first blush, this will seem like a revival of the old barter system. Further examination, however, will show that it eliminates most of the weaknesses of the former. Every nation which exports goods may, if it so desires, have a representative on the commission that will supervise this trade pool. Each nation, regardless of its size, its wealth, or the volume of its exports and imports will have an equal vote in the determining of policies and the appointment of the executive officers of the trade pool.

A nation having a surplus of cotton, for example, which it has been unable to sell upon the world market, will sell it to the trade pool. The basis of purchase will be the actual cost of production at the wage level absolutely essential to maintain the comparative standards of living of that nation. The purchase will also allow a fixed per cent of profit which all nations alike will enjoy, by selling their surplus goods to the trade pool. This amount will not be paid in gold or in monetary units by the trade pool to the seller nations, but rather that much purchasing power will be credited to each of such nations. Thus, if Nation A sells to the trade pool \$5,000,000 worth of surplus cotton, it can then draw on the pool in purchases

for that amount. The goods sold to it from the pool will be at prevailing market prices.

The surplus cotton, or whatever the commodities, will be placed in warehouses in an area that will constitute an international territory, guarded and protected jointly by all participating nations. The nations selling their commodities to the trade pool will be obliged to make a corresponding amount of purchases from it within the same year, in either one or as many commodities as they need. Nation A, for further example, could elect to take its purchases in such commodities as coffee and beef. These commodities will not be sold by the government which receives them to consumers direct, but through the usual business channels so that the state will not be competing with private enterprise. Government supervisors will compel the commodities purchased to be sold at such a price level within the country receiving them, that the amount obtained from them will be sufficient, as in the example cited above, to pay the growers of the surplus cotton, and to give them the percentage of the profit agreed on by the international trade pool.

Since nearly all nations of the world will have surpluses, the variety of commodities available to the nations in the pool will be tremendous. No nation will be able to obtain commodities from the pool except through the credits it receives by selling its surplus. Where a commodity continuously increases in surplus in the trade pool, the commission will investigate the cause. If, in their opinion, production of that commodity must be limited and a substitute produced the nation or nations will be obliged to abide by the decision, if they wish to continue being members of the international trade pool. If the surplus of a commodity in the trade pool continues, and it cannot be curtailed by lessening production, each member nation of the pool will be required to take a portion of its purchases in this commodity, until the excess is lowered.

In this manner, every nation will dispose of its goods at a profit and obtain the needed articles for its own consumption. If a nation cannot sell the commodities it receives from the trade pool

in return for its own surpluses to its own people because of their lack of funds to buy it, it can work out its own internal credit system. No nation will be allowed to obtain a commodity from the trade pool in an amount which equals its usual entire import of that product through the ordinary import channels. Therefore, the trade pool will not be competing with the common export and import markets.

Some nations have little or no commodities to export, but they do have an abundance of *labor* — namely, millions of people who could work and earn a livelihood if they had something to work upon. Large importations of such labor by nations short of man power obviously would be objected to by the peoples of such countries, as endangering their wage levels. The commission of the trade pool, however, will adjust this circumstance. They will provide qualified labor in numbers of thousands. They will see that it is sent from the country of surplus to the country needing it. It will be used for emergency projects where such work will not detrimentally affect the labor balance of the country which the workers enter, and in which they will remain for a temporary period.

The nation receiving such labor will feed and house both the men and their immediate families in military or barrack style domiciles. The cost of this will be deducted from a daily wage scale received by the workers. This scale will be decided upon by the commission and based upon an average for such labor throughout the world. The

balance due the workers will be set up as a credit in the trade pool, to the nation providing the men. This nation can then obtain the products it needs in that amount from the trade pool. It can sell them or use them in such a way as to compensate its laboring men when they are returned to their own land, for the labor they have expended. The nation enjoying the use of such labor would not only feed and care for the men, but would provide the trade pool with a surplus in commodities equalling the difference in pay to the men.

The trade pool commission will assume responsibility for investigating working conditions, that is, to see whether the nation's circumstances require the assistance of such foreign labor, and that the nation sending the men and receiving the men provides for their safe return home. Each nation receiving such labor will also provide for the health and hygiene of the workers and their families. Working conditions will also be approved by the trade pool commission. A worker will be allowed to remain away from his country, on such projects, for only a limited time. He will also be permitted, within a period agreed upon, to terminate his arrangements in advance of the completion of the work and return to his home. Furthermore, all such labor will be purely *voluntary* and a man will not have to go to another nation where his services are needed, according to the plans of the international trade pool, unless he so desires.

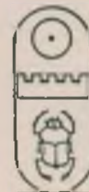
(To be continued)

NINTH DEGREE TEMPLE INITIATION

Have you ever experienced the beautiful and inspiring Ninth Degree Initiation as it is conducted in one of the Rosicrucian Temples? The complement of officers in their colorful regalia, and the symbolism of the esoteric ritual is an experience an initiate long remembers. It is not only most impressive objectively, but *esoterically* it is an inner acceleration which constitutes a personal development.

Such Initiation is to be conducted by Hermes Lodge, at 148 North Gramercy Place, Los Angeles, on Sunday afternoon, *September 20, at 3:00 P. M.* Any member of AMORC living anywhere in Southern California, who has attained the Ninth Degree is eligible to receive this Initiation. There is a nominal initiation fee of \$1.00, payable direct to the Hermes Lodge. It is advisable to arrive an hour in advance, presenting your membership credentials. *Make your plans now to attend.*

A general forum meeting for members of every degree of the Order will be held at the same address as above, without any obligation, on September 2 at 7:30 p. m.





A Blessing In Disguise

By SOROR ETTA RICE



WHEN the fairies bring their gifts to the cradle of a new born child, there is one who comes veiled. If her face could be seen she would be denied admittance, for her countenance is stern and austere and the gift she bears is pain.

It is difficult to think of pain as a good gift, but it is a sacred amulet without which no child would ever grow to manhood or womanhood. It is the pain caused by a fall that teaches how to walk uprightly; the pain of indigestion that warns of overeating and teaches temperance and restraint; and the pain caused by fatigue that urges the need for rest and slumber. We could go on and on through all the common experiences of everyday life, but everyone is familiar with the physical aspects of pain and aware of its use and necessity.

A brief resumé of these physical aspects prepares for an understanding of pain in the mental sense. The child, through many unhappy experiences learns that fire burns, that sharp instruments pierce the flesh and that falls bruise the body and break the bones. It is unfortunate if he is not taught that evil thoughts sear the mind, that sharp words wound, and that a step in the wrong direction can maim and mar his evolving personality.

When a worker takes up a new tool or begins an unaccustomed task, his hands may become sore and blistered. At first every move is marked by pain. If he persists, soreness passes, blisters heal and nature thickens the skin to adapt the hands of the worker to his new toil. In the process his hands lose some of their sensitiveness and flexibility and they become less suited to tasks that require fine, skillful handling. In the physical world this is often necessary and good. Man may need strong hands to sustain his physical body.

The inner self, however, is best served by a cultivation of the finer instincts. If man does not heed the warnings of the voice of conscience, pain results. He is uncomfortable and ill at ease. If he persists in ignoring the warning, his sensibilities become calloused and his moral skin thickens until pain no longer results. Intuition is a faithful guide, but this sense can be sharpened or blunted as we heed or ignore its subtle warnings. The mental faculties through which divine mind works may become dulled from lack of use but the connection is never severed. They may be awakened but not without pain. It is like an arm or a leg that has become shriveled and useless from inertia, the first movement causes pain that is almost unbearable, but it is to be welcomed for it is the harbinger of returning usefulness and power.

There is another use for pain. When the sower goes out to prepare the soil for new seed he first removes the old

(Concluded on Page 253)



Our 1942 Convention

By THE CONVENTION SECRETARY



THE first war-time Rosicrucian Convention in many years opened its sessions on Sunday, July 12 and continued through the entire week, supported by an enthusiastic attendance of members from all parts of the United States together

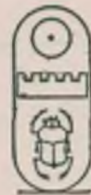
with representatives from Canada and Mexico. Therefore, even at this time of crisis the organization's Convention still continued as an international Convention, although the contacts which have in years past been established with members in many other parts of the world could not be re-established this year. At the concluding business session of the Convention the following resolution was the first adopted upon recommendation of the Resolutions Committee:

"In view of the adverse conditions existing at this time, the attendance at the Fourteenth Annual Rosicrucian Convention, held at San Jose, California, July 1942, indicates the application of laws as revealed in our teachings. It is therefore resolved that this manifestation be called to the attention, not only of those present, but also the entire membership. It is further resolved that a vote of thanks be extended to the Emperor and officers of AMORC of North and South America for their part

in this manifestation which enables those present to attend."

As indicated in this resolution, the attendance at the Convention was most satisfying, being as large as it has been in many prewar years. It would be impossible without using more space than is available to give a detailed report upon all the activities of the 1942 Convention, but the enthusiasm evidenced upon the part of all members participating in the Convention activities indicated it was a week well spent. It was a week in which those who have the same aspirations and ideals had the opportunity of working with each other and at the same time being able to avail themselves of the facilities of Rosicrucian Park and the guidance that comes from personal contacts with the officers and executives of the organization.

From the reports of members and delegates some of the outstanding features of the Convention might be enumerated at this time. All members agreed that one of the most beneficial activities at the Convention was the sessions conducted each morning in the Supreme Temple. These sessions provided the opportunity of inspiration away from the troubled conditions existent throughout the world. Two sessions were held every morning, and there were always members standing in line waiting for the beginning of each session. The Temple was crowded at almost all of these convocations, and members attended as many as possible, keeping in mind the necessity of making it possible for all



members to be able to attend at least once or twice.

Other daily features that attracted attention were the demonstrations in the Science Building under the direction of the faculty of the Rose-Croix University, and those in the Planetarium. All members had the opportunity of witnessing demonstrations that had to do with various scientific fields together with the application of Rosicrucian principles. Still another daily activity was the opportunity of participating in class instruction in the degrees in which the members were studying. These classes, directed by officers of the organization or their assistants, provided the opportunity to hear the officers discuss the important principles of the particular degrees in which the members were studying, and to ask questions and discuss the various points in which they were most interested or upon which they sought further information.

Each evening the program was varied. The opening part of each program was usually devoted to musical selections provided by the Rosicrucian orchestra or by various instrumentalists. Through its performance the Rosicrucian orchestra won the approval of all members, and their thanks were evidenced to these individuals who have worked so hard in the past few months to make this a complete success. Usually the musical program in the evening would be followed by a formal address by an officer of the Order. Then following the address, some of which will be published in the "Rosicrucian Digest" or otherwise made available to the members of the organization, there were various entertainment features. On two different nights the entertainment consisted of motion pictures, some of a serious nature and some of a lighter and more amusing vein. Appreciation is extended to Metro-Goldwyn-Mayer and R. K. O. Radio Pictures for their cooperation and courtesy in extending the use of most interesting films for our Convention.

Throughout the day when the members were not participating in one of these various programs, special hours were set aside by the officers so that personal interviews could be obtained with any officer of the organization.

Members took advantage of this opportunity to have a few minutes' personal contact with various officers, and most found this an additional advantage of being able to be present at the Convention.

The Convention was formally opened during the first session—held on the evening of Sunday, July 12—by Frater H. C. Blackwell, Grand Councilor of the Order for the Chicago area. His opening of the Convention was immediately followed by an address of welcome by the Emperor. The subject of the Emperor's address was concerning the Rosicrucian conception of a "New World Order." He said in substance: The phrase, a New Order, has acquired a stigma because it has become synonymous with wanton destruction and aggression in recent years. The fact remains, however, that the world is truly in need of the new order. No intelligent peoples today want to preserve in the world that kind of an order which can produce the plight in which humanity finds itself today. Order, however, is an attitude of mind. It consists of those conditions, those arrangements of things and circumstances which are understandable to the mind. Therefore, there can never be a unity of states or peoples constituting an accepted international order until all men have some common end to attain, something toward which all may strive alike. Then that system, that ideology, which most efficiently helps man to acquire such an end will be acceptable on its face as the true New Order.

At the conclusion of the Emperor's address, the Convention then elected Frater William Sauselle, Jr. of St. Louis, Missouri, as permanent Convention Chairman. Frater Sauselle served in this capacity to the entire satisfaction of the members assembled throughout the Convention week. The rules for the 1942 Convention were adopted, and arrangements made to assist all members to secure the maximum benefit from the sessions to follow each day throughout the coming week. The inspiration and instruction which came as the result of the various addresses and periods of class instruction during the week proved to provide the serious part of the Convention's activities. Of particular inter-

est was the address of the Emperor on Thursday evening in the latter part of the evening session, which he concluded by giving a demonstration of certain of the mystical principles contained in the Rosicrucian teachings. These demonstrations and his explanation of certain laws were most inspiring and beneficial to each member.

At only one time during the week did the members give their attention to the world crisis. It was the desire of the organization to provide a Convention that would allow those busy in various industries to relax from their work for a week, but in view of our obligation to assist the Government of this country and other countries represented at the Convention in the war effort, time was given to Mr. James E. Lash of the Federal Office of Civilian Defense from San Francisco to present to the Convention some of the problems of civilian defense and suggest ways and means by which all could participate in helping in the present crisis. At the conclusion of his address, the Supreme Secretary asked all members present who were actively participating in one way or another on behalf of Civilian Defense to so indicate, and it was interesting to notice that more than one-fourth of the members present indicated their actual participation in some phase of volunteer defense activities. This was a very large percentage from a general group from various parts of the country. In one other manner the members were aware of the importance of the present war. On the afternoon of Wednesday, July 15, almost all the members in attendance at the Convention gathered in the auditorium to hear an address by a Frater, Lieutenant Colonel Donald McRae, entitled "The Rosicrucian in Military Service." His presentation of the attitude upon the part of the Rosicrucian toward military service was most informative, and was particularly of value to men already in military service or those expecting to be inducted from among our members.

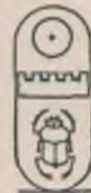
The final business session of the Convention was held on Friday evening, at which time, in accordance with the rules adopted by the Convention, reports of the two committees which had been formed earlier in the week

were given. The two committees formed were "a 'Resolutions and Adjustment Committee' to receive, examine, approve and present all resolutions and suggestions which are to be voted upon by the members and delegates during the Convention, except the resolutions that may be proposed by the Order's attorney or the Emperor"; and "an 'Administration and Welfare Committee' to examine the methods of general administration of the Grand Lodge and its general welfare systems and make recommendations." After a chairman had been appointed for each committee by the Convention Chairman, they were made up of volunteers who became a part of the committees. Any member who so wished could affiliate with either one. The committees made thorough investigations of the activities in their particular fields. The officers of the organization gave them every cooperation possible, spending a number of hours with them in showing them in detail the organization's activities, authenticity and procedures of business administration. The reports of the committees approved the administration of the organization, pointing out it was well managed and in strict conformance to the high ideals which the organization maintained. These reports were read before the Convention and adopted unanimously in their entirety by all members present.

While this Friday evening session concluded the formal sessions of the Convention, on Saturday evening all members gathered at the St. Claire Hotel to participate in the annual Rosicrucian Banquet. This banquet was particularly a time for pure enjoyment, and in the fellowship of the banquet and the program that followed the members found relaxation and a satisfying climax to the preceding week. At the conclusion of the banquet a dance was held by the Kepher-Ra Club, an organization composed of the girl employees of AMORC. All enjoyed the relaxation of an informal dance.

At the conclusion of the banquet the Emperor again extended his greetings to the Convention and stated that this organization would continue to function to the best of its ability, and at the same

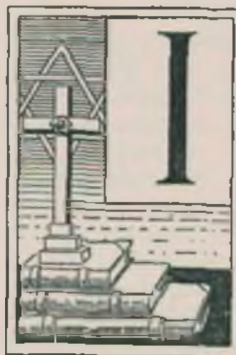
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian Fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate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

THE ATTAINMENT OF HEALTH



IT MIGHT be generally conceived that the Cathedral of the Soul has only to do with the spiritual phases of man's life. Such a conclusion would immediately raise the question as to what are these spiritual phases with which man

erected be an equally spiritual act? There are those who are always attempting to belittle those things which do not come under their own classification of being spiritual; there are those who would say that the Cathedral of the Soul should only serve the spiritual side of man, and that an institution of this nature should not concern itself with man's physical nature. We notice that these reflections would come primarily from those who happen at the moment to be in reasonably good physical condition.

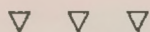
concerns himself. Probably everyone would agree that man's presence in a cathedral, church or temple for the purpose of meditation and contemplation would constitute a spiritual act; but would not the money or the labor sincerely given to cause such a place to be

Experience has taught all of us that our maximum efficiency is not possible in times of ill health or any continued physical discomfort. Man is body and soul, and unless both are in harmony with each other there can only be in-

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complete manifestation of the abilities of either. Therefore, it is appropriate that while the Cathedral of the Soul directs its effort to unite on a mental or psychic plane the intent and ideals of all those who participate in its activities, thereby bringing to its participants consolation, peace, strength, fellowship and other helps that have been enumer-

ated here from time to time, it is also most appropriate that consideration be given to the helping of man to maintain his physical body. For that reason we invite those who seek both spiritual and physical solace and help to avail themselves of the services of this Cathedral, as explained in the booklet "Liber 777" referred to above.



A BLESSING IN DISGUISE

(Continued from Page 248)

growth, then with sharpened share he plows the land. He brings to the surface elements that have lain dormant to nourish the new growth. So in the life of man, pain attends the preparation of the soil for new growth. All the lessons of the past that have lain fallow in his consciousness must be brought to the surface to nurture the grain of the future, the harvest of tomorrow.

Pain is also a teacher. Through suffering one learns compassion. In *Unto Thee I Grant* we are told that, "Suffering is the golden cross upon which the rose of the soul unfolds." It is a lesson in transmutation and all must suffer the pain of the cross before they can know the meaning of divine pity or understand the transfiguration of the Master.

"Pain is that bitter potion by which the physician within you heals your sick self" says Kalil Gibran in "The Prophet." Not individuals alone, but nations also, are sick today. And the healing must come from within. Each of us must drink of the bitter potion and listen to the advice of the physician. Let us be still that we may hear his voice.

Edward Carpenter, poet and mystic, left the record of his belief in the healing power of pain in one of his poems. He says in part:

"Not pleasure alone is good, but pain
also
Freed must the psyche be from the pupa,
and pain is there to free it
At last a new creature behold, trans-
figured to more than mortal.
For brief after all is pain, but joy ah!
joy is eternal."

This may seem a long journey and a far goal, but if any be discouraged, let him remember that time is only a human measure of existence. The soul is free of all such limitations. The lessons begun in the short span of an ordinary life time are not finished when three score years and ten have passed. Nations progress through the evolution of the individuals of which they are composed. And individuals evolve as the promptings of their inner selves are objectified in their lives day by day, as they accept the gift of the veiled one and use it for protection and instruction.

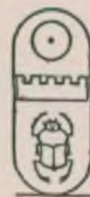


OUR 1942 CONVENTION

(Continued from Page 251)

time contribute in any way it could to the war effort. In view of the fact that the Rose-Croix University this year had the largest attendance in its history and the Convention was well attended, it was hoped that plans could be made for the same type of activity next year. He stated that it was his intention to have a Convention again, but that, of course,

conditions beyond the organization's control might enter that would make this step impossible. However, the Convention concluded with all hoping for the opportunity to participate again in a similar conclave and welcome hundreds of members from various parts of the world to share in the Convention activities.





Man Triumphant

By HARVEY MILES, *Grand Secretary*

(Discourse given at the 1942 Rosicrucian Convention.)



TO BE victorious is the thought that chiefly occupies the mind of every human soul who has an interest—either directly or indirectly—in the economic struggle among the civilized people of today. Everywhere we see and hear acclamations of victory. "Triumph or die," is the motto of some. "Mastery of the earth," is the byword of others. "World domination—or slavery" is the key clause for many. "Freedom for all" is the secret ideal broadcast throughout all America today. Triumph and freedom, then, shall be the theme of this evening's talk.

In 1923 a booklet was published by AMORC for general circulation. Its purpose was to introduce the idealistic as well as the practical philosophy of the Rosicrucian Order. The booklet was called, "Man Triumphant." This title struck a sympathetic note or vibration in the souls of thousands of people who were seeking answers to their questions about life, God, soul, and man. "Man Triumphant" seemed to stimulate one's mind and cause a surge of power or energy to pass over one's body. The first thought that would come to one after receiving the booklet would be,

triumph over what? Then upon opening it he would read:

"This little book, with unpretentious cover and most pretentious title, is a personal message to you who seek to know the power that some men have and which seems too subtle to be given a name; to you who believe that there is a way to control the forces in and around your being, but have not found the key; to you who lack that confidence, that sureness and that might which come from a positive power within; to you who ask for Light, Truth and knowledge and who need a better understanding of this life and what it means to you."

Such suggestions as the mastery of life, the Path to mastery, secrets of success, your mission in life, concluding with a Secret Decalogue as a way of life, were expounded in this introductory literature. Thousands of members were initiated into the Rosicrucian Order after receiving and reading this booklet. Have they all become triumphant? Did they abide by the Secret Decalogue? Have they all become masters of the laws of life? Are they now victorious over the battles they have waged against adversity, ignorance, poverty and error? It is safe to say that few have reached adeptship. Those who have are prominent in active Rosicrucian work. They are examples of the principles taught in the first nine degrees of our Order.

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"But what has happened to the majority of individuals who had become initiated into the Order after receiving and reading the booklet, 'Man Triumphant,' but have failed to develop and become adepts of the Rosicrucian philosophy?" you might ask. They are still searching for some magic formula or some secret key which would provide them with Cosmic power and the privilege of using it at their own discretion. They are continuing to go from place to place, becoming initiated into different fraternities and different mystical and philosophical orders, but, much like Omar Khayyam when he visited the physicians and the priests, they always come out through the same door in which they go, with nothing.

Why is this? It is because they have failed to follow the precepts of the Secret Decalogue.

1. Thou shalt desire wisdom with a heart free from doubt!
2. Thou shalt not be credulous!
3. Thou shalt seek with an open mind!
4. Thou shalt ask with humility and sincerity!
5. Approach with reverence that which is holy!
6. Not by right but by privilege shalt thou enjoy knowledge!
7. With an unselfish heart shalt thou drink of the wine and partake of the bread at the feast of the mystic sages!
8. Thou shalt love thy fellow being for the love that God hath given!
9. Thou shalt prepare thyself for the mission of thy existence!
10. Thou shalt abide by the trinity: Consecration, cooperation and organization!

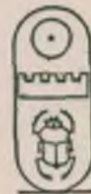
The few who attained adeptship have abided by this Decalogue. The ones to whom I have referred — who are still drifting from one organization to another—came into AMORC with doubt in their hearts. They did not seek with open minds, but closed their minds to the new ideas that the Rosicrucian Order had to give them. They did not seek with humility and sincerity, but with a sense of curiosity and speculation. They did not approach that which was holy with reverence, but with the attitude of a mad scientist who dissects an animal for the purpose of solving its

secrets. And likewise the remainder of the Decalogue was ignored. The principles of the Order were not practiced, and therefore as explained in the First Degree Initiation, these doubting souls will have to "wait" another time in another life to seek the greater Light.

What are these principles? Are not some of them the maintenance of a *healthy body*, the development of a *strong mind*, the growth of character and advancement in *spiritual upliftment*? Is not the law of the triangle the main instrument with which we work out our human problems? Do we not use this triangle in an evolutionary sense, and thus each time we enter a higher degree learn about new phenomena; and is not greater light given us about Cosmic principles and Divine laws? But what are most of us doing about it? At present, contrary to applying Cosmic laws, we worry about the war. Instead of creating peaceful conditions with our minds, we assist in greater disturbances by adding our own negative vibrations to those that are created by the general public. The average member is drifting into the wake of the mass "torpedo" which is "hate." He forgets one of the first principles of AMORC—that within man is all of the power of God, and it is at man's disposal to direct for good.

"How can we direct this power?" you may ask. To quote "Unto Thee I Grant": "The blessings, O man! of thy external part, are health, vigour, and proportion. The greatest of these is health." Health means the perfect and harmonious function of the physical body. Within this physical body is the essence or the soul of God, and that soul is the power of which I have spoken.

The physical body can be compared to the battery of your automobile. If the battery is taken care of and recharged periodically, its life and use will be for a considerable period of time. If the battery is neglected and is not recharged in accordance with the instructions the individual receives when he purchases the battery, it will soon begin to decompose, lose its efficiency, and become depleted. It will no longer have the power to turn over the motor and cause it to start.



The body can also be compared to a locomotive. Before the engineer can open the throttle which would cause the engine to move and pull the train, the fireman must first start a fire in the fire box. The fire must heat the water, which after reaching a certain temperature causes steam. This steam represents, allegorically, the soul of the engine, and is the power which causes the engine and the train to move. As long as the fireman maintains a good heat in the fire box and the steam up to a certain degree, the engine will work and the train will be pulled over miles of track; but when the fireman neglects his duty and allows the fire to burn out and the steam to go down, the train will stop. And so it is with the physical body.

If we give proper care to the normal, healthy body with which we were born, if we stoke our furnace with proper nourishment—not too great a quantity, and of course not too little—if we refresh it with good water, and if it is given considerable exercise, we will keep up the fire in our furnace and maintain a proper degree of blood pressure, proper function of the vital organs, a rhythmic flow of energy over the nervous system, and the whole body will move in rhythm and harmony so that the essence of God which is in the body will be able to exert itself and have its influence felt by other things of the earth.

When the physical body is in perfect harmony we can use this power within and individually direct it to whatever use we believe is right and good. To direct this soul force or God power within we use our broadcasting system much like the electrical broadcasting system which projects or directs musical programs, entertainments, and interesting messages over the ether. Our broadcasting system is the sympathetic nervous system, the ductless glands and the psychic centers. Our generator and transmitter of this energy is the will and the desire, and if we want to assist in the correction of the evils of the earth today, all we have to do is put into force our desire and our will, and work toward the correction of all physical and material error. When I say this I mean error in all of our economic system—

misapplication of the powers that are given to individuals in important positions. If you want to dethrone an unworthy individual who is holding a high office, it is unnecessary to call out a firing-squad or incite a mob, but only to direct the forces within you — and direct them in a constructive, God-like manner.

"But why do so many of us fail in the projection of this great power?" you may ask. We study our metaphysics. We concentrate upon the thoughts given to us through our monographs. We try to be inspired by some religious teachings. We read the Bible and try to use the ideas that are given therein to live a God-like life. We meditate and try to commune with God, and we pray."

I say, "Yes, this is very true." You pray in the manner that a little child does when he is taught, "Now I lay me down to sleep . . ." He simply repeats words that are put into his mind by his parents. He knows nothing of what he speaks, nor does his mind generate any power from the use of this prayer. The child is simply declaiming sentences. That is just the way that 95 per cent of the people use prayer. They are told to pray, and so they repeat formulas that are given to them by poets and the religious idealists in the past. Few people understand prayer, and enter into it with real conviction and with understanding that their soul force has any effect upon an object.

Yes, you study your monographs. You read them over once and lay them aside waiting for the secret that is in the next, and rarely do you put into practice the idealistic philosophy that each monograph contains.

The Bible is read, but only to quote phrases and passages. It is not read and studied and deciphered and put into practical use, and is not read as a mystical volume — something to be interpreted in the light of one's experience. The average person who reads it simply reads it to quote, and become Biblically literate.

The reason that we are not successful in using this God power within is because we are weak *physically*, which in turn is the cause of mental derangement and that prevents spiritual growth

and the development of Cosmic communion. If we would keep our physical systems strong and healthy and nourish these psychic centers so that they would be good receptors and projectors of the Cosmic power, we could use our will and desire to offset all of these evils of today and bring peace, contentment, happiness and joy to all who live within our individual social environments. But not until we each suffer enough to learn the value of a healthy body and the joy of a contented soul will we ever be able to become adepts in the use of the Rosicrucian philosophy or any other mystical philosophy. Only when we are willing to suffer just a little pain that is caused by the exercises of our physical selves, and when we free ourselves from the fanaticism of diet fads and realize that the normal, accepted, and proven foods that we take into our systems will be properly digested by the natural processes designed by God, and that the energy in the food substance will be directed to the various centers of the body for reconstruction purposes; and not until we eliminate all the phases of fanatic practice will we be able to master the laws we have been taught in the Rosicrucian Order and be accepted by the higher teachers as adepts. Few individuals have the energy, the ambition, the foresight and the desire to stand at the portals of illumination and claim mastership.

Man will become triumphant only when he begins living a normal life physically, mentally, and spiritually; when he accepts all of nature's laws as a part of God, and not only those laws

which he wants to be of God. He will become triumphant only when he masters the principles of Cosmic communion, tolerance, forgiveness, and the first precept of the Order—*love* of all mankind. He will experience freedom only when he is at peace within himself, and he can be at peace within himself only when he is at peace with his neighbor.

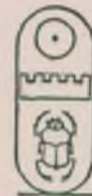
From now on let all who are at this Convention strive to put into operation the principles of the Secret Decalogue. To be prepared to fulfill our mission in life which is to learn to see well, for the more perfect we make our sight and the more correctly we interpret what we see, the better will be our comprehension of our perceptions. We are to improve our hearing, train it and educate it so that we may more perfectly and understandingly interpret the multiplex sound vibrations registered upon that faculty. We are to increase our storehouse of memory so that we may avail ourselves of the faculty and function of recalling that which will serve us or others when most desired. We are to make ourselves acquainted with the laws of nature that we may avail ourselves of the potent possibilities which are ever about us and always await our application. We are to prepare ourselves so that when the opportunity or command comes for the fulfillment of the mission, we will be ready and efficient in knowledge and experience to do that thing which our preparation inspires us to do as our mission, individually.

"Know then thyself, presume not God to scan;

The proper study of mankind is *man!*"

WHO WERE THERE?

Nearly every section of the United States, as well as foreign countries, was represented at the International Rosicrucian Convention just concluded in San Jose, California. The many hundreds of smiling faces of the delegates, members and officers appearing in the official Convention photograph attest to their pleasure. As you look upon them, this large assembly will instill within you pride in your Rosicrucian membership. Why not bring these personalities into your sanctum? In this way, make the Order more intimate, close, and human to you. Secure this handsome 1942 Rosicrucian Convention photograph. It is large, being approximately 42 inches long by 8 inches wide, each of the many faces being as clear as a separate portrait. Price postpaid to you \$1.50. Send remittance and order to Rosicrucian Supply Bureau, San Jose, California, U. S. A.





In the Realm of Nature

By THE SUPREME SECRETARY



HERE has been a tendency to refer to nature as an all-inclusive term including everything in the universe, or at least upon this earth, outside of man. Another tendency has been to confine the meaning of nature to the apparent mani-

festations of life in the plant and animal kingdom. Still another meaning attributed to nature is that the term is synonymous with God or the cosmic forces which operate by the will of the Creator. All of these meanings actually limit the term, because if nature can be conceived as including the manifestations of the laws of God on a plane which man can objectively perceive, then it most certainly also includes man himself. The tendency to look outside of ourselves at nature is based upon man's own conception of being a form of creation so much higher than all other things in the universe that he holds himself above or aloof from anything else that has been ordained.

It might be better for us to consider nature as an expression of the laws of God on earth. They are constructive laws, laws which have to do with the ultimate formation of all things. While at various points of their manifestation they interfere with the desires and happiness of the individual human and in

that way seem to thwart his purpose and enterprises, that is not a proof of their inefficiency or lack of purpose, but rather an indication of man's failure to have yet reached a point where he can conceive the laws operative in the world about him as tending toward a purpose. This conception of nature causes us to be almost forced to adopt a conception which makes nature, God and the laws of God synonymous with each other.

We might somewhat limit nature to a general term referring to those manifestations of laws on the earth with which we are in contact. The laws of nature have to do with the laws of living in the fullest extent of our understanding of this term; that is, nature quite evidently functions *through* all living things. But, not quite so apparently, nature functions *for* living things. We see this in the lifeless earth; in the geological transformations that have taken place to bring about an environment which will be conducive to life; in the changes of weather; in the life zones in which certain sections of continental areas have been made particularly adaptable to certain kinds of life, even to the point where the biologist can by the determination of the type of plant life find a key to the animal life which will exist in the same area. Nature, then, is the manifestation not only about us but through us of the forces that contribute to life.

It may be denied by some that life is one of the ultimate purposes of the universe, but it is difficult for anyone to deny that life is closely associated with

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an ultimate purpose. Whether we accept a theory based upon the concept of the evolution of life from lower forms to its present state, or whether we believe that life was spontaneous either as an emergence from material things or as a specific creation of a higher being, nevertheless, we see the emphasis placed upon life as one of the most important manifestations in the universe. It would seem that if nature were purposeful all its acts and functions would be toward a purposeful end, and yet it is quite apparent from man's viewpoint that nature wastes its effort in many ways. Nature grows large forests to be destroyed as the result of a stroke of lightning; it produces fine soil to produce the goods of the earth, which is destroyed by an earthquake or flood. Even in certain forms of animal life waste is also evident. Only a small percentage of the young survive in all species of animals and birds. Literally millions of eggs are laid in the insect world to insure the propagation of the race. This would make it seem that nature was either wasteful or so intent upon accomplishing a purpose lying beyond the horizon of our vision, that its forces work in excess of what man would conceive to be reasonable in order that these life forces are maintained. Here again it is man's opinion as he looks out upon nature as a detached thing that causes him to arrive at these conclusions.

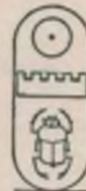
It is hard for us to realize the value served by animals and other life forms of the past which are now extinct, but they evidently filled a place in the scheme of nature's purpose. No one denies that one purpose for man is an attainment of happiness and contentment, a satisfaction with his environment and the ability to live with all phases of it harmoniously and peacefully. The general progress of man has been based upon his success in meeting

a part of this challenge, but he is still far from final success. Man cannot even adjust his living to that of his fellow men, and possibly this is partly due to his failure to acknowledge his oneness with all of nature's forces.

Living closer to nature does not necessitate an interpretation that some popular schools of thought would give, in that it is necessary to throw off all the attainments of civilization and all the practices of our present day and return to a comparatively savage state in manner of dress, eating and behavior. It is probably true that man at an earlier age, in a more elemental way, better understood certain laws of nature than he does today. However, that does not necessarily mean that if we returned to the physical aspects of that state of man's development, we would gain the same understanding. This concept of a "return to nature" is reversed reasoning. Man has grown away from nature. He has lost certain knowledge of her processes that he once had in his racial history. If civilization cannot provide the means and the way for man to know of nature's laws in his present state, then it has partly failed, and possibly that is at least one explanation for the chaos that has existed in the world since man has lived in an apparently civilized state. He has carried his reason to such an extent that he has given up an understanding which he gained as the result of an association with nature's forces as a reality, and not merely as something outside or segregated from him. We must contemplate nature to know her laws. Science will produce the facts, but only observation and contemplation of nature's manifestations will provide the insight. The conclusions at which we can arrive by the contemplation of nature will help us to formulate a philosophy of life which will, in turn, help us to attain the state of happiness and contentment which we seek.

HIERARCHY MEDITATION PERIOD

Members of the Esoteric Hierarchy will kindly enter a five-minute period of meditation, in accordance with previous instructions, at a time in their location equivalent to 8:00 P. M. Pacific War Time, on *Thursday, August 27*. They will be directed in this period, for purposes mentioned, by the Imperator. So as not to miss the important occasion, it is advised that a notation be made *now* upon your calendar opposite the exact date. After the period, kindly report by correspondence direct to the Imperator. This meditation and contact period is of a special nature, just for those of the Hierarchy, in accordance with advice which they have had some time previously.





A Key To Symbolism

By PENSATOR

PART II



OUR knowledge of the Universe broadens, we find a gradual transition into new and higher worlds. Not only is this transition possible, but it is being accomplished constantly, as it has been throughout all the ages.

Although, unhappily, we are seldom conscious of our place in these "other" worlds and often sacrifice it, regarding ourselves as limited to this finite objective world, paths nevertheless exist. Poetry, Mysticism, the Wisdom of the Ancients, Religion insofar as the original revelations and teachings are concerned and before sacerdotalism sets in, the idealistic philosophy of all peoples and ages, show the traces of such transitions. Following these traces, we ourselves can enter upon the Path. There have been many keys given unto us with which we may open mysterious doors, many magical formulae before which the doors swing open of themselves. But we have failed to understand the meaning or purpose thereof. We have also lost the understanding of ancient magical ceremonies and rites of Initiation into the Mysteries which had this express purpose, to help this transition in the Soul of Man.

In our speech, words express ideas or concepts. In addition to the simpler sensations received through the five objective sense organs, however, and the simpler emotions of pleasure, pain, surprise, joy, anger, wonder and many others, there is also passing through our consciousness a series of more complex sensations and emotions. The context of emotional feelings can never be correctly or exactly stated in words. Words can only allude to it, hint at it. In Art we find the interpretation of emotional feelings and emotional understanding. In the combination of words and their rhythmical cadence or prosody, music and the combinations of sound, color, line and forms, Art attempts to express that which it *feels* but which cannot be expressed simply in words, i. e., in logical concepts. Poetry endeavors to express both music and thought together, while the emotional undertones and overtones of life are transmitted most clearly in music. The combination of feeling and thought of a higher, more refined nature leads us to a higher form of Consciousness. But we usually interpret these things too simply, as merely ideals in themselves—something already realized and external to ourselves. In this way we prevent the natural function of the emotions which is to become powerful instruments of self-knowledge, and the "keys" to the higher, albeit objectively hidden (occult) Cosmic world.

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Many strange sayings pass continually before us yet we neither heed nor understand their inter-connections or meanings. Within Man are found all the laws of the Universe, yet he persists in seeking external knowledge: "As above so below," "Know Thyself," "The Kingdom of God is within you," "Thy Father Which is in secret," "He that hath eyes let him see; he that hath ears let him hear," "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But we heed them not and spend our time frantically searching here and there externally, failing to understand the futility thereof.

Speech (Logos) consists of words, each word expressing a concept. Concept and word are in substance identical, and a word may be considered to be a glyph or symbol of a thing. A study of speech is a study of the laws which it attempts to portray, i. e., the laws of Logic.

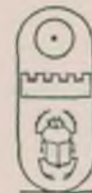
Our usual logic assists us in the investigation of the relations of the phenomenal objective world only. Logic is the science of concepts which we call the fundamental laws of the world, but are in reality applicable only to our cross-sectional *knowledge* of the world.

An idea in order to become the object of logical reasoning, must be expressed in words. That which cannot be thus expressed in words, cannot enter into a logical system. At the same time we all understand that not everything can be expressed in words. In our life and feelings there is much that cannot be expressed in logical concepts. There is much that is *outside* of Logic altogether, although we know that it exists. Emotions, feelings, religious responses, are all unexpressible in concepts. All Art is just one illogicality; and also, incidentally, mathematics which we consider the most exact of sciences, is entirely illogical. The laws of mathematics and of logic are the laws of the *reflection of the objective world in our receptivity* and in our reasoning faculty. Just as the axioms of logic can deal only with concepts, and are related solely to them, so the axioms of mathematics apply to *finite* and *constant* magnitudes only, and are related solely to them. And finite and constant magnitudes do

not have any actual existence outside of our realization of an ever changing and fluent cross-sectional perception of the world. These axioms and laws are also untrue in relation to emotions, symbols, and the hidden (occult) meaning of words. The laws and axioms of logic and mathematics are deduced by us from the observation of phenomena, and represent therefore a certain conditional incompleteness and incorrectness.

As soon as we begin to think in other terms than those of concepts, we must be prepared to encounter an enormous number of apparent absurdities from the standpoint of existing logic. We have no reason whatsoever to hope that the relations of the causal world (i. e., Cosmic, or "higher" world) can be logical from our objective point of view. This is a naive approach. It may be stated categorically that everything objectively logical is phenomenal and transitory only. All that is hidden from our objective senses must seem a logical absurdity. Many philosophical, religious, theosophical and occult systems have attempted to construct the Cosmic, higher-dimensional world on the model of the objective three-dimensional phenomenal world—that is against reason and nature. They wanted to prove at all costs that the *other* world is logical from *our* standpoint. This is a barbaric conception of the unknown. This is the form that religions take when their keys to their own symbology become lost (i. e., the loss of the "intuitional," the "mystic" keys), and they assume a purely objective *earthly* state of sacerdotal and dogmatic form.

The laws of Logic are the laws of our three-dimensional (four-dimensional if Time is considered as a fourth coordinate, although this in no manner changes things) *receptivity* of the world. If we try to enter higher worlds with only the principles of our objective logic, these will only hinder us and will not give us a chance to rise above our earth. We must throw off the binding chains of our materialistic, "scientific" logic. This is the first liberation towards which we must strive. By so doing we already penetrate in thought into higher worlds, i. e., into the *higher aspects of this world*.



Higher logic may be called *intuitional* logic, the logic of Infinity and the Cosmic. Not only does this logic exist *but it has existed from time immemorial*; it has entered into philosophical and religious systems and has been stated many times—but for some strange reason has not been recognized as logic.

If we come to realize the degree to which our language falsifies the actual view and understanding of the world, then the appreciation of this fact will enable us to see that it is not only difficult but even impossible to express in language the *correct* relations of the actual, archtypal Cosmic in which we play a small part. It is extremely important to realize that it is impossible to express in words the properties of the noumenal world of causes. It can only be spoken about conditionally by hints and symbols (allegories, parables, etc.) as every thought *expressed* about it in our ordinary language will be partially false and *untrue*. And if one interprets literally everything said about it, nothing but absurdity and contradictions result. Generally speaking, anything written or spoken about higher worlds is likely to seem absurd, and *is in fact its distortion*. The truth is impossible to express; it is possible only to hint at it, to point the way toward it, to give an impulse to thought and emotional responses and understanding. Everyone must discover the truth for himself! This explains why truth can very often only be expressed by means of a paradox or seeming contradiction, since in order to speak of truth without its distortion, we would have to know some other language—ours is unsuitable.

Only by a coming together of students of like mind and determination and a common working together in a "school," can a common terminology or "language" be evolved that can adequately express the higher and hidden Truths. This mutual participation, or working out together of a common language necessary to the purpose, was one of the indispensable *raison d'être* of the *ancient mystery schools*. This is

the reason why the school method of mystic search for Truth and knowledge of the "higher" worlds is so important and heavily stressed, even today.

No secret cipher exists which cannot be solved without the aid of any key, *but it is necessary to realize that it is a cipher*. The Bible is one of the most mystical and *occult* books ever written that has found general publication and widespread circulation and study, and it is one that the fewest people know *how* to read.

We do not understand many things because we too easily and too arbitrarily specialize. Philosophy, religion, psychology, mathematics, the natural sciences, history, art, etc. — each has its own vocabulary and language. There is no complete whole. This division is a major evil and obstacle to a correct understanding of things. Each "division" elaborates its own terminology and language, which is incomprehensible to the students of other divisions. By this it defines its own limits the more sharply, and makes these limits impassible. *True* knowledge contains all branches within itself, i. e., synthesizes all into one whole. This is the task of Mysticism and the Mystic Way.

If mankind would but understand that *Truth cannot be adequately expressed in words*, from what unnecessary and enormous suffering could it save itself. Men would then cease to think that they possessed Truth and would cease trying to force others to accept their particular "truth" at any cost. How many religious struggles and endless arguments would be eliminated, and violence prevented, if only it were realized that each may approach Truth from a *different* direction.

These Mystic Truths have existed always and may be found everywhere by one who earnestly seeks. The author has but attempted to condense and arrange them in a certain way that he who reads even with those "keys" above, may find within himself other mystical keys wherewith to unlock many doors.

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NEFERTITI LODGE ANNIVERSARY

All members in the vicinity of Chicago are cordially invited to attend a special session to be held at 3:00 p. m. on Sunday, August 16, at the Nefertiti Lodge Temple, 116 S. Michigan Avenue, Chicago, Illinois, the occasion being the First Anniversary of the naming of this Lodge. A special program of interest to all Rosicrucians has been planned.



What's the Use of It All?

By DAPHNE DANIELS, F. R. C.



WHEN the struggles of daily life in eking out a bare existence through the efforts of brain and brawn become almost unbearable, it is not surprising that individuals throw up their hands and cry, "For what purpose must this struggle

go on?" The same attitude is easy to reconcile with the individual perplexed over moral or ethical or world problems.

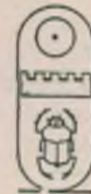
But peculiar as it may seem, this thought is not the exclusive property of the forlorn and dejected, the heartbroken, and the bewildered. It is often the challenging consideration for the man or woman who is happy in his job, is happy at home, and whose social activities and personal interests make life well worthwhile.

Ponder a moment on the lives of your friends, or on the lives of great men today and yesterday, or centuries gone by. Few stand out as having added much to the history of mankind, and those few are often noted for their bad, rather than for their good deeds. Does it seem surprising therefore that the thinking man will grapple at times with the question of the purpose of life and the value of any seeming effort toward an individual, a national, or a humanitarian goal?

To the average man or woman life is just a series of habits that relate to home life, to business programs, and to social affairs. Often the same program is followed day after day and year after year. Suddenly life is over—and what has been accomplished? What purpose has been served? Except for a few close friends and perhaps a few relatives, we are forgotten in just a very short time after transition. Why then bother to improve ourselves from the cradle to the grave? Why seek education; why develop our talents; why improve our homes, our personalities, our characters? Why not just drift along following the whim of the moment if life is such a futile thing, if it is just an unwanted thing thrust upon us without our desire?

Because it is not in accord with the Law! The very fact that man is not content to stand still in his personal development, or at least in the status in which he was born, and is forever seeking something which he considers better is sufficient evidence that Nature, God, intended that he should improve himself personally through his earthly life whether or not he senses a divine plan or purpose. It is not within the realm of man's consciousness to ignore the emotions and urges of his inner being that mysteriously compel him ever to seek for something better, whether it be something in the mundane or the spiritual realm.

It is unquestionably true that man himself has set up some very arbitrary standards or goals to use as measure-



ments or guides for self-improvement. One man visualizes wealth as the ambition of his life, another person power, another political influence, and another just the satisfaction of being a "good neighbor," a "good man."

The mystic sees for himself a broader purpose than any one of these things. He visualizes for himself the coordination of his faculties of mind and body to the end that he may enjoy the bounties of nature and satisfy the creative urges within his own being as they relate to the arts, to music, or to any activity that contributes something to the welfare of man, physically, mentally, emotionally, or spiritually.

The mystic knows also that this life is but one in a series of lives, and that if it is not outstanding as a period of great achievement—as far as the world's standards are concerned—it has provided something personally toward individual development and self-mastery.

Thus *experiencing life itself from day to day* with all its minor and major challenges to mental and emotional con-

trol and self-satisfaction is reward enough for the mystic. There may never be peaks of grand achievement, and there may never be the loud acclaim of ardent admirers, but there is inner content when at life's close there is the feeling of having "run the race well."

To you therefore who are discouraged at times because life may seem purposeless, and to you who intellectually meditate on the why of it all, let me urge a new thought; namely, the desire to live life to the full without too much concern over the whys and wherefores. Content yourself with the knowledge that God, or whatever you wish to call the force that created man, has decreed only that you shall experience life. There may be no great mission for you to perform in this incarnation other than the simple responsibility of expressing the life force nobly in your humble abode, your humble job, and your very routine daily program. A life lived in this philosophy will be noble and righteous, and an inspiration for others who likewise ask and must answer the question, "Why?"

THE AMORC GRAND COUNCILORS

In accordance with the Constitution and Statutes of the Grand Lodge, at each annual Convention nine Grand Councilors are elected to represent various sections of this jurisdiction. The duties of the Grand Councilors are to serve as an advisory group to the Supreme and Grand Lodges and assist with any special work assigned them in their particular regions. Individual members may contact Grand Councilors in emergency matters. However, all correspondence referring to the Rosicrucian teachings should, as usual, be directed to the Grand Lodge at Rosicrucian Park in San Jose. The following are the Grand Councilors duly elected for the 1942-43 term at the recently concluded Rosicrucian Convention:

North 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, Rt. 9, Box 495, Buckner Blvd., Dallas, Texas.

Mid-Western States: Mr. Orlando Hughes, 608 Kansas Ave., Apt. 12, Topeka, Kansas.

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

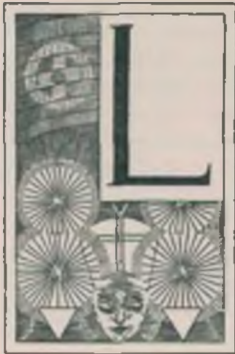
South and Central America: Mr. J. A. Calcaño, Apartado 1611, Caracas, Venezuela, South America.

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Our Culture and Reincarnation

By EUSTAQUIO PASCUA ALCABEDAS, F. R. C.



IFE to many of us is easily the unsolved mystery of the ages. The spectacle of misery, suffering, and disease among the poor; the parade of luxury, glamour, and abandon among the rich; the drama amidst vicissitude, adversity, and disaster

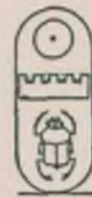
among all classes; the panorama of land, sea, and sky before every human heart. — they form a combination of contrasts that have ever staggered human understanding and rendered life the greatest enigma of the universe.

The baffling question remains: Shall we ever learn the secret of life in this imponderable microcosm? The truth of the matter is that we have all been simply tinkering with life instead of really thinking with it. On the one hand there is our mentor who speaks as the anointed vicar of God, postulating infallibility with his dogmatic doctrines of faith and morals and counseling us to leave alone the mysteries of the universe. We are told that God omnipotently and omnisciently willed them so to be His own secrets. It is best therefore that we keep sufficiently far away where even His own angels fear to tread.

On the other hand, there is our preacher's detractor who entertains him-

self by playing on his rival's goat to his heart's content and to the delight of his admiring audience. He asserts that life is a game of chance where only those who can grow wise to its tricks can while away successfully this transient journey in a callous and indifferent Universe. That the order and system characterising the movements of the different orbs in the firmament attributed to an Unknown Being is but an accidental correlation of matter and energy. To illustrate his point he directs us to watch some oil spread afloat on water in a basin. He stirs the liquid contents round and round with a stick and shows how oil globules of varying sizes arrange themselves into an order simulating that of the solar system. This is your universe in miniature clear and simple with its orbs keeping to their own places unguided by any Unknown Intelligence, he exclaims forgetting that the system and order of his oil drops and droplets on the water disappears the moment the centrifugal force generated therein *through his own intellect* ceases its current or vibratory waves.

Our materialistic demonstrator and sectarian preceptor are antipodal in their views but agree with respect to life being a stiff straight line,—the first one drawing it from the point of birth to the point of death and the second from maternal conception to final capitulation either in heaven or in hell. That is, in spite of all their differences, they both share the common belief that this so-called mystery which we experience



as life is nothing more than a brief, fated journey that begins from a human womb and then ends in an earthly tomb beyond which there is nothing definitely known.

Behind the seemingly endless debate that has — subconsciously at first and then consciously later — moved the hearts of the purveyors of our civilization from the Peking Man of China or Trinil Man of Java, through the Pilt-down Man of England or the Heidelberg Man of Germany and the Neanderthal Man of Europe or the Cro-Magnon Man of Asia, to the Classical Greek Type or the Modern American Atlas, are the different degrees of culture with which man has tried to explain his finite existence in the face of an appalling immensity that seems to swallow him mercilessly in its yawning chasm. But we need not turn back the cycles of the ages for the last millennium or so in an attempt to review the slow and clumsy advance of human civilization. We can easily scan the past stages of progress in the varying degrees of culture that characterize the different races which are living before us today as the remote descendants of the human wave which emerged from the Divine Logos that started the mystery of Cosmic manifestation.

From the Bushman of Australia to the Aryanesque of Europe or the Negrito of the Philippines to the American of the New World, we have an unbroken recapitulation of the various stages depicting the evolution of our concept of life, soul, God, and the universe. From the earliest uncouth primitive to the latest modern intellectual we get a glimpse of the untold epic of the spiraling evolution of human form and body alongside with that of ego and mind. The more man has become refined and has outgrown his satanic proclivities, the more improved his form and physique have become, and the better his conception of spiritual life and being. The hidden spirit symbolized by the totem of the primitive individual, family, clan, or tribe has become the Anthropomorphic God of the modern worshipper, his religious association, sectarian denomination, or church affiliation. The one modern personal, invisible deity is but a finer

and higher modification of the varied primitive, frightful, unknown idols to whom the mysteries of life and the universe were wholly attributed.

Most men of today like our brothers in the dim ages of olden times find in this same inscrutable power that omnipotent will which has decreed all the Cosmic forces witnessed in every department of life today. Which explanation of course does not bring us any nearer to the solution of the problem presented in the beginning of this discussion. Why we are here for a very brief existence, in different circumstances, with unequal opportunities, through antagonistic rivalries, under varying fortunes or misfortunes, still remains the same old disconcerting riddle as before. Man, using his homely limitations as the standard yardstick with which to measure universe, life, and God and also thinking that he is infallible, shuts out all other explanations from an impartial consideration and loses thereby all available angles and sources of information and illumination.

We are glad to know however that as man becomes more experienced and gains more culture through repeated cycles of reincarnation, he grows more and more open-minded, more and more tolerant of the opinions of his brothers or neighbors. Under such a fraternal understanding and due consideration for each other, we mark the progressive evolution of our egos and the corresponding advance in our civilization with a better conception of our being, life, soul, and God. In time we will also learn all the fundamental laws behind these spiraling changes and discern for ourselves what Oliver Wendell Holmes symbolized with *The Chambered Nautilus* which he concluded with this memorable stanza:

*Build thee more stately mansions, O my
soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the
last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell on life's
unresting sea!*

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This is the Law of Reincarnation, expressed in lyric form, that has been quoted time and again by the Initiates to the multitude they would like to see mature into better characters, personalities, or egos at each complete spiral of their existence, eventually to be absorbed in perfect at-one-ment with God, the All in All. This law has been proscribed by scholastic apologists and ridiculed by materialistic scientists without rhyme or reason. But life which is the truth itself will never be downed, for the positive energy of its nature vanquishes the negative spectre of death. The law, a Cosmic one corollary to the law of karma, is the universal key with which the solutions to all the inequalities and problems of life can be serenely faced. It does not detract from any scientific or religious truth but rather aids in the understanding of many so-called scientific enigmas and religious mysteries of life.

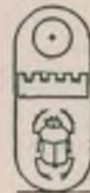
The scientific materialist scorns the law of rebirth from sheer professional jealousy. He thinks it sounds very metaphysical, and too speculative to be of any value in practical life, and therefore is condemnable as that of any religious dogma which limits one's vision for the beautiful and good and suppresses one's power to think over and espouse a beneficial cause. He forgets, of course, that what he is railing at is simply his old scientific Law of Evolution viewed with its cycles of periodicity as it manifests in man's life cycle of rebirth and transition; in the complementary evolution and devolution of all physical forms; in the periodic waxing and waning of the stars; in the natural succession and revolution of the seasons; in the recurrent ebb and flow of the tides; in the alternate periods of activity and inactivity of plant life; and in all the spiraling phenomena of a universe that is ever "becoming."

The ecclesiastic's objection to the law unfortunately lies with his misapprehension of its facts. The uninformed one thinks that it means the possible migration or transmigration of his soul to an animal or plant and then from these lower forms of life back again to him. This objection betrays his ignorance of the real nature of his soul. He fears that his soul's vibration is so low

that its frequency could fit easily into the lower vibration of animals and plants. But this is not the case and could not be a possibility, for that would be like using the telephone receiver when tuning in for a radiocast. The law precisely operates to help man advance his ego and personality towards perfection instead of making him retrogress. It works in conformity with divine justice to complement and round out the function of the karmic law. For if complete restitution is to be made for all karmic debts, it is but just that men who are equally all the children of an impersonal God be given opportunity to do so. And this was provided out of Divine justice by making man repeat his earthly life again and again, enabling him to make use of the wisdom learned and garnered from past incarnations not only for his own good but also for his fellowmen.

The fact that the law is not an ecclesiastical doctrine does not invalidate its being universal and immutable, divine and spiritual. That the working of this law has been intimated many times in the Christian Bible to those who are given to understand the mysteries of the Kingdom of Heaven is beyond contradiction. In Matthew, Chapter XVII, it is clearly explained that John the Baptist was Elijah, the prophet, reincarnated. It is related that in the transfiguration Moses and Elijah appeared speaking with Jesus; and Peter, James, and John his brother who were taken with Him high up in the mountain, heard a voice saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Then in coming down the mountain Jesus told the disciples not to reveal the vision to any one until the Son of man be risen from the dead, whereupon they asked Him, "Why then say the scribes that Elijah must first come?" And when He replied, "Elijah is come already, and they knew him not, but did unto him whatsoever they would," the disciples understood that "He spake unto them of John the Baptist."

There are many such other passages in the Bible, not to mention any other sources, which record beyond the shadow of a doubt that reincarnation was an established principle in the minds of all



peoples long before and even after the time of the Master who came not to destroy the prophets but to fulfill the law. We are not here theologizing or introducing any religious doctrine but presenting a scientific law that is very essential in understanding the mysteries of life, so that we need take no time in citing further references or authorities. But because of the bearing that this law of reincarnation or rebirth has upon the law of karma or compensation, it is important that we also mention St. John, Chapter IX, where the disciples asked Jesus, "Master, who did sin, this man or his parents, that he was born blind?"

The question did not surprise Jesus or he would have rebuked them as He often did without hesitation when they spoke or acted imprudently. Before taking up the answer given, it may be remarked that the query was clear of any irreverential or blasphemous imputation of divine will, error, caprice, or malice on the part of a just and loving Supreme Creator. It was obvious that the blindness could not have been the result of any accident or disease during his lifetime because it was born with him. Neither could it be attributed to any deformity or ailment from which the parents might have suffered or were suffering at the time. Otherwise, there would not have been any problem worth presenting to Jesus for His answer. The real mystery which interested the disciples, and which the Master gladly took up with them was the karmic implication of the case at bar. So Jesus explained, "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him."

The meaning of the answer, if we are allowed our own mind, is that the affliction had come upon the man so that he might learn his lessons from the manifestation of the laws which are the works of God operating in his own being. The orthodox interpretation is undoubtedly that the man by divine will was born blind so that Jesus could have the opportunity to demonstrate a miraculous cure and thereby reveal His omnipotence or omniscience as God. But for God to will arbitrarily *without any just cause* that man be born with some affliction so that He may have a subject or patient with which to stage or

display a miraculous performance is, to say the least, repugnant to one's sense of square deal or fairness. Now, how many of us would dare say the same thing with the syphilitic, the cripple, or those suffering from some other kinds of affliction from their birth, infancy, or childhood? And who of us today would call the oculist restoring the natural sight of a blinded man, a Master or Christ demonstrating himself as the almighty God? That this was never the intention of Jesus the Christ or His will as God in healing and helping the sick and afflicted is proved by His repeatedly wishing the benefactor not to reveal His divine performance to any man. The orthodox view makes the idea sound quite ridiculous, especially when we understand that there were also other prophets, avatars, and physicians before or during, and even after, His time who secured and were able to show more or less the same results with their patients. And, worse than that, such an orthodox view seems outrageous when we find that the peoples' acceptance of reincarnation by learning, knowledge, and wisdom which Jesus himself did not undertake to discourage or destroy but rather came to fulfill, was rooted firmly on the principle that man suffers or reaps only that which he himself has caused or sown in accord with the karmic law. The established Jewish doctrine of the time—that the true and faithful suffers only and solely from his mistakes and misdeeds in a previous incarnation serving him some purgatorial experience or lesson so that he may live more wisely in the present—certainly applies in this particular case.

But then we may ask, How can the blind learn his lessons when he is incapacitated to see anything at all throughout his life? The best answer that can be given is from one who had to live the latter years of his known life producing his masterpieces without the aid of his eyes. John Milton's Sonnet on His Blindness is a classic gem with which we have all been familiar in our school days. For lack of space we shall not try to quote the sonnet but instead will mention the case of the famous writer and lecturer Helen A. Keller far surpassing many of those who have never

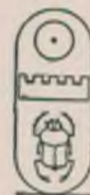
had the difficulties of her afflictions. The tenderness, mellowness, and cheerfulness with which her personality radiated everywhere she went, especially in the hospitals where she visited the crippled and the maimed, will remain as a sublime example in the minds of many who have known her or read of her phenomenal success. Then there was blind Homer whose keenly developed memory alone could have preserved for us the Iliad and the Odyssey which are the two greatest epics ever written.

The prodigy, virtuoso, or genius is undoubtedly the product of reincarnation. In a long chain of about thirty noted musician offspring of the Bach family tree, the peerless organist Johann Sebastian Bach stands out like a lone mountain peak among his famed ancestors and descendants who ranged over a period of some nine generations. Nobody can attribute the unique distinction to heredity for none of his descendants ever excelled him the way he outstripped his ancestors. It was largely the accumulated genius of the highly advanced and matured ego of Johann which made him what he was through cycle after cycle of reincarnation in different family musicians, which engaged him in the perfection of the master's art and technique.

Our transition from the mundane to the Cosmic plane is but a day's sleep in our eternal life, toning and tuning us better for our next earthly consciousness or existence—much like a night's rest in our diurnal experience. That many of us cannot recall any of our past incarnations as we can remember the yesterdays when we wake up from our sleep, does not invalidate and cannot disprove the Cosmic law of rebirth. Recollection is simply a question of memory which varies with different individuals, depending upon psychic ability, personal experience, and attendant circumstances. The man who has made up his mind before breakfast time to bring with him something, say a book, to the office for himself or a friend, may have occupied himself, or become so absorbed one way or another before leaving home, that he forgot all his plans about the book. Yet the man has not gone to sleep from the time he decided on bringing the volume to the time he

found himself in the office without it. If we look back to review our present incarnation and try to figure out how we fared with our earliest toys, liked our first memory lesson, or learned writing our name, we will be surprised to find out that such incidents and many others beside will never be recalled. Yet we cannot turn around and say we did not have any infancy or childhood in the past. If we cannot recollect easily what was wanted and known just a few hours earlier in the day or what has happened or been done a few years back in our present life, how can we establish an argument against our previous incarnation simply because we cannot recall it from the mind's storehouse of complete memory? The mysteries of our own life and individuality can be revealed only by our own soul impressions, psychic culture, retentive memory, constant application, and matured experience gained through advancing cycles of reincarnation.

About four years ago the International News Service set many American and European journalists and editors agog with this age-old idea of reincarnation. It came in the story of Kumari Shanti Devi who at the age of eight attracted the interest of psychiatrists, physicians, scholars, and ecclesiastics alike by her clear recollection of important events, intimate friends, and familiar places where she had previously lived in Muttra, United Provinces, India. It was verified to the satisfaction of those aroused to investigate her claims—made from the time she first learned to speak—that she was formerly the wife of a cloth merchant in Muttra whom she vividly described in all their intimate relations; that she died when she gave birth to a baby boy whom she was eager to see with his father in Muttra; that she readily identified her former brother-in-law who went to see her for details of her previous incarnation, the news of which was stirring Delhi and all India; that subsequently when the Muttra merchant came to Delhi for a further clarification of her arousing remarks about him, she recognized and identified him at first sight from other persons as her former husband with whom she found their child about two months her senior; that



also she raced to embrace her former father and mother when she spied them both in a crowded street; and that even her own father Rang Bahadur of Delhi, who denied consent to her earnest pleadings to join her former husband and child back to Muttra, had to realize the truth of her story as confirmed by all those whom she identified and who were complete strangers to him. Devi's detailed account of her past life in Muttra, along with many other authenticated stories of reincarnation in the past, has never been disproved — although scoffed at by the ignorant and dismissed as so much foolish superstition and idle talk.

Dr. Michel de Notredame, better known as Nostradamus, whose marvelous rhymed prophesies in *Les Vrayes Centuries* are at present avidly read in many quarters because of the present world war, claimed that he wrote his book by divine inspiration. Like other successful prophets of ancient and Biblical fame he saw the future as by a luminous light. Prophets, we gather from many ancient writings and scriptural allusions, are reincarnated avatars or men who are adept in Cosmic attunement. Nostradamus, like the prophets of old, could not have seen events of the distant future were it not for the advanced and matured ego which the soul had evolved for him through many incarnations. His knowledge of the past, present, and future graphs or tabulations of worldly tendencies was not felt, heard, and seen merely with his sense organs but with the perfect illumination of an ego that had recalled the periodic cycles of human affairs deeply impressed in the complete memory storehouse of his soul or mind through his repeated contacts on both the earth and Cosmic planes.

By meditation and concentration he could forget or leave aside the material limitations of a physical existence and environment and, attuning his psychic self with the Cosmic Mind as the soul is wont to do at night and during the Great Interval between incarnations, he could peer into the karmic tabulation or graph of events which the world had set in motion for itself long before he himself attempted to put them down.

The magi and avatars of all times have long proven in their experiences, and prophetic chronicles of things long past and events to come, that reincarnation is a Cosmic principle in man's progress towards perfection and eventual union with the Absolute All. It is in truth this striving of man to be re-tied to or reunited with his Creator, of whom he is the spiritual image and from whom he divinely came, that has evolved the different world religions, all of which have given indisputable proofs of his reincarnation. Yet the significance of this evidence of the continuity and eternity of life is quite often ridiculed and spurned by many of our so-called leaders of thought in science and religion.

Reincarnation is, however, steadily gaining ground for a due consideration because it explains why we find ourselves born as we are, having only what we presently possess without those things we desire so much to own; how we may come to merit, gain, and hold all that which we need and are found worthy of having placed under our stewardship; how we may free our lives from the obstacles, limitations, and difficulties that keep holding us down in fear as long as we remain ignorant of the laws and principles which can banish them away; why transition from the mundane to the Cosmic plane can mean no other than the preparation for a better body again on this earth, enabling us to carry on with the advantage of our accumulated experiences and matured wisdom for the benefit of humanity; that heaven and hell far from being places where we are to be shoved for partial glorification or condemnation, we do not know which, waiting indefinitely for the final judgment, are but the ecstasies we enjoy and the torments we suffer here and now resulting from our own daily behaviors and actions toward each other; that the true Kingdom of Heaven is ever at hand as taught by the Master himself if we only dare to abide by the still small voice and do the will of the Father Within; that God who is absolutely impersonal, fair, and just has not arbitrarily preordained only a few of us to become His favorite messengers and
(Concluded on Page 276)



Tuning Your Health With the Cosmic

LET MUSIC BRING HARMONY INTO EVERY PART
OF YOUR BODY

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

(From the "Rosicrucian Digest," July, 1932)



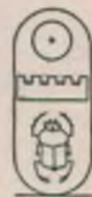
MUCH has been discovered in recent years regarding the value of light in restoring normal, healthful conditions in the human body, and all that is now known in regard to this subject is but elementary compared with the vast possibili-

ties still awaiting practical experimentation. But in the field of music are to be found similar possibilities, more easily analyzed and applied, and more fascinatingly introduced into our every-day life.

The ancients knew a great deal about the effects of music upon the human system. Some centuries ago it was believed that the ancients thought that the whole effect of music was mental, or shall we say emotional, but many recent scientific discoveries have revealed the fact that the ancients really understood the psychic or spiritual effects of music as well as the emotional, and that is why music in various forms was introduced in the religious and spiritual rituals of nearly all of the ancient cults.

From analyzing the psychological effects of music the investigations led into the study of physiological effects, and here a new world of possibilities was found. It became evident, then, to all of the investigators that the mystics of old had utilized sound, especially sound in relationship to rhythm, as a means for affecting not only the human emotions but the human health and the harmony of the body generally.

It may be necessary here to state just briefly that music, as we understand it today, is a combination of sound and rhythm. When I say sound I mean all of the various sounds which the human ear can hear or interpret normally. There are many sounds in the universe which the human ear cannot hear and many which the average ear does not hear, but which the developed ear can hear. Sounds may be produced by nature or by man accidentally or deliberately. Every sound has a definite place in the keyboard of sound and we may say, theoretically, that the keyboard of all the sounds in the universe would be like unto a piano keyboard that reached through hundreds of octaves. Many of these octaves would produce a sound that the ear would not hear because their pitch would be too high or too low. Taking the normally heard sounds,



however, we find that these can be placed within a keyboard that is not much larger than the standard piano keyboard. The whirl of a revolving wheel on a piece of machinery, the blowing of the wind, the howling of air currents around a house or through a tree, the patter of rain on the roof, the sliding of coal down a metal chute, the beating of horses hoofs upon the ground, the chirping of the birds, the falling of water over the rocks into a pool, the words of the human voice, the tum-tum of a tribal ceremony, and every other sound that the ear can hear is connected with one of the notes of the universal keyboard. Musicians learned this fact many years ago, and in all of the great masterpieces of music we have either an actual imitation of nature's sounds or such a symbolical resemblance to them that the idea of the representation is set up in our consciousness even though an actual imitation of the sound is not attempted.

We need not take time to argue the fact that the human emotions have a very definite relationship with the health of the human body. The fact is that the psychic or psychological side of man is so closely related to the normal functioning of all of the organs of the body and with the normal activity of the spinal nervous system and the sympathetic nervous system that anything which disturbs the harmony or equilibrium of the nerve energy and emotional activities of the body is sure to disturb the harmony of the health and produce either disease or discomfort.

The spinal nervous system and the sympathetic nervous system are two separate channels for the expression of the vital energy in the human body and for the distribution of that energy into every part of the body. Anything that disturbs the proper flow and activity of the nerve energy is sure to produce not only a nervous effect but a physical and chemical effect in the human body.

Throughout our bodies are distributed not only the many nerve centers, known as ganglia, but a number of larger centers sometimes referred to as the psychic centers of the human body, or the emotional centers. The solar plexus is but one of twelve such centers

that control the emotional reactions which set up certain definite effects in the nerves and physical functionings of the human body either for good or evil.

Those musicians who have studied the subject, and especially those scientists who have gone very deeply into the analysis of the principles involved, have found that these twelve psychological centers of emotionalism are so connected with the ganglia of the sympathetic nervous system and with the nerve centers of the spinal nervous system that there is a harmonious relationship, such as that which exists between the various notes of the musical scale.

The twelve large psychic centers are especially sympathetic to twelve definite sounds of the musical scale. With each human being these musical notes are different. In other words, the solar plexus may be attuned with the note of C with one person and with the note of E with another. Another one of the psychic centers in the left side of the head may be attuned with the musical note F with one person and with F sharp, with another. As persons grow older or more healthy, or more developed in their intellectual and psychic sense, the pitch of these notes to which the psychic centers are attuned may be raised; and with persons who are deteriorating in physical strength through disease or through the violation of natural laws, the pitch may become greatly lowered.

The attunement of these psychic centers with the musical notes is such that when the proper note is played upon a piano, violin, or any other instrument, or actually sung by the human voice, the psychic centers respond to that note by vibrating either in attunement with it or inharmonic attunement with it. For instance, if a person's solar plexus is in attunement with the music note of E natural, of the first octave above middle C, then every time that note is played or sung in the presence of that person, there will be a mild stimulation of the vibrations of nerve energy acting through the solar plexus, and this stimulation will cause the center and its connecting nerves to function more freely, more perfectly, and with a tonic effect upon all those parts of the body connected with that center. On the

other hand, any note that is discordant with the note of E or out of harmony with it, and especially one which is removed a musical fifth from it, will cause the solar plexus to become disturbed by such vibrations of sound and thereby cause the nerve energy connected with that center to become disturbed in its harmonic or rhythmic functioning. A sense of illness, depression, slight pain, or nervous strain will be felt, and this condition may leave an impression upon certain parts of the body lasting for several hours or several days.

As stated above, all music consists of sounds regulated by the laws of rhythm. Taking the finger and tapping on a drum with a regular beat like the ticking of a clock does not constitute a form of music except in a very fundamental sense, but the moment you break up the beating into one beat with a pause, then followed by two, then one again and followed by two, you have the elements of rhythm and the striking of the drum begins to imitate the fundamental use of the tom-tom in Oriental music; and additional varieties in the rhythm will produce various effects which are essential to all forms of music.

The moment you begin to vary the pitch of the sound and change from one note to another you enter into the second law of music which deals with melody. Thus, by varying the pitch of sound, or the time of it, you have sound — plus melody — plus rhythm — and all music is composed of these three elements.

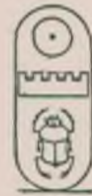
By varying the pitch of the sounds you cause the sounds to affect different nerve centers. Producing only one sound continuously would only affect one of the nerve centers. By changing the pitch from one sound to another you include many or all of the nerve centers. By changing the rhythm you also produce a variation in effects, because you cause either a harmonious effect upon the natural rhythm of the nerve energy or a disturbing rhythm.

It must be remembered that the nerve energy in the human body is not a continuous stream but a pulsating stream. The electric energy in the wires of our homes which supplies us with the so-called alternating current, flows at a rhythm of sixty pulsations a minute,

usually, producing what is technically called a sixty cycle current. It is due to this fact that the present-day electric clocks will keep such good time because the sixty pulsations per minute move the hands sixty seconds per minute. If another energy were to flow along the electric wires at the rate of seventy-two pulsations per second, it would upset the rhythm of the original pulsations and would cause the electric clock to go wrong, and it would disturb the effect of the light and of any other machinery or device connected with the wiring. Through the human body the nerve energy pulsates at different rates in order to affect different parts of the body and to cause different organs to act and respond and do their work. Any disturbance of the nerve energy is sure to produce a disturbance of some physical functioning in some part of the body, resulting in temporary illness or the beginning of some disease. Anything that will stimulate the nerve energy in its pulsations will produce a greater amount of vitality and energy in some part of the body, either for the good of the health or to its detriment, according to where and how the effect is produced.

A note that is harmonious to a nerve center strengthens the nerve energy, stimulates it, invigorates it, and causes it to make the nerve center function more completely and more beneficially. Anything that causes the nerve center to feel a shock of inharmony or an impulse of inharmonious vibrations will cause aches or pains, or cause the breaking down of some blood cells or cells of tissue or cells of other matter, and when such cells break down the beginning of a disease of some kind is established.

It should be seen from this, therefore, that music can have a very serious as well as very beneficial effect upon our nervous system and, therefore, upon our health. Caruso, the great singer, was known for his ability to sing certain musical notes that would occasionally cause pieces of glass in the room to shatter. This is because everything that exists has a harmonic relationship to some musical note, and if an inharmonious note is produced the disturbing vibrations of the inharmonious rhythm or



pulsation will cause all of the vibrations in some article to be upset and it will shatter or crack and break.

Many musicians have produced upon the violin or cello or upon the flute or clarinet musical notes that have caused articles in a room to sing forth their own note out of sympathy, or to give forth another note as a sort of protest against the inrush of inharmonious vibrations. The pipe organ is especially qualified to produce some deep notes that are very disturbing to material things and to the health of the body, or to produce other notes that are very harmonious.

The great musicians of the past, who are known as the great masters of music, composed many of their pieces for the purpose of bringing together as many musical notes as possible which would affect certain centers of the body and produce soothing or enlivening effects. Sousa, the late eminent marching king, learned the secret of writing military music in such a manner that the standard rhythm of march music could be augmented by the use of certain notes in certain passages of his compositions which would arouse the nerve energy and produce a tonic effect and cause the listeners to be invigorated and stimulated and even over-energized, and thus encouraged to march and carry on their tiresome walking in the face of great fatigue and suffering. Other compositions arouse the centers which deal with other emotions and produce emotional effects that are joyful or sad, leading to retrospection, visualization and other mental conditions.

If these musical laws and principles are utilized in a therapeutic way they can be made to stimulate a broken down nervous system, to awaken a sluggish organic action, to quicken certain nerve centers in their functioning, to stimulate the blood, to soothe over-active glands and organs, to lower a feverish temperature, to purify the blood through stimulated nerve energy, and even to quicken the healing processes of diseased tissues.

I have already stated that certain musical notes affect each of us beneficially. It is rather difficult to learn just what those notes are except from noticing that certain pieces of music, played at certain times, do make us feel strong-

er, happier, more harmonious and vitalized, while others are very depressing in their effects. It has been noticed also that if a person sings such notes as are beneficial, the effect is greater than when they are played or sung by someone else. Unconsciously a great many persons have become attracted to certain songs that they find themselves humming or singing many times a day. Usually they think it is because they like the tune, or like the melody, or perhaps like the words. The fact of the matter is, they have unconsciously noticed that the music is soothing or beneficial to the nervous system, perhaps to the entire system, and that is why they continuously sing or hum such songs. These songs become almost like theme songs to one's life. Every now and then a new song will supplant one of the old ones but a careful analysis will show that the new one has many of the same strains or groups of notes that the older one had.

There is no question about the beneficial effect that comes from having good music in the home. Naturally enough, those compositions which have been cosmically inspired in the minds of great masters and then carefully written and developed, are the ones which are most beneficial, while much of our popular music and especially the so-called jazz music has little or no effect upon us except in a detrimental way. If one cannot play properly and express the right music for one's moods the best thing is to purchase such phonograph records as contain such music as we feel stimulating and helpful to us, and listen for them on the radio also, and tune out or eliminate the undesirable music. A person who has a collection of eight or ten beneficial phonograph records in the home, and who plays these once or twice a week or hears similar pieces over the radio, is sure to have better health than the person who never allows the effect of music to harmonize his being. All of the Cosmic operates in harmony and with vibrations that harmonize in all departments of life; and by finding the theme song, or any song that contains the proper group of notes, for our own individuality, and having these played occasion-

(Concluded on Page 276)



SANCTUM MUSINGS

Prayer of a Modern Mystic

By HENRY H. HAM, F. R. C.



OUR Father, Who art in Heaven, hallowed be Thy Name" — help us to build Thy Kingdom on Earth as it is in Heaven. Do not give us this day our daily bread, but afford us an opportunity to earn it for ourselves and for those dependent

upon us. *Lead us into temptation that we may learn to withstand evil. Deliver us from moral and material bankruptcy, but let us pay our just and reasonable debts and collect those owed to us.*

Suffer us to learn as much truth and earn as much freedom as we can receive with benefit and use without abuse. Give us no faith in workless wishing or in mere verbal repetition, but make our prayers most effective when said for others than ourselves.

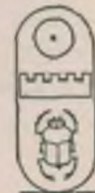
Help us to keep our fields of faith and our facts separate, and entangle us not in the paradox that past miracles are facts, but that personal conduct pivoted on the truth is faith. Teach us to love life and to live it so sanely and fairly that we shall not fear to pass this way again, nor fear to receive back in

another life that which we have dealt out our families, friends, and fellows in this life.

Teach us to have faith in Thine eternal justice by believing that liberty is not capriciously given, but that all creatures are potentially capable of earning as much freedom and equality as they are willing to work to attain; and that the visible inequalities of this present life are due to our unequal efforts in past lives unremembered, rather than to any injustice of God towards man. Give us faith, that we may recreate our lives, and carve our own destiny for better or for worse in this or in some future life.

Help us to strengthen our souls to the end that eventually we may be able to remember our past without thereby forgetting the obligations of our present, or seeing more of Your plans and glory than our spirit is prepared to receive.

Explode for us the devastating lie that we did not wish to be born, that birth was unwelcomed or accidental, that our parents or our immortal souls ought to be blamed if we are prone to weakness, and that we suffer for the transgressions of our forebears rather than our own. Let us have faith that we are alive because our souls have slowly fought their way out of chaos



into self-consciousness, and cannot return to permanent oblivion unless we should so desire and will it.

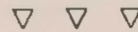
Teach us not to envy or hate those who have climbed higher in the Scale than ourselves, but rather to emulate their example. Subject us to wide experience in order that we may strengthen, develop and exercise our spiritual mentality and physical faculties with balance, pleasure, and control.

Make us responsive to *Your* Inspiration, without letting us become too dependent upon *Your* help. Give us the power to mix godliness with worldliness in balanced proportions so that we may not grow out of rhythm with *Your* world or with ourselves.

Do not help us, God, unless *You* are satisfied that we are doing all we can to help ourselves; and only then when *You* know that our best efforts have been unequal to our necessities and tasks.

And finally, God, teach us to become adept in the art of giving and receiving happiness in order that when we learn the *Way*, and earn the right to enter into a higher career of development in *Your* Heaven we shall not be a burden or embarrassment either to *You* or to ourselves, but shall be able to contribute worthily to *Your* higher plans and endeavors for the glory of God and the benefit of mankind.

So Mote It Be!



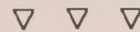
TUNING YOUR HEALTH WITH THE COSMIC

(Continued from Page 274)

ally, we attune ourselves with the harmonies of the Cosmic and keep our physical well-being balanced and in attunement with nature's creative, curative forces.

No one can tell you what pieces of music are best suited for you except after weeks and months of study, but you can discover for yourself by playing those pieces which have always appealed to you the most and analyzing what effects they are really having. For often during such self-analysis and

meditation one will notice that a properly selected piece of music will cause the nerves to become stimulated and invigorated and the whole body to feel soothed and strengthened, and at the same time there will be an emotional or spiritual sense of uplift and contentment with life. When such pieces are found they should be prized as ones containing the keynotes for your own life, while those pieces which seem to have an opposite effect should be carefully discarded and eliminated.



OUR CULTURE AND REINCARNATION

(Continued from Page 270)

predestined the rest forming the great majority to eternal hell-fire and vengeance notwithstanding our endeavors to comprehend the culture and mission with which He has charged us for the life everlasting; that we were equipped equally from the beginning of our creation or manifestation with the same soul essence and vital life force but inequalities have been brought about by our own omissions and commissions; that born as free agents enjoying spiritual independence we are our own cul-

tural past, present, and future ever deathless as an individualized soul or personality in the continuum of time-space eternal; that as the dramatis personae in the endless pageantry of advancing culture and civilization all, and each of us in his own turn, will come of age worthy of God's imperative call to perfection and eventual at-one-ment with Him in the Kingdom Come prophesied by John the Baptist and confirmed by Christ the Master who has shown us how to qualify for it.

*The
Rosicrucian
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August
1942*



MAPPING THE FUTURE

Considering the needs of humanity tomorrow, and how best to provide for them, is a vital problem, and of great concern to the Rosicrucian Order. Above are seen, from left to right, Frater William Saussele of St. Louis, recent Convention Chairman; J. Duane Freeman, New York City, Chairman, Resolutions Committee; Thor Kiimalehto, Sovereign Grand Master; and Charles Reid-Selth of Detroit, the Administration Committee Chairman, discussing the world future of the Rosicrucian Order, during the just concluded, most successful, 1942 Rosicrucian Convention.

(Courtesy of the Rosicrucian Digest.)



QUESTIONS WHICH TOOK 6000 Years To Answer

FOR 6000 years men have hunted, worked, fought, and thought together. From a simple society of thatched huts, grouped about a central fire, to the modern complex government, civilization has advanced. Each century had its perplexing problems—seemingly inexplicable phenomena—and questions which proved the knowledge of the day hopelessly inadequate. Each generation, however, brought forth geniuses, incessantly inquiring minds who sought the answers, and one by one the mysteries of nature and man faded into understanding and wisdom. These accumulated answers constitute our learning of today; but to some they still remain unknown, for they are out of touch with them. In their thinking they belong to an era of centuries ago. Below are typical questions to which man, now, for the first time, knows the answers. But can you answer them?

What are the emotions?
How can we direct intuition?
Do you know the mystery of sleep?
Have animals souls?
Can animation be suspended?

Does consciousness exist in the living cell?
Have dreams a significance?
What are auras?
Are there secret temples in Tibet?
Have drugs a beneficial effect?
Can nature be used in business?

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The answers to the above questions and hundreds of others appear bi-monthly (every other month) in "The Rosicrucian Forum." "The Rosicrucian Forum" parades before you the greatest array of vital information of a philosophical, mystical, and scientific nature without religious, political, or other restrictions of any magazine of its kind published today. Why write letters asking questions which necessarily must bring brief, limited, condensed answers, when the same questions are thoroughly analyzed and answered in "The Rosicrucian Forum?" Why limit your knowledge to answers to your own questions? Why not also read with pleasure the answers to thousands of questions asked by others from all over the world, which you will find of equal interest?

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THE ROSICRUCIAN FORUM



THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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Chapter Master, Mr. Robert E. Schmidlap, Secretary, Mrs. Norma Strubbe-Beall, 902 N. Pennsylvania. Meetings 2nd and 4th Tuesdays, 8:00 p. m., Antlers Hotel, Blue Room.

South Bend:

Chapter Master, Mr. Wilbur L. Kline, 1156 Fox St., S. E. Meetings every Sunday, 7:30 p. m., 207 S. Main 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. C. M. Platten, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lanadowne Avenue.

Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. Charles A. Carrico, Master, 1057 W. 7th Ave.; Mrs. D. L. Bolsover, Secretary, 876 13th Avenue, W., Phone Fairmont 1440-Y. AMORC Temple, 878 Hornby Street.

Victoria, British Columbia:

Victoria Lodge. Mr. Ernest MacGinnis, Master; Secretary, Mrs. V. Burrows, Phone E-7716. Inquiry office and reading room, 725 Courtney St.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Wm. Monro Glanvill, Master, 630 Maryland Street. Sessions for all members on Wednesday, 7:45 p. m. throughout the year.

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

ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymond 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.

Hellopolis:

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

MEXICO

Quetzalcoatl Lodge, Donceles 92, Desp. 12, Mexico, D. F. Sra. Maria Lopez de Guzman, Master; Sr. Mauricio Leon, Secretary.

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SWEDEN

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

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

Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Spanish-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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of
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Mysterious
Dittany

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