

ROSICRUCIAN DIGEST



May, 1943
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PERFUME OF THE SOUL

THE ancients attributed directly to divine source everything which to the human senses seemed perfect—the fragrance of flowers, the sweet-smelling early morning air, the tang of the sea, the mysterious scent of strange herbs. These pleasing odors were associated with the divine being of the gods. Even the soul was thought to have a fragrance of its own far superior to anything else which man could ever smell. In the sacred temples herbalists would mix secret potions and compound rare incenses which were thought to approach the divine fragrance of the soul. The one compounding the most exquisite scent became a favored person with pharaoh and high priest alike. They paid homage and sought his services.



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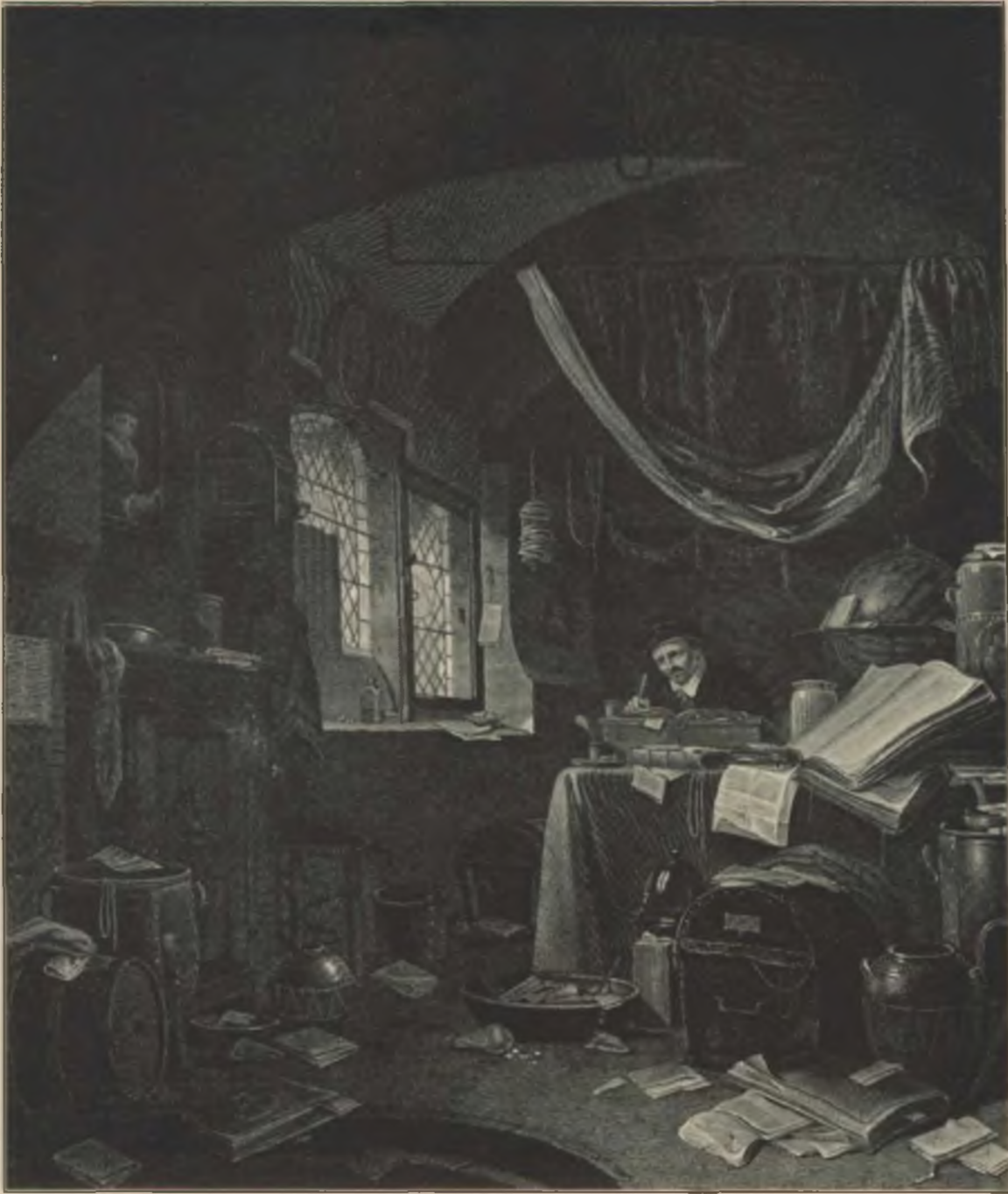
It was believed that an inhalation of the scented fumes would lift the soul to greater heights. It is known that rare incenses will aid in producing harmony of the senses, and for this reason the Rosicrucians have had, especially prepared, an incense that is quiet and soothing and most helpful for meditation purposes. For a limited time an interesting discourse entitled "Incense—Its Meaning and Use" will be sent free with an order for two boxes of incense at sixty cents each.

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SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



THE ALCHEMIST IN MEDITATION

The above is an etching made in France 150 years ago from a painting of a century earlier. It represents the sanctum and study of a true, *transcendental alchemist*. The Rosicrucian alchemists, such as this one, were not concerned with the transmutation of base metals into gold or searching for the quintessence of matter. They sought to transmute the mysteries of nature into comprehensible laws, into truth and the fullness of living. Orthodox science owes much to their philosophical contemplations—and discoveries.

(Courtesy of the Rosicrucian Digest.)

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ROSICRUCIAN DIGEST

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

Vol. XXI

MAY, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE
THOUGHT OF THE MONTH
LIGHT FROM THE EAST

By THE IMPERATOR



MAX MULLER, renowned authority on Oriental literature, gave the world the axiom, "There never was a false God, nor was there ever really a false religion, unless you call a child a false man." By what shall the religious

conceptions of a people be judged? Most certainly not by the extent of their duration. Neither is the value of a religion to be found in the numerical superiority of its adherents. Human experience has too often shown that mass acceptance of an idea has been wrong.

The *religious consciousness* is a complex one. It is born out of primitive emotions, fears, hopes, life values, and an attempt to rationalize the phenomena of the environment in which the individual finds himself. Man has inner *feelings*. He loves, hates, fears, experiences ecstasy, and depression. The cause of these is either apparently obvious to him, or he seeks some connection in circumstances which seem related to them. The cause, actual or imagined, is thus a motivating force, a *power* to be respected. Consequently, religion has both a psychological and an intellectual basis.

Generally speaking, a *primitive religion* is one where the psychological aspects dominate. It is primarily magical—the belief in a capricious power accounting for the phenomena which man

experiences, especially those which play upon his emotions. The "enlightened" religions are those which embrace intellectualism. They attempt to rationalize the phenomena which touches man's life intimately. Unlike pure science, however, they are not content with explaining how things occur, but why they do, and they seek always to relate the purpose for them to man.

The enlightened religion goes one step further. It establishes ethical and moral values for the conduct of man, in his relation to the world. The enlightened religionist may know why he does certain things, or has certain desires. He may even accept science's explanation for them, but, in addition, he puts an appraisal upon them. In other words, his religion has set up a final end—a reason why all things shall exist. Naturally he does not exclude himself from this. All conduct on his part which contributes to this end, he conceives as righteous. That which is opposed is to be denounced. Consequently, here again, enlightened religion leans heavily upon the psychological aspect of the religious consciousness. After all, what constitutes right conduct springs in the main from that complex "feeling" known as conscience.

Scientific Religion Impossible

For religion to persist, it is obvious that a certain balance between the psychological and intellectual aspects must be maintained. If religion remains too primitive, that is, principally magical, the consequent ignorance results in practices which eventually defy natural

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law, causing mental and physical ill health. On the other hand, if religion takes on too much of the intellectual aspect, it passes into philosophy, if not wholly into science. There are those who frequently prate about the future *scientific religion*. It is held up as an ideal. Such an ideal is not possible for attainment. If a deity, for example, can be reduced to, that is, explained entirely by naturalistic principles, physical laws, the religious conception has disappeared. Conversely, no matter how all phenomena may be explained by physical causes, if the initial cause is still held to be an *Absolute Mind*, an Intelligence, to which an appeal can be made and arbitrary changes made to occur in consequence, we no longer have pure science, but *religion*.

If, therefore, there is to be any measure which can be applied to religion, to determine its advancement, it must be its contribution to society. If a religious conception causes man to seek to understand the reality of self, and his environment, and to master the latter through knowledge, it is progressive. However, as seen, it must go beyond just that, for science accomplishes those things as well. Consequently, if a religion causes the individual to discipline his mind, to circumscribe his passions, and arouses his compassion to the practical extent of causing him to extend charity and justice to his fellows, then it is worthy of the nomenclature *advanced*.

Among men, there is no parity of their psychological and intellectual natures. Some are far more governed by their feelings and sentiments than by their reason. The religion which thus follows from the necessity of their nature, cannot be false, though it might be less advanced. In the broader sense, all religion may be looked upon as *light*, that is, as a step toward eliminating the darkness of mind.

When religion first began to emerge from magic, its light consisted of a false knowledge of factual things, as, for example: the nature of the sun, moon, stars, and even of commonplace things of earth. On the other hand, darkness of mind, or ignorance must not be considered merely erroneous ideas, but also the absence of ideas. It is quite patent that a false idea about cosmological

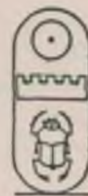
origins, the beginning of the world, for example, is preferred to entertaining no idea about it at all. Therefore, it must be concluded that even primitive religions shed light, for they cause men to have ideas about life, existence, and the happenings of their world.

The light of religion, so far as history and archaeology thus far have revealed, first shone as developed systems in the Near and Far East. It was when they passed into the West that the great transformation from the psychological to the intellectual took place, and they became "advanced." Strangely enough, although the merger of the psychological and intellectual occurred in the West, much of the intellectual aspects of the world's leading religions came from Eastern philosophies. Today, on the whole, most men think of the East as having made its final spiritual contribution to the world, and what now comes from the East is not worthy of consideration by the intellectual Western mind. Actually Egypt, Persia, and Arabia, for example, are not further influencing the religious minds of the West. Their light now principally emanates from the eclectic religions of the West, namely, Judaism and Christianity.

The Influence of Hinduism

On the other hand, India continues, through actual and self-styled religious teachers, to exert a considerable influence on the peoples of America. Some of these peoples embrace what is expounded, other condemn it as noxious, and still others are perplexed about it. Have the teachings of *Hinduism* a worth to the Western mind, with its emphasis on rationalism? Are the practices injurious to health? Since there is no false religion, the individual must judge *Hinduism* only by whether it satisfies one of the two aspects of his religious consciousness already considered.

Hinduism is perhaps the oldest organized religion. It is estimated as having come into something of its present form about 1500 B. C. It also has one of the greatest number of adherents of any of the larger religious systems, approximately 240,000,000. This number is divided into four main castes, the highest being the *Brahmans*, the intellectual or priestly caste; the *Kshatriyas*,



the warriors; the *Vaisyas*, the agriculturists and artisans; the *Sudras*, the lowest caste, popularly the untouchables. These four main castes are divided into some 2000 sub-castes. This caste system is the most objectionable aspect of Hinduism to the Western mind. These castes are inescapable and hereditary. Their relative value arose from an arbitrary value placed upon the organs and their functions. The mouth, since words of wisdom can flow from it and it is used to communicate the intelligence, is the highest, and represents the highest caste, the Brahman. The arms depict the Kshatriya, or warrior; the thighs, the *Vaisyas*, and the feet, the *Sudras*.

Nature-worship

The main theological belief of Hinduism is pantheistic. In other words, Brahma is a Divine Being, a supreme power which pervades all. Hinduism draws heavily on the *Rig-Veda*, a collection of lyrics which date back to about 2000 B. C. The first development of Hinduism, its most primitive aspect was and is *nature-worship*. Primitive peoples everywhere have been awe-inspired by the majesty of nature. The respect and fear alike for it have caused a worship of the phenomena. Only the intellectual development of religion can cause it to depart from nature-worship. On the other hand, all religion must and does look with reverence upon nature as a direct manifestation of the efficacy of the deity. The beauty of nature and its mystery have caused man to have an unselfish love, to transcend purely selfish interests, and likewise to experience humility in its presence. Hume gives us the following translation from the *Rig-Veda*, which though a typical form of nature-worship, is inspiring:

"Let us meditate upon the adorable—

"Glory of the Divine Vivifier!

"And may He direct our thoughts."

A second source of literature which influenced the development of Hinduism was the "*Brahmanas*." These writings are in prose. They came into existence after the invasion of India by other peoples, and consist of an interpretation by a certain class of people of the writings of the *Rig-Veda*. The *Brahmanas* gave rise to a priestly class, whose duty

it was to collect fees for the interpretation of the Vedas, the performance of rituals and ceremonies. Gradually the Brahman, or the priest, exercised a political as well as a religious control over the populace, and even was accepted as equal to some of the deities. Salvation was thought only possible through sacerdotalism, that is, through the prayers which were offered by and through such priests. So far, Hinduism offered salvation from moral futility and suffering, first by prayers, with which the *Rig-Veda* are replete, and, second, by prayers, fees, rituals, and ceremonies as postulated by the *Brahmanas*.

The Inner Philosophy

The intellectual aspect finally made itself felt. Sagacious believers began to seriously contemplate the mysteries of the universe, its cosmology, and the relationship of all realities of life to man itself. They wrote lengthy treatises upon these subjects. These essays were not a completely organized system of thought, though they were definitely philosophical. These dissertations are known as the "*Upanishads*" and they were prepared in the era of 800-600 B. C. Their profundity and cogency are highly commendable. The philosophy of the *Upanishads* centers in *Brahma*. Brahma is absolute. Nothing can exceed "it" in extent or essence. Brahma is an eternal, infinite, omnipresent, indescribable, *neuter* being. Brahma is also the spirit (*Atman*), the world-soul. It is what the human personality and consciousness must eventually be absorbed into, if the human hopes for peace and for happiness. This absorption into the absolute parallels, as can be readily seen, the neo-Platonic doctrines which influenced early Christianity.

There is only one reality, according to the *Upanishads*, and that is Brahma, the world-soul. The material world to which we mortals give so much credence is but an illusion. Here again there is a great similarity to certain philosophies of ancient Greece, which had their origin 100 years later. Obviously, the salvation offered man by the *Upanishads* is a freedom from the necessity of the personal consciousness returning again in human form, namely, reincarnating.

(Continued on Page 155)



Mysticism of the Sciences

By ERNEST H. KOCH, JR., F. R. C.



ROSICRUCIANS soon realize that everything in the universe is vibrant and full of some form of God-given energy. Every electron, atom, molecule, and cell has its characteristic vibration. Nothing in the universe is at rest.

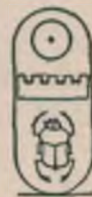
We must understand that vibrations are sent out as waves in all directions into infinite space.

You will say that we must be surrounded by countless vibrations. That is true. We become aware of a limited number of them through our objective senses. This is what is meant when we say we recognize light and color, words and music, taste and smell, heat and cold, touch and heaviness, cohesiveness and attraction. These are qualities which exist at the third point of the triangle, because vibratory objects are acting as transmitters at one point and responsive sense organs are acting as receivers at the other point of the triangle.

We know there are rudimentary sense organs distributed over the entire body as well as within every living thing. Therefore, we can understand that every living body, which may be deprived of vision, hearing, taste and smell, can still sense vibrations sent forth by rocks, streams and flowers as well as by all creatures. Not only is this statement acceptable but we must surmise that

there are higher centers of sensitivity which function without the use of any objective sense organs at all. All substance is not the gross matter familiar to our senses. Is it not possible that the creating power of words has manifested itself in finer forms than man is able to recognize? Does it not make us happy to know that there are greater and finer worlds than those which have been revealed to us? Strange as it may sound, these worlds are all about us and we have within us the matrix for fashioning the priceless key that can open up new vistas that no mortal eye has seen.

The world is indeed an open book, but one in which every page is written in symbols and not letters. To the unlettered or uninitiated, it is a commonplace world. But to the mystical student, it is a revelation of precise and definite forms, so harmoniously coordinated that his discerning mind apprehends the essences of the beauty of Life, and mathematical laws of Light, and the subtle consciousness of Divine Love. Man expresses wonder and surprise when, through science, he learns that invisible light has been made to shed its glories in the visible spectrum and that the radio has transformed the inaudible waves of the ether into the range of human audibility. In countless ways our scientific achievements have their counterpart in the psychic and spiritual development of man. It was long after man just had learned to use his hands to provide food, shelter and primitive weapons of defense, that he received the first rays of Illumination. Then man



learned to make simple tools, and step by step he made a partial conquest of earth, water, fire and air. Then with the added inner Illumination he produced inventions, evolved systems of controls, methods of research and eventually organized his scientific knowledge. He was tardy in recognizing that the higher laws of spiritual and psychic man are organized transcendent thoughts coming from Cosmic Consciousness.

Can any thoughtful man go on discussing the futility of life unless he ignorantly or maliciously "blacks out" the symbolic purpose of life? Man cannot destroy matter nor energy, nor can he destroy his own soul. He may impoverish the latter by denying sustenance of love and brotherhood. What then is the important lesson that every Rosicrucian must learn? Is it not that he or she must become an instrument of service by acting as a transformer in bringing the Invisible Light of the Cosmic into the hearts of men, who though they have eyes, see not, and though they have ears, hear not? Many have been too willing to be driven by the tyrants of the mind instead of following the footsteps which lead to Mastership.

The Control of Cosmic Energy

The energy flowing through alternating current circuits pulsates sixty times every second. If there is but one piece of apparatus in such a simple circuit we may detect a note pulsating harmonically like that emanating from the plucked string of a violin. But electric circuits generally have many pieces of apparatus placed in them and collectively these pieces of apparatus cause a distortion in the purity of the shape of the wave of the simple circuit as first described. Usually conditions in a circuit cause a more or less complex and irregular wave shape. You have doubtless seen this in an oscillograph if you happen to have sounded a word or even a vowel while standing before it. You are familiar with the click in the radio or the flutter in the lights of your home whenever a fan or refrigerator is switched on or off. In the miles of telephone and telegraph lines undesirable conditions arise and accumulate from time to time so as to interrupt the normal traffic of such service.

Man, like the engineers of the service and utility companies can learn to control the waves of human energy which travel unceasingly from one part to another of his body. One must realize from what has been said that the shapes of human energy waves change momentarily. The trained mystical observer can differentiate the changing pulsations as well as the intensity and colors of the human aura. There are few conscious moments when our entire body is in harmonium owing to the vicissitudes of life. Our psychic centers are very marvelous regulators which automatically keep man's machinery in perfect operation as long as man does not interfere with their functioning. Is it not the same in the spiritual world when we consider what may have been learned through Cosmic attunement? You may readily agree that we can synchronize mechanical regulators to the apparatus which they control in an electric circuit or to traffic on the street. Cosmic energies are indeed of very high vibration; and of great variety and complexity. Although man may not be able to transform Cosmic energies low enough to manifest in a measuring instrument, he nevertheless does transform some of the Cosmic energy so that it does manifest in the urges of unselfish love. Man has ingeniously devised a tube whereby an occasional captured cosmic ray may manifest itself indirectly by a flash in the tube. We are provided with intelligence whereby discoveries and inventions are made purposeful. Not only is this true in the narrow sense of utility but also in that larger sense, which suggests that we go over the threshold to seek the counterparts or analogues of the miracles of science in the realm of the psychic and spiritual worlds.

Microcosm and Macrocosm

When we think of the distance between the sun and other celestial bodies, we can visualize them better by making a scaled drawing showing their relative distances. It is not so easy to comprehend the dictum of the mathematical physicist or the Biologic Chemist who tell us that the interstellar spaces between electrons are relatively greater than interplanetary distances. The world of the infinitesimally small things offers food for as much thought as do the

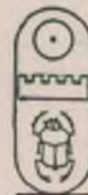
great galaxies of large bodies in infinite space. Suppose we consider a box filled with pebbles. We are accustomed to say there are interstices or empty spaces between the pebbles which, for want of a better name are known as voids. Paradoxically speaking, in these voids there are particles of sand and dust with smaller voids between the finest particles. One could extend this idea indefinitely, each time imagining finer and finer substances occupying the smaller and smaller voids ad infinitum. Ultimately we must reach the essence of Primordial spirit. In the vast fields between the myriads of interstellar bodies empty space does not exist, as substance, attenuated, if you wish, with its correlative energy pervades the universe. If the biologist is a mystic he may think of hormones and catalysts fitting in between organic matter in a similar manner. The great Masters may help us to remove our present mental limitations or reservations so that we may comprehend the profundity of the commonplace. One difficulty which retards our thought along these lines, is that somewhere back in childhood we became imbued with the idea that all particles of solid matter were contiguous. We felt a degree of safety in anchoring ourselves to the land and rocks and hills in our environment. But nothing is fixed. Land rises and sinks as well as pulsates in the cycles of days. Land erodes and is carried to the sea, taking a little longer time to disappear than the iceberg does as it advances from icy to warmer waters. There are mystical laws which control the entropy changes at the critical temperatures, when ice changes to liquid and when liquid changes to steamy vapor. And what may there not be beyond vapor. There is much to the statement which was not revealed when Shakespeare referred to the seven ages of man. Cycles of life and reincarnation have their connotations which are analogous to the entropy of physical changes; as do all evolutionary changes whether they be anthropologic, ethnologic, or economic.

The Power of the Triangle

One of the most satisfying gifts which the engineer has given the mystic is the concept that all structures have stability only as their members are assembled out

of triangular parts. Look about you, and note that all structures which you see present a lattice-like appearance, consisting of many little triangles. Squares, rectangles and all other figures will rapidly change their shapes or collapse under slight pressure or stress. But a triangle of three rigid pieces of metal will not collapse except it be utterly destroyed. A bridge, an opened stepladder or an erect human figure with outstretched feet are good examples of the inherent laws of the triangle. It was Dalton who showed how molecular structures also follow the law of the triangle. If you were to divide a circle into any number of equal segments and then join the successive points of division, you would form a polygon, which is described as regular. Thus we form the equilateral triangle when we take but three divisions on the circle. But we may proceed in like manner, forming the square, the pentagon, and hexagon and so on until we have drawn a regular polygon, of many sides. If we now draw radii to the division points on the circle, the polygon is seen to be composed of as many triangles as there are sides. The triangle is indeed the basic figure out of which all other figures are built. Suppose we try to see which of these regular polygons we can fit together to make regular platonic solids, that is, solids having a number of surfaces or faces of the same shape and size. The simplest one is the tetrahedron or triangular pyramid whose base and three sides are equilateral triangles. Build one with six match sticks. The trylon is an elongated triangular pyramid. The cube is the next solid in order and as you know it has six equal square faces. If you will look up Polyhedrons in an encyclopedia, you will learn that there are eight-sided and twenty-sided solids all of whose faces are equilateral triangles. There is also a dodecahedron which has equal regular pentagons for each of its twelve faces. Only five such regular solids can be constructed and their faces are of three kinds, i. e., either triangles, squares, or pentagons.

The Pythagoreans as mystics made much out of these wonderful relations, but we moderns have gone beyond them when we speak of space of higher dimensions. In the fourth dimensional



space there are six solids. You know that we can discuss the higher spaces also, that is the space of the fifth, sixth, seventh dimensions and so on up to the highest dimension conceivable. In each of these higher spaces above the fourth dimension, we learn the remarkable fact that there are but three spatial figures having the sense of regularity. Not only does the mystical relations exist in the above mentioned figures but also in the structure of crystals and gems as one may interpret from their reflections, refractions, and polarization. These thoughts stir up to a deeper sense of appreciation of the magnificence and magnitude of creation, and that the word implied great and marvelous laws holding the microcosm and macrocosm in balance, harmony and stability. Intricate as it may seem, there are nevertheless invisible forces or stream lines of energy carrying vibrations from every individual speck of substance to every other speck of matter in the universe. As complicated as it may seem upon first consideration, it is not quite as bewildering as to behold the first view of a thousand looms operating upon one floor of a large mill. Gradually one gets a close up and sees that each thread and fiber is carefully placed in position, and as the shuttles fly back and forth we see the fabric emerging in some preconceived but distinctive pattern. The looms of the Creator are seen in Nature and in the ever-changing force of the globe upon which we live. Our lives are a part of that pattern as we shall see. We have learned that everything in Nature, is active and that there can be no dead matter.

Characteristic Vibrations

Let us recall that every cell in the universe vibrates with some definite wave length. Man is an aggregate of billions of billions of cells. He, too, has a characteristic vibration which is a composite of all the active cells in his body. Since no two human beings may possess the same variety or total number of cells in their bodies it is reasonable to say that they must differ in the characteristics of their vibrations. This is a difficult distinction for an untrained observer to handle. The universe is charged not only by emanations from our innumerable bodies but also with

the trains of thought which we send to and receive from the Cosmic. Sometimes we send out waves of opposition consciously or unconsciously causing an interference with the waves which should come to us from the Cosmic. This is a state of mental instability and operates to prevent complete attunement.

We are constantly intercepting some of the many waves which pervade all space. We become aware of this fact first through the objective senses, and secondly, but more subtly, through the subjective mind. We soon learn that we need not be fettered by space and time because these conceptions are mental props although we have been hanging onto them with a grim grip for fear of losing ourselves. They are convenient yardsticks for expressing such abstractions as continuity and duration.

Space may be finite or infinite just as you wish to define these words, to your own satisfaction. The whole universe pulsates as does any celestial body and terrestrial particle within. The universe may seem to expand at one time and to contract at another time. It depends upon your viewpoint.

Pattern of the Universe

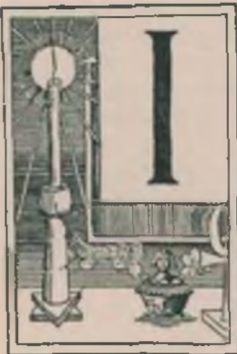
It is important to realize that there is a pattern to the universe. Everything in the universe also has a pattern of its own and it is at the same time a very small pin point in the great universal pattern. Evolution changes these little patterns which are important in themselves, yet, they ever remain an integral part of the great pattern. This is an axiom of the infinite well known to the mathematician.

When all learning is spread before us, it is not the materials and facts which should concern us, but rather their significance. They are but symbols on the path of wisdom and understanding. We are not discontented because the ultimate in knowledge is unattainable. We desire illumination for strength of character so that we may become more sensitized to Cosmic Consciousness. We desire to use our Creative thought for the establishment of happiness and the promotion of harmonium in the world. This is the true philosopher's stone which many of the alchemists of the middle ages failed to comprehend. (Concluded on Page 148)



Within the Heart

By FRATER JOSEPH J. WEED



IN one of the Rosicrucian ceremonies the Chaplain reads a beautiful prayer which opens with the following sentence — "God of our hearts, who dwelleth in the light to which we would approach." The prayer has not only great

beauty but a profound significance. I wonder how many have given it thought.

Why do we say "God of our hearts"? Why our hearts? Why not our heads? Or our brains? Or our souls? And why do we say "who dwelleth in the light"? What ideas are behind this strange phrasing? Let us see.

We have heard the heart likened to a temple. A temple? A temple is a place of worship—a shrine. It is dedicated to or contains something sacred. Does our heart contain something sacred? Let us look within the heart and see if we can find out.

In order that we may perform this little experiment properly, I would suggest that each one of you relax and come along with me in spirit as you follow my words.

Now turn your mind inward to your heart. Visualize it throbbing steadily there within you. Approach close to it and move within it. How sweet is the heart! How marvelously sweet and safe

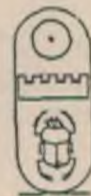
it feels here within the heart. What a powerful protection the heart must be that one should feel so safe within it. Truly the heart is our strength. Let us resolve ever to seek protection here when danger threatens.

But now impressions begin to reach our eyes—our visual sense. Is that the vague form of a beautiful building before us? Can it be the temple of the heart? Let us go nearer. How lovely it is! But how old! It must have been built long ago. And it seems long unused and not very well cared for. What a shame! Let us decide to renew this beautiful temple and ever to care for it henceforth. Right now we cannot delay. We must pursue our investigation. With a firm resolve to return and clean out the debris of centuries which litters this sacred place, let us proceed.

The Temple of the Heart

Up the broad steps and through the main entrance we go. We push aside the heavy metal-like drapery and step inside. What a difference! The dim light, the dust under foot, the strange dead air and the stillness. Such stillness and such peace.

We realize gradually we are standing in a corridor; gaining confidence we move forward along the arched way, raising feathery particles of dust at every step. We pass door-ways to the right and left—but these can wait. Our objective is the large gold curtain hanging from the last arch. What is behind it? We reach it and hesitate. We push against its heavy weight and with an



effort part the folds. A strange light strikes our eyes and our nerves are set a tingle by the electric-like radiance that falls upon us. Bravely we step past the curtain and enter the inner chamber of the temple.

Here the silence seems even more intense. The walls to the right and left move away from us and disappear into the gloom. No ceiling is visible above our heads but before us there is a low platform up two or three steps from the floor. In the center of this platform there rises a flame. It is a small flame, it is true, but of an unearthly color and brilliance and a quality that makes itself felt and heard as well as seen. Timidly and reverently we approach the altar and mount the steps. Slowly we approach the flame and yet our innermost wisdom tells us to have no fear—that this flame burns only the impure. What is this strange flame whose magical radiance bathes us with energy and renews our every fiber right to the very core of our being? Is not this the light within? Is it not the direct link with the Higher World? May it not be the very channel to our Creator, the way to the "God of our Hearts"?

How bravely this tiny flame shines in the murky gloom of this great temple! How vigorously it sends out its rays although untended these many years! What folly on our part that we have not visited it often and learn to nourish it to ever greater brilliance! Let us resolve to tend it carefully in the future that it may grow and grow to the mighty column of cosmic light for which this amazing temple has been constructed. Then its rays will dispel the shadows in the temple and filtering through the temple walls will renew and re-create our bodies and minds. We will be born again, born again of the Holy Spirit Whose radiance will illumine our consciousness and understanding.

Can this be what is meant by the words, "God of our hearts who dwelleth in the light"? Is this the long sought link with the Higher World, the World of Angels? If so, then in the heart lies our strength, our shield and buckler. It is our sanctuary from attack. It is the warning bell that ever sounds when danger is near. It is the unfailing guide on the unknown path.

The Font of the Temple

Let us ever have recourse to the heart for here is the font of wisdom and understanding; and let us accept the dictates of the heart as true guidance. But who can speak of the heart without thinking of love? Let us accept love as the best impetus for the expansion of our consciousness. The heart will not be aflame without love. It will not be indestructible. It will not be self-sacrificing without this most fitting fuel. The path of love is truly the tension of cosmic energy itself. Through this tension we will find our place in the cosmic realm.

But knowing love, the flaming heart must also overcome fear. It is important that every aspect of fear be conquered. Fear not only diminishes the fire of the heart but like other negative qualities it creates a negative magnet which persistently impels the individual along the pathway of the object of its fear. If you fear anything you will be inevitably compelled to meet just this horror time and time again until the fear has exhausted itself or has been overcome and controlled. Therefore, the wise man seeks to free himself from all fear. And why should one fear? Truly the flaming heart is powerful protection against all attack, the link with Hierarchy is ample safe-guard at all times. Ask a knowing man, an observant man, what has most warned him of danger and safe guarded him against error. He will answer, "the heart." He will not name the brain or reason. Only the limited intelligence today relies upon conventionally rationalized deductions but the heart is filled with intuition. It is the true path to cosmic consciousness.

The Secrets of the Temple

But you ask, "How do we attain to the temple of the heart? How do we find entry to its sacred confines?" Precisely as we did a few minutes ago. The experienced Fathers advise us to "ceaselessly revolve the name of the Lord in our hearts as lightning whirls in space before rain." A Holy Father continues his counsel, "breathing through the lungs conducts the air to the heart. Thus be seated and concentrating the mind lead it in this direction. Force it, by breathing inward, to penetrate into the very heart together with the air inhaled, and

keep it there, not permitting it to leave, much as it would want to. Keeping it there, do not leave it idle, but give it sacred words such as the AUM, and sacred thoughts. Carefully guard against all unworthy thoughts."

The sacred instruction proceeds to tell that once you have succeeded in penetrating the heart by this means, or as we have earlier mentioned, do not forsake the practice, but continue it religiously as long as you live.

Wisdom of the Heart

After having learned the sweetness of contact with the heart and having heard its protective warning, one must heed the heart's direction. Let us not ignore the warnings of the heart. The sensitive heart reacts consciously to all tremors, even those from the farthest space. Is it surprising then in these days of conflict that many of us complain of a pain in our hearts? Do not be ashamed to rest the heart. When, unexpectedly and apparently without reason, you feel tired or fatigued, relax momentarily, lie down if you can for a few moments and rest the heart. Let it refresh itself after the conflict. Who knows what energies it needed to expend in order to protect you precisely at that very time when all seemed serene.

Look to the heart for guidance. Abide by the judgment of the heart. Seek the wisdom of the heart and it will not fail you. Discrimination is necessary to distinguish between inner heartfelt guidance and trivial sentimentality. Guard against sentimentality. Its cloying stickiness hinders the action of the heart.

Let not vanity and pride anesthetize the eager heart. Their numbing selfishness leaves only a dead heart. Cultivate the virtues of meekness and humbleness and the heart will blossom within you and fiercely reach forward into the future to temper the very events that your lives encounter. Seek ever the heart in sincerity and unselfishness, with purity and devotion, and the broad way of achievement that leads to Illumination will open before you.

These thoughts, brothers and sisters, learned in our contact with the heart, learned in our journey into its very essence, are beautifully expressed in that fiery volume entitled "Heart." From the

same advanced intellect responsible for the book "Heart," come also these following recommendations and instructions.

Power of Thought

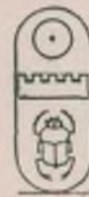
In seeking the way of the heart people frequently have failed to understand which pathway, which energy serves as the deciding factor. Know now that in the entire manifested universe from the smallest passing wish of the tiniest child right on up to the greatest of the flaming suns in the heavens, the basic factor is thought. Thought, brothers and sisters, simply thought. "It can alter Karma, it can determine dates, it opens gates and it can close them."

"The alteration of Karma is regarded as an impossibility by many, but they err, because they forget about heavenly justice. I assure you it is possible to experience instantly the highest realizations. Where foot can tread, there thought can fly. Thought verily creates life."

Therefore, with our thoughts, let us create and mark the pathway to the heart. Let us turn our thoughts to the higher things, to the higher worlds, and seek the ever-open doorway to the cosmic which exists within the heart. Let us do this today, let us not wait.

"Many people become pious as they realize they draw near to the crossing over into the life to come. They fail to discern that such a hurried bribery borders upon blasphemy. In this case there is no attempt at the realization of the higher world, but merely a hurried payment for the best place. The wise man begins his approach to transition in the very earliest days of his earthly life, and not by conventional rites but by the prayer of the heart draws near to the World of Beauty until it becomes a daily sustenance."

Many people, even some who should know better, who have been trained in the Rosicrucian school or in some other mystic work, consider it possible to postpone their attempts towards self-perfection in thinking. But they are wrong. The beginning must be made now. "The test of all thought is the quality of our earthly thinking. One should not attempt at any time to enter the subtle world in a confused and distracted



state; but when the consciousness is clear it leads upward just as the lighter gases lift a balloon. No one and no thing can hold in the lower strata a steadfast consciousness which strives for good." Therefore, let us not postpone the correction of our thinking, let us direct it today to the higher worlds and to higher thoughts. Let us direct it to the Good.

Psychic Communication

Unquestionably many of you have been asked about the psychic world. These questions are various, but one that occurs most frequently is the problem of the contact or the possibility of contact between earthly life and the psychic realms. You will be right if you say that such contact occurs in all places at all times and is continuous. Every earthly action creates its correspondence in the psychic world. "Each earthly thought arouses either joy and assistance or malevolence and destructive

sendings from the psychic world, depending upon its own character."

But, one will ask: "If contact with the psychic world is continuous, how can I become most conscious of this contact?" Meditation in quiet about the highest things is the simplest approach. Furthermore, when confusion takes possession of the world this is truly the best remedy for oneself and one's brothers. "Such communion inevitably attracts a multitude of listeners, co-workers as it were, and therefore one must be careful to exclude all egoism from the prayer that is offered. The best prayers are always those of self-denial and desire for good."

Strive to understand the world around you. Try to know why events occur and what part you yourself have played in bringing them into concrete reality. Think, friends; and thinking direct your thoughts in an upward spiral to the Good, remembering always that the door is ever open and that through the heart lies the best path.



THE OCCULT MEANING OF NUMBER "19"

The Number "19" is classified as a double, or compound number, in symbolism. The meanings ascribed to the numbers 1 to 9 belong to the physical or material side of things; and compound numbers from 10 on belong to the more occult or spiritual side of life. Distinct symbolism has been given to the compound numbers up to 52.

The Number "19" is regarded as fortunate and extremely favorable. It is symbolized as "The Sun" and is called "The Prince of Heaven." It is a number promising happiness, success, esteem and honor. It also promises success in one's plan for the future. The further meaning suggested by this number is that of the Sun in the universe brought forth through its negative and positive forces, the golden showers of productivity for the children of men. In another sense this number refers to the "Great Work," or "transmutation," in its two-fold application sometimes called "The Mastery of the Sun." The sign of the Swastika as a magical sign is related to the Number "19."—*Scribe*.

BUS TO ROSE-CROIX UNIVERSITY

A special bus is being chartered to travel from Chicago to San Jose for students attending the Rose-Croix University from this area. The round trip price will include transportation, tax, and meals. Reservations must be made in advance. Communicate for further information with Mrs. Frank A. Lovell, Secretary of the R. C. U. Club, 1427 West Jarvis Avenue, Chicago, Illinois. If you have not matriculated for the coming term of the university beginning June 21, send now for your copy of "The Story of Learning." Regardless of where you live in this country you still have time to matriculate and attend.

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The Cosmic Genie

IT IS LIKE THE GENII OF ANCIENT FABLES

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

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

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



ONCE upon a time—as all stories explain—many persons believed in the existence of genii, and attributed to them the strange occurrences in life. Now science informs us that it has finally photographed and given positive identifica-

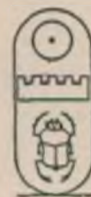
tion to a little cell of living matter which the learned scientists have christened the "genie."

According to these scientists, the divine purpose and mission of the little genie is so great and so ponderous that we wonder how such a microscopically small body of matter can be the master of so many millions of other cells as are found in the human body. In fact, it would appear that this little material and chemical genie has been credited with the duties and divine purpose of the Cosmic genie, if we are permitted to

borrow the name, genie, and use it in this way.

In other words, science would now have us believe that the little cell which they have named the genie is responsible for much that we have attributed to a certain law or principle of the universe, and we are naturally reluctant to allow this little new arrival in the field of scientific speculation to rob the Cosmic genie of all of its glory.

According to announcements from the Carnegie Institute at Washington, the little genii, known heretofore as chromomeres, are the little treasure caskets or sealed mystery cells which pass from one generation of being to another in a direct line, and constitute the inheritance chest. Within these sealed cells, so small that they must be highly magnified by a microscope before even a large group of them becomes visible, is contained such chemical and, shall we say, special psychic matter or mental impulses that will determine whether the offspring will be blond or brunette, tall or short, a musician or an artist, a philosopher or a mechanic, or reap the



harvest of sin already sown, or be fortunate and free from all worry and trials tribulations. In other words, this little cell is the seal of inheritance in which all of the characterization of father and grandfather are transmitted by parent to child, and is responsible for family traits, family likenesses, customs and habits. Being well born would mean having within one's body at birth one or more of these genii inherited from our forbears, and carrying within its little body the ideal characteristics of personality and behavior that are desirable. Being poorly born in a social and ethical sense would mean being born with some of these genii, carrying within their bodies certain undesirable attributes, tendencies, and human qualifications. This reduces the whole of our inherited tendencies to a matter of chemical transmission via the genie. We know as a positive fact, on the other hand, that what we inherit from our forbears in the way of characteristic tendencies, and habits, represents only a small portion of the undeveloped assignment which we must follow and obey, regardless of other Cosmic laws and principles or our own desires and wishes.

To those who believe that the inherited characteristics of each human being are the most dominant and the most influential, the little genie will now stand out as a monument to scientific learning. To those of us who believe that heredity and inherited influences, transmitted to us by our forbears, represent only a portion of the character that we will form as months and years go by the new explanations about the chromosomes as a genie will not be accepted.

We are not denying that inheritance plays a very prominent part in our general characteristics, mental abilities and processes of becoming a more evolved human being in accordance with the laws of evolution, but we can not accept the chemical theory of inheritance as being exclusive nor as being more important than the spiritual. Rosicrucianism teaches that through the blood stream, through the chemical transfusion of matter from one generation to another, we do inherit certain material, earthly tendencies and habits, and even of characteristics of speech and appearance. There are today two schools arguing the effect of these principles—the

one claiming that inheritance is a dominating factor in our evolution, and the other arguing that environment overcomes all the effects of inheritance and is the real power in molding our lives.

The Rosicrucian steps in, however, and says that the real genie to be considered is that genie of our past incarnations which we call the soul. Here is something definite, concrete, divinely made and easily understandable.

Through each incarnation we build up in the soul or the psychic self a personality or character that is indestructible and immortal. It is the inner self, the real genie of each being, that is transmitted from one incarnation to another, not chemically, not by blood, and not by human conception, but by divine conception and divine transmutation. This sealed self or inner personality is an indelible record of all the past experiences which have been our lot in lives and times gone by. It is the great unforgettable record upon which are kept all of those experiences in other lives which have taught great lessons or revealed to us great laws and principles. It is our selves in the making of the ineffaceable mold which determines precisely what we shall be and what we shall do in our present lives. Each hour of the day at the present time, as in the past, each of us has been adding to this little record of the self within what we shall be and what we shall experience and what we shall do in the next life, and this is transmitted from one incarnation to another as a part of the soul that comes to us with the breath of life.

Again I say that it is absolutely true that certain parts of the cells of life, transmitted physically by parent to child, contain physical and even some mental tendencies, but these are all subservient to the immutable laws and powers of the greater cell within. Through the physical genie which science considers so important we may inherit from our forbears physical weaknesses, tendencies toward certain diseases and chronic ailments, certain habits and many good points and powers. But the experiences of the past, the lessons really learned, the vows taken, the obligations willingly assumed, the determinations made, the conclusions reached, are all more potent factors in the guidance of our present lives and the

working out of our characters in each incarnation that all of the genii that science has been able to find in the physical composition of man.

In the Cosmic genie, which each soul carried with it from incarnation to incarnation, is the seat of the will power which man can exert and use to combat the inherited weaknesses of his forbears, or he can use this Cosmic power to strengthen the strong points, the excellent qualifications, the good tendencies that he has inherited.

The entire physical make-up of man is under the rule and under the guidance of the Cosmic genie of the soul. This self within, when awakened and given the opportunity to exert its power, transcends all physical tendencies, all physical inheritances and all physical effects of environment and blood. It is this Cosmic self that can recreate the life of any human being and regenerate it and start it on a new career of victory over all of the physical tendencies and inherited impulses of the human body.

The sole purpose of reincarnation or being reborn again and again is to give us in each incarnation the effect, the advantage, the power of our accumulated evolutions. Not one of us is born as a new being with merely certain tendencies attached to our inexperienced selves through physical transmission. If that were true, then, undoubtedly, the physical inheritance would be the dominating factor in each generation of each family. All the experiences of life tend to show that in each family where the Cosmic self within is awakened and allowed to bring to bear upon life the record of its past lessons and past experiences and the wisdom which it has acquired, it has changed the general tendencies of the person's life and brought him to a position of freedom from inherited conditions, and made him captain of his soul and captain of the change of life.

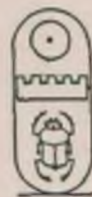
In many families we find sons and daughters who have gone on in their ordinary ways of life, living truly the impulses of inheritance and manifesting on the surface only that which lies just beneath the skin. In such families we often find, however, one child or perhaps more who have risen above the

mild influences of inheritance and become masters of their lives through the awakening of the soul and the quickening of the Cosmic genie within them. When this influence steps to the front and dominates the will and the thinking, the acting and the doing throughout life, we find the inherited tendencies being cast aside one by one until finally the child no longer looks like, lives like, or is in any way spiritually, mentally, or physically a replica of the inherited tendencies of his forbears.

Through this marvelous law of the Cosmic man has been able to evolve beyond the limitations of inheritance. Families, like branches of a tree, would be much alike, and we would find newness of character, strength of personality, power of exploration, uniqueness of thinking all minimized if there were no Cosmic genie within us to overcome the physical tendencies of the inherited chromomeres.

None of us can know in childhood or even with sureness in adulthood what we may have inherited through the physical genie or the Cosmic genie, nor acquired by environment. Once we awaken, however, the self within and learn how to develop its powers and be guided by its subtle influences through attuning ourselves with all of the Cosmic principles, we discover our lives are being guided by a principle, a wisdom, an intellect, a divine law that is superior to all physical laws. It is this Cosmic self that will carry each human being and his various periods of incarnation on to the highest goal and the great pinnacle of success and perfection in life while the inherited tendencies of the chromomere or of the little physical genie will lift no man above the heights of his forbears or beyond the limitations of his antecedents.

For this reason, each one of us should give time and thought to the expression of the self within. We can do this by attuning ourselves with the right thinking, by studying how to quicken the self within and how to listen to the still, small voice, and by becoming attuned with Cosmic laws to such an extent that they operate perfectly and efficiently in us and through us. The object of the Rosicrucian Brotherhood is thus fulfilled through its teachings and through its constant guidance.





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.)

UNLIMITED VISION



AN ANCIENT prophet said, "Where there is no vision the people perish." True it is that this saying can be interpreted both literally and figuratively. From the literal standpoint those who cannot see or will not see are unable to cope with many of the

simple problems of their environment or, at the same time, unable to take advantage of the opportunities that may come to them. A still broader interpretation does not confine itself to the mere act of seeing but to the having of a vision which constitutes an ideal that

makes it possible for individuals to see beyond the mere performance of the acts which constitute their daily living and to be able to form opinions and convictions which are closely coupled with aims and purposes of their existence.

In this sense vision makes possible continued creative thought. It makes it possible for human beings to put the various parts of their existence into the completing of a pattern. Unlimited vision makes it possible for us to see beyond the obvious things at hand. Almost anything that we can conceive is different when considered as a whole than when it is considered in its component parts. A great symphony orchestra produces music which is based upon the cooperation of the player of each instrument and the necessity of each doing his part. The elimination of

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any section or part of an orchestra changes the whole result. It is interesting to notice how even the same melody can be changed from a simple to an elaborate form. Take any melody that you know and play it with one finger on the piano, and the impression that you receive is quite different than if that composition is played by an orchestra or a great organ or even an accomplished pianist, and yet it is clear that the melody has not changed. It is still clear that the fundamental pattern is the same. The same theme, in other words, exists regardless of whether it is in its most simple form or whether it is elaborated upon.

This same principle frequently has been illustrated in other forms of art. We cannot appreciate a great painting by examining a part of the canvas at close range. We understand its beauty when we remove ourselves some distance from the painting and see it as a whole. While it is true that everything is a combination of its parts, it is not always clear what the relationship may be by examining only one or a few of the parts that go to make up the completed entity. To one who is not an expert a few parts of a simple mechanism such as a watch might not identify themselves as to the purpose which they serve. If we observed the busy man for only a few minutes in the day we would probably be in some doubt as to the purposes of his actions and words insofar as the thing for which he was working is concerned. Going through a great industrial plant we can see many individuals working at positions and producing articles which seem to have little or, at least in our conception, no connection with the finished product, but if it is our privilege to watch each step and see the sequence of development eventually we will come to understand how each part, regardless of whether it is simple or complicated, fits into the completed article.

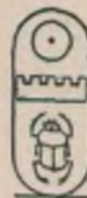
Our lives are like that. If we could have known some of the greatest men and women who have ever lived we

would have known them as we know our neighbors and it would be the isolated parts of their lives as we saw them from day to day that we would know best and probably we would be unable to appreciate their greatness. Now we look back and see their lives as a completed whole; we see how they accomplished because their accomplishments stand out more than their isolated efforts. Is this not a key to the whole pattern of the universe? We see today many disconnected parts of a scheme and forces of circumstances have brought us to a point where we must concentrate our efforts upon a lot of these individual parts, many of which in themselves are not to our liking because they are apparently furthering destruction rather than building up a purposeful future, and yet who knows what great part this now may be in fitting together what will be a different but, we are confident, better world to come. Therefore, in everything we do whether it is simple or complex, whether it involves the making of an article or the planting of a whole life scheme, requires our ability to expand our scope of vision to look toward the completed whole and not concentrate upon each individual step.

Detachment from our immediate environment is not an escape when it leads us to broaden our perspective. Therefore, we will find it worthwhile to set aside some period of time to considering what part we are playing in an entire scheme rather than to give our entire attention simply to each step and each part. You will gain a better picture of yourself and of the universal scheme if you will make it a habit to use your powers of observation in this manner from time to time. To assist those so desirous of drawing away from the great canvas that constitutes the world of today, to where they can look at it as a whole, the Cathedral of the Soul was established. The interesting and descriptive book, "Liber 777," which is yours upon request describes its activities in detail.



Tolerance is an attitude which preserves individualism without jeopardizing the welfare of a whole people.—*Validivar.*





The Munificent Alchemist

By O. GRAVES, F. R. C., Dean, Rose-Croix University



THE most incredible personage of comparative modern times has been Comte Saint-Germain. His accomplishments and innumerable skills and talents have been no less great than his wealth and versatility. He seems to have been born

under some strange and wonderful star dedicated to an unknown work of ecumenical importance. He was the most liberal and bountiful human being, with his material possessions as well as his wonderful accomplishments, that has ever actually crossed the pages of history. Mysterious and veiled though he was in many of his actions, he was recognized as a leader of many fraternities and secret societies of his day and of today. Most of all, he is celebrated as the greatest genuine alchemist of all time. The mind of the common man has been so taken in by the toils of his charm, so fascinated by his incomparable ease and grace of bearing so awed by his accomplishments and interest, that he seems to humanity to have transcended their limitations and common duties. That is exactly what he was—a transcendental being, clothed in the flesh, stirring the imagination and proving the wonderful secrets of the old alchemists.

It is generally accepted that Comte Saint-Germain was the third son of Franz Leopold, Prince Rogoczky of Transylvania. As to this man's birth, it is usually given by authoritative historians as 1710; however, if he was around 143 years of age when his so-called death occurred, he should have been born in sixteen hundred and something. The young Comte Saint-Germain was brought up under the care and protection of the Medicis in the polished and graceful court of France. It is here that he obtained all the marks of a polished and cultured person of ability. After he received his ordinary education, he went to the University of Vienna. So far as we can discover, he visited many unknown parts of the then known world; such as: Africa, Egypt, Persia, India, and even China. He seemed to be possessed of a peculiar faculty and ability to cross from one country to another very quickly and mysteriously. In Persia, from 1737 to 1842, he acquired his strange knowledge of the secrets of nature relating to his famous elixir. In Egypt, he obtained his occult knowledge and the secret of the Philosopher's Stone. In India, he claimed to have learned the art of making diamonds, melting jewels, and transmuting small jewels into one large gem. During his travels he is supposed to have met not only many royal personages but many famous people such as Mesmer, Cagliostro, Paracelsus, Clive of India, Dr. John Dee, Raymund Lully, Voltaire, Rousseau, Saint-Martin, Lafayette, and many others.

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From descriptions and paintings of Comte Saint-Germain, he seems to have been an extremely handsome man—above middle height, graceful figure, black hair, olive skin, regular features, dark penetrating eyes, and perfect white teeth. His continued good looks and health were attributed to the secret of his alchemical elixir. We have in the Rosicrucian Research Library a photostatic copy of a rare, old painting of Comte Saint-Germain from a European collection given to us by a native of Transylvania. This picture is titled "Comte de Saint-Germain, the Celebrated Alchemist."

Comte Saint-Germain seemed to have settled down in France at the conclusion of his travels to act as advisor and tutor of Louis XV, and was given the use of the King's country castle. Saint-Germain made this castle the headquarters for his occult and secret practices. Here he studied and taught classes, held conventions, and built a large alchemical laboratory.

Diplomatic Career

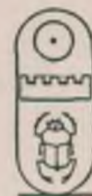
History is most concerned with Comte Saint-Germain as a diplomat. He served the King of France on various diplomatic missions to Holland, England, Russia, Austria and Germany. Official records, still existent in the historical archives of these various countries, attest to the fact that such a personage did visit their country around the time mentioned above. Andrew Lang has written an extremely interesting work called "Historical Mysteries" wherein he quotes several of these records proving the great political importance and influence of Comte Saint-Germain. Saint-Germain, always an alchemist, believed that his mission to the continent of Europe was to warn people of the great purging fire of the French Revolution which was to come and transmute the political dregs of the time into the gold of liberty, equality and fraternity. Whether Saint-Germain's abilities were due to Cosmic consciousness which he attained through certain exercises, or to the use of his elixir, will never be known; however, he did possess a power over, and knowledge of, human nature so great that he was able to exercise almost miraculous influence over human beings without the least effort.

He used this power, always for good, in healing and in teaching.

He was a marvelous linguist and could speak fluently English, German, Italian, Portuguese, Spanish, French, Greek, Latin, Arabic, Chinese, Hebrew, Sanskrit, Persian, Egyptian, and other ancient languages. He was ambidextrous to such an extent that he performed the marvelous feat of writing mystical poetry with one hand on one sheet of paper while with the other hand he wrote a love letter. He had a remarkable memory; was a great musician, pianist, splendid violinist, and also composed music. It is said that certain of his autographed compositions were in the possession of Peter Tschaikowski. He was, likewise, a painter of strange ability. He painted in oils and had discovered some secret method of imparting brilliance to his colors which he refused to reveal. He was a great art critic, a philosopher, a jeweler, and a renowned leader of many occult societies of Europe. He invented a process for dyeing cloth, skins, woollens and wood in an inexpensive way. He perfected certain painting oils so that they did not have an unpleasant smell. He prepared the way for photography and the use of natural gas. He is claimed to have drawn up the plans for two great inventions—the train and the steamboat. Above and beyond all these varied interests and abilities, Comte Saint-Germain seemed to value most his philosophy and practice of alchemy. He was successful, too, in this practice for he possessed, if not the secret of perpetual youth, at least the secret of youthful appearance. He lived many years beyond the ordinary span of man's life. He was extremely generous with his immense wealth and the power of healing which he possessed.

Connection with Occult Societies

As healer and benefactor of mankind, he especially lays claim to being a Rosicrucian. Many documents prove his connection with various occult societies of Europe, and he was believed to have been the mysterious Emperor of Europe in his time. According to the four great source of works available on the life of Comte Saint-Germain, his teachings dealt with alchemy, the Kabala, the esoteric teachings of Plato, the mys-



ticism of Plotinus and of Dionysius, the Areopagite. A modern scholar, the Rev. F. de P. Castells, proves in his two works, after years of research, that such subjects were those of the Rosicrucian Order. This proves more conclusively than in any other manner that Saint-Germain was a Rosicrucian. Saint-Germain left many manuscripts and written monographs in the archives of the various secret societies with which he was connected. Some bits have come to the public eye. The largest one of his manuscripts, and one which is rather common, is that one which, translated literally from the French, is called the "Very Holy Trinosophia." This three-fold treatment of wisdom is an obtruse, esoteric, alchemical manuscript. According to Madame Blavatsky, it is his only existent manuscript. One must not only be versed in ciphers but in the strange terminology of alchemy as well in order to understand it.

Alchemical Secrets

Comte Saint-Germain is known to have had definite connections with the famous alchemical laboratory in the Landstrasse, in Vienna, and to have had a residence on the Street of the Alchemists, at Prague. Not only did Saint-Germain possess the Elixir of Youth, but he knew how to make precious stones and was well versed in all the alchemical secrets. A. E. Waite, in an article in the "Occult Review" for May, 1923, quotes a document wherein is stated that the writer witnessed Saint-Germain's transmutation of iron into a metal as beautiful as gold. Von Sweeten also witnessed Saint-Germain expose some fraudulent alchemists, and quickly transmuted before them twelve pounds of lead into solid gold. Saint-Germain turned the whole court of Louis XV. into turmoil when he manufactured and perfected precious stones. He once treated a diamond with a flaw in it which belonged to Louis XV. After the alchemical treatment, the King's jeweler stated that the diamond was worth double its original value.

There is evidence that Saint-Germain possessed the actual alchemical "projection powder" by which it was possible to transmute such base metals into gold. Several historical people recorded that they had in their possession differ-

ent coins and medallions which had been transmuted into gold by Saint-Germain. A certain Leopold-Hoffman medallion is in the possession of that family today. Two-thirds of this medallion was transmuted into gold leaving the balance silver. It was the only medallion of its kind ever made; therefore, fraud was impossible. This type of gold made by Saint-Germain was proved to have been as good as that obtained from the goldsmiths of his day.

Elixir of Youth

It is reported in the correspondence of one of the nobility of his day—Graffer, by name—that Saint-Germain's secret of his elixir for long life was usually obtained from herbs. The use of essence helped to keep him looking as though he were only 45 years of age. The secret of this elixir was once given to Prince Youssouppoff of Moscow. Saint-Germain often gave of this herbal essence to the poor and the weak. One time while Saint-Germain was in Russia, the Russian fleet was in the unusual heat of the Archipelago, many of the sailors became sick, and Saint-Germain prepared this famous tea for the use of the sailors. There were some English diplomats present who secured the formula of this tea for the English Council, and it was taken back to England. After the disappearance of Saint-Germain, various druggists, and apothecaries, spent much time trying to discover the ingredients of this tea—aqua benedetta, as it is sometimes called. One druggist alone spent 12,000 Crowns in search of this medicine. Andrew Lang claims that, as a result of his research, the main ingredient of this elixir was found to be the common Senna. Many pharmaceutical students, and pharmacological works, have given an adulterated formula calling it "Saint-Germain's Tea." Certain manuscripts and documents now in the possession of the instructor of alchemy in the Rose-Croix University which were obtained from a resident of Transylvania, Saint-Germain's native land, have given students the genuine and complete formula of Saint-Germain's Elixir of Youth. One of the five ingredients of this formula is an extremely rare and expensive vegetable product called "Manna." This is not the Manna of the Bible but is

technically known as "fraxinus ornus." Further details of this formula cannot be given here. Those interested can obtain the little pamphlet called "Alchemy" by Richard Ingalese, and the book entitled "Alchemy Rediscovered and Restored" by A. Cockren. These two works should convince the average reader that the alchemical works of Saint-Germain might be performed today. As a matter of fact, semi-precious and precious stones have been made at the Rose-Croix University by a process similar to that of Saint-Germain. A famous jeweler of two continents has spent three months testing a topaz which was made at the Rose-Croix University and has pronounced it one of the finest he has ever seen. Although the alchemy students of the Rose-Croix University have not used Saint-Germain's method in attempting to transmute base metals into gold, they have attained some degree of success along this line by the use of Jollivet Castelot's method.

There have been many magazine articles and booklets written about Comte Saint-Germain but most of them are not reliable. The genuine source works on Comte Saint-Germain are, for the most part, in foreign languages — French, German and Latin. There is one book which the average reader can refer to readily with confidence. This book is in English and is fairly easy to obtain in

most public libraries. It is entitled "The Comte de St. Germain" by I. Cooper-Oakley.

Whatever the origin and age of Comte Saint-Germain, there is no question but that he was a celebrated alchemist, a benefactor and humanitarian, and a wonderful man in his day. His entire life was devoted to the benefit of the world. He travelled from place to place and lived without a family and without human ties. His was a sorrowful life, further increased by the insurmountable obstacles in the political world, and in human nature. However, he always appeared peaceful and content, always giving to those in need, and ever helping. His death like that of many other of mankind is refuted to have been a mock funeral. Saint-Germain has often been called the eighteenth century messenger of the Great White Lodge. Students of occult philosophies cannot help but admit that Saint-Germain was one of the Adepts in person chosen to startle, benefit and challenge the world by means of the age-old science of alchemy.

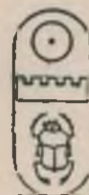
The article you are now concluding on Comte Saint-Germain is a condensed version from original source material residing in the archives of The Rosicrucian Order, AMORC, from material borrowed from a native of Transylvania, from Rosicrucian alchemical manuscripts, and from I. Cooper-Oakley's works.

FOR THOSE IN MILITARY SERVICE

We will send the "Rosicrucian Digest" for six months to anyone in military service at the special subscription rate of one dollar. The subscription is entered at this reduced rate provided the military address of the subscriber is given. This is an opportunity for you to provide a magazine to a relative or friend in military service.

TEMPLE DEGREE INITIATIONS

Members in or near Boston, Massachusetts, or Oakland, California, have the opportunity to participate in temple initiations. The Ninth Grade Initiation will be offered by the Johannes Kelpius Lodge in Boston at the Lodge Temple, 739 Boylston Street, on Sunday, June 20, at 4:00 P. M. The Sixth Degree Initiation ritual will be presented by the Oakland Minor Lodge at their Temple in the Pacific Building, 16th and Jefferson Streets, on Sunday, May 16, at 1:30 P. M. Be prepared to present credentials proving your eligibility for this degree initiation. Any member who has reached the Sixth or Ninth Degree of study may take the initiation of that degree. A fee of one dollar is to be contributed to the Lodge where the initiation is given.





Living To A Plan

By RALPH M. LEWIS, *Imperator, AMORC*

PART I



IFE is often referred to poetically, in the philosophical sense, and as a figure of speech, as a *great adventure*. It is generally conceded by most persons that adventure is a course of action which we pursue; one, however, that that is hazardous,

potential with danger, and involves numerous risks, visible or invisible. In fact, we might say that every economic, social, and intellectual program in which we participate as individuals, constitutes an adventure. At least, it is an adventure if it consist of one of two elements. The first is if the objective of the program, that is, what we hope to attain or expect to accomplish, requires us to deviate from safety. If we are obliged to violate natural and Cosmic laws, and to do things contrary to what experience has shown us is the way of society, then certainly such an activity is an adventure. The second element that makes for adventure is quite different. If we sally forth, for example, unprepared in life, untrained, with no direction nor guidance, drifting along with the times and circumstances, we are likewise inviting adventure. These two elements of adventure are, as we can see, diametrically opposed. They are two extremes; one of positive

conduct and the other a kind of negative conduct.

To cite an analogy: A man may intentionally jump a chasm. He can see how wide it is; he can realize what will happen to him if he does not clear it. That is the positive kind of conduct. He is intentionally inviting adventure, fully aware of the danger. But there is the negative element as well. There are some people, like a blind man who is in the vicinity of chasms, and who with indifference intentionally walks about without guidance. Such persons, though they cannot see the danger, by their ignorance, by their indifference, also live adventurously.

Unfortunately, the average man and woman make life an adventure for themselves when they do not have to. Consequently from life, from that adventure, they experience far more pain and misfortune than they do thrills. They have far more disappointments, discouragements, than they do success and attainment. However, there is an *intermediate way of life*, an intermediate way of living. Admittedly it is not as spectacular, nor is it as exciting as adventurous living, but it provides far more bounties, such bounties as contentment and peace of mind. This intermediate way of living amounts to *planned living*—in other words, living to a plan. Living to a plan has one essential requirement. It requires us to divide our lives, our conscious existence, that is, the period of our existence from the cradle to the grave, into three speci-

fic spheres of interest. We must understand thoroughly each of these three spheres if our life is not going to be a capricious adventure, with all the hazards that that kind of living affords.

Evaluating Ourselves

The first of these spheres of interest into which we must divide our lives, we may call *Reality*. In other words, sometime or other, early in our lives, we really begin to think, to evaluate ourselves and our surroundings. That sort of a mental attitude or state of mind begins at different times with different peoples. As we look about us, we find a great number of things that seem to be, that seem to have just as much existence as we have, and seem to be just as real as we are. Consequently, we should begin to analyze them, to wonder about them. How are they—and more important, why are they?

As we contemplate these realities of our world, these particulars, we find that some of them appear quite *passive* and others quite *active* in their relationship to us. In other words, some things seem to have no influence upon us whatsoever, and there are numerous other things that seem to affect us quite definitely. We can use them or else we seem to want to avoid them. At night when we look up into the great black canopy of the heavens overhead, and gaze with a thrill upon the shimmering specks of light, the dazzling stars overhead, it seems difficult because of their remoteness to realize that they have any but an emotional effect upon us, or that they have any relationship to us whatsoever. They are real; they seem to have as much reality as we, but of little or no importance to us. They are passive, so far as we are concerned, at least so we think.

On the other hand, the rains that drench us, and drench the soil beneath our feet, and the rays from the sun which cause light, warmth and life giving energy to growing things, and the fragrant vegetation about us—all these things, we can understand, are quite actively related to us. We can utilize them; they influence us. Further, some of these realities appear quite beneficial. They contribute to our good, our enjoyment and welfare. On the other hand, there are some which we think of as

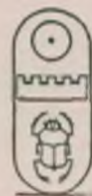
adverse. They seem to function to our disadvantage. They are annoying, irritating, discomforting, and we are inclined to think of those things and their effects as being *evil*.

Now if we consider *the first cause* of all phenomena (by phenomena we mean all things we are able to realize as having existence) as being teleological, that is, as being a Mind or a God, then we are forced to make an important admission to ourselves. We are forced to admit that nothing, then, regardless of its effects upon us, is actually intrinsically evil. Let us look at it this way: There could be no progressive development, no evolutionary process in the universe, if some manifestations were good, and if others were evil, because one would mitigate or offset the other. If God is a first cause, is the Creator of all things, and if there actually were evil things, His evil creations would be offsetting continually His good. It would be the equivalent of a man trying to drive a nail with a hammer, and softening each blow with a cushion.

What Is Evil?

So we conclude that evil is, after all, a notion of mind. It is a momentary distress which we experience. It is something which for the moment is annoying, which in and by itself seems to have no good content. That is, it does not seem to contribute to our welfare whatsoever. However, if that experience, that event, or that happening which we designate as evil, can be related to the whole Cosmic plan of which it is a part, it would be found to be beneficial. It would be found to serve a very definite purpose, and to play a constructive part. It is because of man's finite, limited consciousness, his inability to conceive the whole plan, that certain things in and by themselves seem evil, as related to him.

I think this relationship of so-called good and evil has been very excellently illustrated by the 17th Century philosopher, Leibnitz. Leibnitz says, if a beautiful painting is completely covered over with the exception of one small portion, if we look at that one small portion—yes, if we even go up and examine it very closely, it does not seem as a work of art. It seems a mere daubing on of oils, without design or pattern, and most



assuredly it does not seem to be beautiful. If we uncover the whole painting, look upon it as a whole, then do we find that that small portion was very necessary to contribute to the beauty of the painting. We discover that it was not negligently nor carelessly done, but those paints in that portion were laid on very carefully, and they are essential to making the whole painting a beautiful work of art.

Furthermore, if we conceive man as nature's final end, that the sole purpose and extent of nature is the human, we are greatly deceiving ourselves. We are, in fact, inviting calamity. Life will become very disillusioning to us, and the world chaotic, because the longer we live the more we will learn that the forces of life and of the universe are not striving to contribute to our welfare for they do not exist for us. We must admit, of course, that biologically, man is the greatest creation of which we have knowledge. He is the greatest of all creatures, especially if we think of these creatures in the sense of their ability to master their environment, and to control their own existence to some extent. But the fact that man is the greatest of the creations does not mean that all of nature was designed to so serve him, or that it was the end for which nature came into existence.

Man is like the apex of a pyramid. The apex is the finishing touch of a pyramid. It may be a listening oold, as some of the ancient pyramids of Egypt were, or it may be of shimmering, polished limestone, of which others were constructed. But nevertheless, the apex of the pyramid was not the sole purpose of that structure. The ancient builders of the pyramids did not set out on their gigantic construction program solely to build an apex. It was merely the climax of their work. To those ancient builders the great granite blocks of the base, the foundations of the pyramid, and those which were piled course upon course on top of them, some weighing as much as four and a half tons each, were equally as important as the apex. They made it possible for the apex to be. It was the whole structure that was the end of the builders — that which they set out to accomplish.

Our Dependency

Man is, therefore, just the apex of creation, not the purpose of it. Consequently, we are dependent beings. Very much dependent, whether we admit it or not. Every constituent of reality, every particular of the world about us, from the pebbles which we crush under our feet to the distant stars and planets and the radiations and energies of so-called space, contribute to our being, to our welfare, in some manner. We cannot deny them without denying our own existence. For example: Overhead, far above the surface of the earth, out beyond the stratosphere, is a layer of oxygen, a peculiar kind of oxygen known as ozone. This layer, if brought to the earth, would not be much thicker than an average book, about an inch and a half thick, and yet this layer acts as a filter and prevents excessive ultra-violet rays from the sun burning out all life on earth. We go about our affairs without realizing that that layer, insignificant in its thickness, insulates us from chemical destruction. Also, if the temperature of our globe, the internal temperature of our earth, were to fall just ten per cent below what it now is, our globe would become frigid except for a narrow belt around the tropics, and all life would have to take refuge there. There are innumerable phenomena such as these, upon which our existence as human beings depends.

On the other hand, we are independent beings also. We are independent to the extent that we are free to accept our dependency upon these forces of the universe, to recognize them, to comprehend them, to work with them, and to live life as it should be lived, or to ignore them, conflict with them, and to experience continual misfortunes and catastrophes. This intelligent dependence on nature, that is, to work intelligently with these things upon which we are dependent, requires keen observation.

All of our thoughts, all of our thinking, depend upon the arrangement of our perceptions, the things we perceive through seeing, hearing, feeling, etc.: through observations, in other words. The manner in which they are brought together and organized by us constitutes our thinking. In the Rosicrucian monographs, memory is referred to as a warehouse. It makes a very splendid analogy.

I would like to elaborate on it. Let us conceive this warehouse as having two doors, one at either end. One door is a door of entrance, the other is a door of exit. Over the door of entrance is a sign, "Observation." Through that door enter all those things we observe, all of our perceptions. Over the other door at the opposite end of this warehouse of memory is another sign. That sign reads, "Knowledge." What exists that door constitutes our knowledge.

Making Observation Serve Us

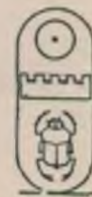
We continually draw upon this warehouse for our knowledge. It stands to reason that if we do not observe carefully or frequently, we can draw little out of the warehouse, because little has entered it. Within this warehouse is a clerk. The name of this clerk, we shall say, is *reason*. It is his duty to take these particulars, these things that enter the door of observation, and put them into proper order as shipments to go out as knowledge. The more definitely they are arranged, the more logically they are put into order by the clerk called *reason*, the more beneficial they are going to be, the more effective, when they go out the other door as knowledge.

Psychology informs us that we respond very little to the great number of impulses that come to us, which could and do register on our senses. For example, when we walk down a street on our way to work, or on our way to do shopping, there are myriads of visual impressions possible. Millions of things happen and go on around us that can be seen with our eyes, and yet, when we return home, how much do we recall? Practically nothing. There is one physiological and psychological explanation why we do not recall much. It is known as persistence of retinal stimulus. Simply put, this means that every visual impression that stimulates the retina of our eye, after the impression is removed (that is, after we turn our head away and are no longer looking at the object) the stimulus remains on the retina for one-fiftieth of a second. Nature had a purpose in doing this, because it takes one-fiftieth of a second or thereabouts for the consciousness to realize an impression, for it to become a sensation, for us to know what we have seen. Consequently, while we are realizing one

impression in our consciousness as a stimulus, there may be a great number of other things going on around and about us which our eyes are looking at, but of which we are not conscious. That is why we only remember a few of the things it is possible for us to see.

Perhaps it is fortunate that we do not remember all of the things, because otherwise, our consciousness would be a maze of confused ideas. It therefore behooves us to be very careful of our observations, and to make them important to us. Everything which we observe, of which we are very definitely conscious at the time, we should ask ourselves two questions about them. First, what are these things which we observe? Second, why are they, and what is the purpose of them? We should try to answer these questions to our own satisfaction. For further analogy: Suppose you are downtown and you are suddenly attracted to a department store window. It is very appealing to you. Why is it appealing to you? Is it the lighting? What is there about the arrangement of the lighting, the reflection, and the color that makes it pleasing? Is it the symmetry of the objects, the design of the window display? Why is that particular form or arrangement more pleasing? Here you are conscious of something. What has made you conscious of it? What makes the arrangement satisfactory? Make these observations comprehensible and usable to you—not something that has merely arrested your consciousness for a few seconds.

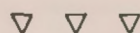
I think all of us admire brilliant descriptions. We enjoy listening to or reading an account by persons who can make us live their experiences, who can relate forcefully the details of some journey on which they have been, and cause us to have the same emotional responses as they must have had. It is said that this is due to their power of description. But behind that power of description, is their *effective observation*. They were able to carefully observe and to analyze, and that is why they are able to draw upon that observation to the extent that they do. Conversely, we see about us many examples of lack of observation; it is manifested as confused description. You have heard persons trying to describe something which



they have observed partially and not satisfactorily. It is pathetic to listen to them as they gesticulate with their hands and fumble for ideas. The idea is limited and not even clear in their own minds, so they cannot draw much from their warehouse of memory to help them.

Knowledge is an accumulation of perceptions, an accumulation of external impressions that have entered this warehouse of memory. But wisdom is more than that. Wisdom is apperception,

namely, *understanding*. It is the ability to apply our knowledge, to comprehend so thoroughly that which we have observed, that it becomes usable to us. We may use another, a homely analogy of a bride who has various objects of food upon the shelf in her kitchen. She knows their names. She knows where they are, but she has perhaps not yet acquired that *understanding* by which she could combine these elements, these different foods, to make of them a very palatable dish or dinner.



"DOGS RESPOND TO HUMAN AURAS"

"The remarkably sensitive nose of dogs is common knowledge—their ability to unscramble scents and trail over shallow, unmoving water. Not so well known is the race discrimination of which dogs are capable. They can distinguish between Japanese and Caucasian, and between Japanese and Chinese. Whether this is based on a difference in racial diets and a resulting characteristic *aura*, or on some complex sixth sense is unknown."—*This World*.

WHY A CONVENTION?

If you ask, "Why a convention?", you are asking why instruction, inspiration and entertainment? In these times it is necessary to abandon certain things in order to make our time and efforts count best for the war effort, but it does not mean that we abandon our ideals, the very ones for which we are struggling to maintain. The extreme pessimist might think it well to forsake everything—our educational institutions, our activities for social and economic progress, but better it is that our ideals be kept before us to really give us the incentive for establishing the type of life that we want and the environment in which it can thrive. A Rosicrucian Convention has become an institution in the lives of those who have been privileged to participate in such an activity. It will provide you with the incentive to go back to your home and to your work and do a better job. It will give you, in addition to a rest and a change from the demands placed upon you today, the opportunity to use a vacation in a constructive manner. The convention this year will be held from July 11 to 17. Make your plans to attend and participate in the special features which will include the opportunity of having instruction direct from the officers of the organization, personal contacts with the officers and other members, and the facilities for recreation that are offered by Rosicrucian Park and the surrounding area. Mark the week of July 11 to 17 on your calendar and consult the rail or bus agency nearest you regarding travel and reservations immediately. Due to congested travel it is necessary for you to make your reservations well in advance, so do not put off completing your plans to attend the 1943 Rosicrucian convention.

MYSTICISM OF THE SCIENCES

(Continued from Page 130)

hend in their futile efforts to transmute base metals into gold. The recently developed science of the transmutation of elements required the building of enormous cyclotrons with tremendous electromagnets. To smash a single atom is not a science, it is an art. In the erudi-

tion of the mystics it was long known that nature concealed many forces which are much more subtle than magnetism. The horizon of thought is an ever-increasing circle.

Man has not yet seen the most beautiful sunrise nor the most significant and gorgeous sunset.

*The
Rosicrucian
Digest
May
1943*



Health and the Individual

By EMERSON WELLS, M. D.



AMERICA'S basic health problem is similar in every respect to many other problems and involves (1) knowledge (or lack of knowledge) and (2) application of this knowledge to individual lives. There are certain very important

health problems that can and have been successfully handled by collective means or by "State" control. There are many other health problems and the most important ones, that are subject to the control of the individual and must of necessity remain on a personal and individual level.

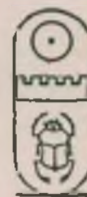
The State has done a very good and acceptable job in health matters. Thus problems that can be solved collectively are no longer important in those communities that have been alert to their opportunities and responsibilities. Among these factors are many items with which we are quite familiar. The State has furnished us with pure water in those communities that depend upon central water supply stations; even in many remote places signs are seen on wells that the water obtainable therefrom has been found to be safe for drinking. Seldom do we hear of any disease being transmitted by faulty water supply. In most communities the State guarantees us with a pure milk supply by rigid inspection and control

(even to the inspection and testing of individual cows from which milk is obtained). There are a few unenlightened communities that do not have the milk situations well in hand but these are becoming a rarity. In places where rigid milk control does not exist, epidemics flourish from time to time. The State promotes, also, various immunization programs against diseases such as smallpox, typhoid fever and diphtheria. With complete cooperation from every individual these diseases could be wiped from the face of the earth. The only defect in the system is the lack of individual cooperation by certain uninformed or bigoted people. The State exercises such control as is possible over other diseases such as tuberculosis and syphilis.

All such State controls are desirable as long as they are justly and scientifically administered. They fail only as individuals fail. If the individual citizen fails to cooperate, complete success cannot be accomplished.

There are also certain political and bureaucratic abuses that can easily creep into collective plans but this essay is not the place to go into details.

It is quite characteristic of the American people to solve a problem by passing a law. This is quite all right and quite desirable, but beyond a certain point results in failure and frequently in great harm. The prohibition amendment to the constitution is an illustration of great harm resulting from an effort to solve by collective means a problem that can be solved only on the individual level. The effort to solve a problem by



passing a law is a symptom of that all too prevalent desire to avoid individual effort. This is a situation that every person should recognize and use his influence to correct. One of the greatest attributes of character is self-reliance. This applies to health problems just as strongly as it applies to other problems.

In spite of the great value of collective measures to control and correct certain health problems, that state of buoyant health which is everyone's birthright cannot be obtained except by diligent individual effort. This individual effort includes the family effort also because of the early training and development of proper habits through example and home education. It is the duty of every individual to keep himself properly informed at all times on matters that may affect his own health, the health of his family or the health of his community. This information may be obtained from various sources. Each source of information should be critically analyzed before the information is accepted as correct. Sources that attempt to "sell" some particular system or idea or fad should be avoided. Excellent sources of health information are found in our daily newspaper health columns that are sponsored by the editorial board of that paper and not an advertising agency to promote some particular product. Government pamphlets and booklets are excellent sources of information. The various insurance companies are reliable and dependable sources because they are particularly interested in promoting good health among their policy holders.

The best ultimate guide and influence in health matters is one's personal physician, frequently referred to as the Family Doctor. Every person and every family should have a doctor for advice or counsel on all health matters. One should not wait until he is actually sick before consulting a doctor, but should seek his advice about keeping well and maintaining good health. A personal physician can and should be a constant source of information on up-to-date scientific health facts and his advice should be closely followed. One should not constantly change personal physicians but should stay with the same one from year to year.

But the possession of knowledge and the availability of up-to-date scientific

knowledge is one thing and the application of that knowledge and information is quite another. It is at this point that a great many people fail. Most people lack the will power to discipline themselves to proper health attitudes and habits.

Most drunkards in their sober and frequently in their abnormal moments realize that they should be abstainers, but lack the will power. Besides, the more they drink, the less resolute they become in any effort to reform. Likewise most people who are excessively overweight realize their predicament and wish they could have the slim figure of their youth. But wishing and mere desire will not correct their condition. They must have correct information plus the will power to succeed.

Another closely related problem is the relationship of parents and elders to children and the youth of the nation. The old saying "The young cock crows as he hears the old one" is only too true and by our example and precept the nation's youth develop. The mother who makes a face when she gives her small child his very needed cod-liver oil is doing that child great harm. It is very likely that more harm results to the child's mind and attitude than the body would suffer from a vitamin A or D deficit. The mother cannot expect to develop a good, wholesome attitude toward health problems by such actions. Preaching without example is of little value; preaching with poor example is of negative value.

In closing it should be emphasized that the individual must take an aggressive personal attitude toward all health matters. He should not expect to solve the problems by passing a law and having the State do collectively what he should do individually. Each individual should obtain up-to-date scientific information on health matters and should follow the guidance of his personal physician. Parents and elders should exhibit at all times proper health attitudes and examples toward their children and the youth of the nation. Each individual should take a rational attitude toward all health matters and realize that buoyant health which is everyone's birthright can be had only by exertion of diligent effort, application of knowledge and the will to succeed.



SANCTUM MUSINGS

THE TRIALS OF LIFE

By THOR KIIMALEHTO, *Sovereign Grand Master*



THE tragic aspects of life are not to be minimized. It is true that tragedy may be just a mask of the life-force. Its purpose, we know, is benevolent. Its tears and pangs may be transmuted into blooms and fruits of transcendent beauty. But to the

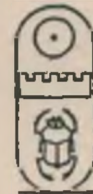
souls that are struggling, to human eyes that cannot pierce the veil of destiny, the tragic mask is very real. The tears that fall are hot and blinding. The pangs that pierce the heart are like dagger thrusts.

I visit a mother who has just lost her only child; I visit a young wife who has become a widow after only four months of marriage; I visit a woman still longing desperately for her husband although he left her years before. I visit a young girl whose nerves are completely shattered. She can never be a wife and mother, and she cannot reconcile herself to her lot. I visit a young man whose physician has told him that his curvature of the spine can never be corrected. I visit a man whose hearing becomes poorer with each passing year, and he must adjust himself to a world of silence.

I know the doctrine and the law. But my tongue cleaves to the roof of my mouth. I cannot utter a word. Wise was the sage who said, "In the hour of a man's grief approach him not. Be silent." It is a battle that must be fought alone. It is a victory that the suffering soul must achieve alone. Fortunate, indeed, is the person who is in possession of a sound philosophy of life. As the Bible describes such a one in St. Matthew, ch. 7:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

A philosophy of life must be patiently built up day by day through reading, study, and observation in order that the soul may stand firm in the hour of adversity. The first cruel blast may throw you off your feet. But when the blinding, lightning bolt has passed, when the deafening thunder has ceased, the words of reassurance, patiently stored, rise to



the mind; and the soul once more can face life courageously.

The Necessity of a Solid Foundation

We are living in a neurotic age. Institutions for handling mental cases are becoming yearly more numerous. Churches are opening up psychology clinics. Schools find it necessary to add psychologists to their staffs. Parents secretly consult psychiatrists about their grown-up sons and daughters who are not properly adjusting themselves to present life standards. Popular books on psychology are flooding the market of the country. The soul of man is sick. It cries for healing and light. It shrinks from a future clouded with fears of war and insecurity. It cannot face the spectre of loneliness.

Much can be done even in the hour of anguish. We can visit the sick. We can give companionship to the elderly. We can provide a task for the lonely. We can furnish food and shelter and clothing for those in want. Above all, we can do our deeds of kindness in sincerity and love so that the recipient of our favors be not humiliated.

Many of our woes are the sad consequences of our predatory economic system. Only a true Brotherhood of Mankind will forever wipe away the blots of war and poverty. Many of our difficulties are the bitter fruits of ignorance. The light of knowledge can dispell these. When the parents of our country demand that our educational system be more realistic and that our teachers should be trained and permitted to teach children how to live and how to face life, a whole sheaf of trials and tribulations will disappear.

But there are sorrows that neither society nor legislation can prevent. There are sorrows that each individual must face alone. What the exact cause may be we cannot usually tell. Sometimes it may be the action of the law of retribution, and sometimes it may be experiences needed in preparation for a great work. Whatever the precipitating cause, the difficulty must be faced and eliminated. But the qualities necessary for the victory must be acquired long before.

The mental ills that can afflict the average human being are appalling. Pick up any recent volume on mental hygiene

and turn the pages. The heart quails at the disastrous consequences in later life of little forgotten incidents of childhood. The cure is a recognition on the part of the patient that he is mentally ill and needs help and cooperation with whatever methods his physician employs.

You Have the Power Within You

Every book that I have read emphasizes the fact that the cure lies entirely in the hands of the patient. He must want to be healed. He must recognize a subconscious desire to escape life or reality. He must desire health earnestly above all things. He must exert his will-power. He must patiently rise above setbacks and relapses. He must develop his own fortitude. He must strengthen his own faith. He must find his own reason for living and struggling and aspiring. What a mighty task is herein outlined! True, indeed, is the statement of Scriptures that *greater is he who conquers himself than he who conquers a city.*

It is my opinion that where the only cure is a philosophy of life, the soul is ready to take the first steps on the Path. If you are a student of mysticism, if you have placed your feet upon the path, you must become so deeply rooted in the new life that you can bend before the blasts of adversity and survive. When life is peaceful, when the storm-clouds are merely threatening, is the time to prepare yourselves. For life purposes this thorough grounding in mystic principles is more important than any psychic or occult power. Read and study and meditate until your thoughts, speech, and acts are saturated with the mystic spirit. Let the new life become second nature. Let repetition make the basic concept—life everlasting, the life of love, the life of service—be part of your very soul. Patiently reverse each negative thought. Patiently refrain from the negative word. Patiently control the negative impulse. Each day say to yourself, "For whom can I do the loving deed?" When you look for one on whom to pour your love, forget every worldly consideration of race, creed, color, and social class. Do not say, "Charity begins at home," or "I shall first help the people of my own religion and race."

You will find in the course of time that the new life has become your real

life. You can live no other way. The moodiness of earlier days, the storms of temper, the spells of dejection, the bitter reproaches, the black days of blank despair are no longer so frequent or so devastating. The inner checking process has become automatic. You have told yourself so many times that these violent emotional storms must precipitate a host of ills, you have suffered from previous lapses both physically and mentally with such severity that you no longer dare to let yourself go. You close your eyes and clench your fists, and take a deep breath and refuse to succumb. You dare not let yourself brood. You recognize the first steps of that dangerous state of mind, melancholy. You break that numbness of spirit that descends upon you like a paralysis. You recognize every dangerous mental and emotional symptom. Knowledge of the law of cause and effect, knowledge of the devastating consequences of lack of mental and emotional control, knowledge that an experience not faced properly will spring up again and again in your life until you learn the right method of overcoming, will help steel your will and control the will impulses that beset you.

Rest On Your Divine Heritage

You know that you are a child of God. You know that death is not the end. You know that all creation desires your victory and the victory of every soul. You know that you are not alone. You know that the forces of light, life, and love function on every plane, both visible and invisible. The years pass so swiftly that an incarnation at its close seems but a fleeting dream. In the deep sleep of night, we are completely unconscious of the passage of time. Even so must the sense of time vanish in the periods between incarnations. With a new incarnation begins a new day, perhaps in happier times, perhaps in more beautiful climes. Today we can do our bit toward that brighter tomorrow.

Try to take a more impersonal view of your life. Try to regard the events of your life as you would a picture on a screen, or a story in a book. Regard each trying experience in the light of discipline. Say to yourself, "Is there a needed discipline that this experience is giving me? Or am I being given a

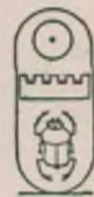
glimpse of an unknown aspect of life?" If there is an interest in mental hygiene today, if there is sympathy and compassion for the insane, it is due to a man who himself became insane, was confined to an institution for ten years, and then regained his sanity. This man wrote the story of his life, "A Mind That Found Itself." In addition, he dedicated himself to the cause of mental health and did pioneer work in changing the attitude of the public toward those mentally afflicted.

Be mercilessly frank with yourself. You need no psychiatrist or father confessor. Review your life in every detail with yourself. Did not your suffering increase your understanding of life and people, your sympathy and your tolerance? If you had a dreadful experience of being compelled to lie about your age, or your religion, and to dye your hair in order to get a job or to keep it, if you had the experience of being fired and rehired at a lower wage, you would be keenly aware of the deficiencies of our social and economic systems. You would realize that a true feeling of Brotherhood is a crying need of the day. Of your personal griefs, you would make a sword to strike a blow against the forces of materialism and inhumanity.

I have read the lives of many mystics. There is not one who did not suffer intensely. Then, shall we be exempt from the universal human lot? Turn the pages of the Bible. Is not suffering written on every page? Abraham had to leave the land of his birth and his parents. Jacob had to flee from home and never again saw his beloved mother. The wife of his heart, Rachel, died when Benjamin was born. He thought his son, Joseph, dead for many years. Yet Jacob was a chosen vessel of the Lord. Joseph was hated by his brothers. He was falsely accused and languished in prison.

Mysticism Is Not a Cure-All

Many students have a wrong impression of what the fruits of mystic study should be. They look upon mysticism as a short-cut to solving all problems of health, supply, and harmony. They consider material blessings as the principal reward. It is true that mysticism helps you find peace and happiness, but not always in a material form. It helps you

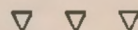


achieve an inner peace through understanding. It helps you gain fortitude to endure the buffets of life. Through understanding the laws of the universe, you accept them and cooperate with them. Consequently, you should not sink under life's burdens. You should not become neurotic. You should not be driven to drink, drugs, or suicide. You must realize that when you eat of the fruit of the tree of knowledge, you are driven out of the paradise of ignorance.

I do not think that it is necessary for a student of mysticism to become hard or indifferent. Jesus was not ashamed to weep when he heard that Lazarus had died. He was human enough to shrink from the cup of agony that life was handing him. He felt it necessary to pray for strength. And God did not expect him to find the strength unaided. We are told that an angel came down to strengthen him. How far ahead of us Jesus was and yet he suffered. Shall we who have taken but the first few faltering steps expect to learn all the depths of the human heart with a minimum of unhappy experiences?

We cannot escape trial and tribulations, sin and suffering. As Rosicrucians,

we need not suffer like helpless sheep. We can learn from our experiences. We can utilize them to gain understanding and strength of character. We can regard them as a spur to study the laws of life and nature. We can avoid resentment, ill-will, and self-pity. As life deals us blow upon blow, we can steadfastly seek to smooth the lives of others. If disappointment upon disappointment is our material lot, we can steadfastly devote ourselves to accumulating spiritual riches instead through diligent study. Others may not give us the love we ardently desire, but nothing can stop us from pouring our pent-up love upon the sick and unfortunate and the lonely that come our way. In a sea of trouble, God can be to us an inner sanctuary. With seemingly not a thing to live for, we can build up lives of usefulness, beauty and knowledge. Although we may live alone in the cheapest of furnished rooms, yet all the Cosmic hosts may smile upon us. These are the treasures of the mystic life. This is the way to avoid neuroticism. This is the way to safeguard mental health. This is the meaning of attainment. This is the secret of peace, harmony, and happiness.



The highest compact we can make with our fellow is, let there be truth between us two forevermore. It is sublime to feel and say of another, I need never meet, or speak or write to him; we need not reinforce ourselves, or send tokens of remembrance; I rely on him as on myself; if he did not thus or thus, I know it was right.—*Emerson*.

"SMALL WORLD"

(The following is an account by Newspaper Columnist, Frank Freeman, which appeared in the morning newspaper of San Jose. It indicates how members of the Order all over the world are serving in the Armed Forces, yet are not devoid of their idealism aroused and developed by their Rosicrucian studies.)

"Here's an odd one written home from New Caledonia by Lt. (Dr.) John C. Wilson of the Navy. He went up with a New Zealander in a Hudson bomber on a five-hour patrol flight. . . . It was a most gorgeous experience. We flew out to sea at 4 a. m.—250 miles straight out. It was a full moon and we were above the clouds. Up there the moon is enormous—then we could see the Southern Cross. Soon the sunrise came to the east. Sunrise in the tropics is as gorgeous as sunset with beautiful shades of gold, rose, pink, yellow, and magenta. At one time half the sky was sunrise while the other half was full moon. . . . Doc commented on the beauty of it all and pretty soon the New Zealander was saying it reminded him of the teachings of the Rosicrucians. . . . and great was the surprise of both, especially the pilot when he learned his passenger lived near Rosicrucian Park in San Jose. . . . On the trip they spotted an allied battle fleet, dropped two bombs on what looked like an enemy sub. . . . The way home was very exciting with dog fighting and diving most of the way. At one time we skimmed the surface of the sea by 5 feet at 350 m. p. h.' "

*The
Rosicrucian
Digest
May
1943*

LIGHT FROM THE EAST

(Continued from Page 126)

This salvation, then, consists of being drawn into the one reality, into the absolute, where the personal consciousness remains eternally.

The Yoga Teachings

The stressing of absorption into the Absolute for salvation, in the *Upanishads*, gave rise to Yoga. Yoga attempts to supplement this absorption method. In Yoga, contemplation upon Brahma, the Absolute is raised to a formal art. Simply put, Yoga attempts to instruct the individual in the way he can have his consciousness drawn into Brahma — the eternal omnipresent being, the world-soul. The system was first set forth in a textbook known as "Yoga-sutras." The author is said to be Patanjali. The work is thought to have been written about the Second Century B. C. Oddly enough, though Yoga has as its objective the salvation explained in the *Upanishads*, it adopts a system of philosophy known as the "Sankhya." In fact, Yoga is now a branch of *Sankhya*. The *Sankhya* is a complete rationalized system of philosophy, comparing favorably with the early Greek rationalistic systems of thought. It is a dualistic philosophy, namely, it advocates two kinds of reality, a material world and a collection of individual souls. Systematically it traces the material world back to a first cause, to *Prakriti*, primitive matter. However, the *Sankhya* philosophy may be said to be atheistic, for it admits of no God. Yoga rejects this atheistic view and for its purpose loosely weaves a deity into that portion which it adopted.

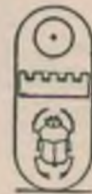
The true central doctrine of Yoga is the concentration of thought. This is accomplished by, first, withdrawing the senses from the objects of sense; in other words, seeking to cause the objective senses to become inactive by shutting out all external perceptions. Second, this is said to have the effect of causing the power of the senses to become just an internal, central consciousness. Consequently, thought becomes centered, not upon the outer world, but entirely upon the Atman (the self-soul). Third, when this is accomplished, thought and the self are said to coin-

cide. Simply put, all that thought then embraces is a realization of the oneness with Brahma, the world-soul.

The Yoga practice to attain this state requires one to pass through a number of stages (*Asana*), consisting of counting the inhalations and exhalations of the breath and kinds of intense concentration. One is required to concentrate on a fixed point, for example, the tip of the nose, or the navel. This eventually produces the result known as Yoga-sleep (*Yoganedra*), a loss of consciousness which to the Yogi is a sublime state. Actually, Western World psychology knows it to be nothing more or less than *hypnotic sleep* which has been self-induced. In Yoga there is a text known as *Trataka*, which enumerates the methods to be resorted to to induce this sleep. For further example, it recommends concentrating with a fixed gaze until the eyes shed tears and the body becomes stiff as wood. This produces a cataleptic state, the equivalent of an artificial death.

Strange Phenomena

Still another method recommended is to curve the tongue up and backward into the hollow of the throat while simultaneously concentrating the gaze steadfastly at a spot between the eyebrows. Western world psychological tests have shown that the turning upwards of the eyeballs at certain angles and sustaining the position produces hypnotic sleep, which is all this method is. In Yoga, it is related that before the *sublime sleep* overtakes the devotee, he hears such sounds as a drum, a roaring sea, a lyre, a bee buzzing. Such sounds are either a matter of self-suggestion, the result of the effects of a wavering consciousness, or perhaps a strain to which the organs are put produces these sensations. That such methods to enter a subjective state may be extremely injurious to the health of one not thoroughly versed in the practice must be apparent to everyone. Yoga claims that once having induced such a state, remarkable phenomena is accomplished at the will of the practitioner. Such feats are said to consist of invisible travel to distant places, being able to bring back into objectivity knowledge of distant events and happenings.



Rosicrucians can explain these experiences as being the result of projection of the personal consciousness, the extending of the mortal consciousness so that it transcends time and space. Such is in accordance with natural law, but the tortuous methods resorted to by Yoga to accomplish it is neither desired nor is it necessary. On the other hand, it is a display of ignorance on the part of anyone of the Western World to claim that such feats are not possible in Yoga.

Another characteristic of Yoga which does not lend itself to the social structure of the Western World is *asceticism*. Yoga shows a studied indifference to the world. The Yogi hopes to attain his goal—a psychic ecstasy—by an abnormal means of living.

The Four Stages of Life

Another great work of Hinduism, a literary contribution to the world as well, and recognized by all scholars, is the "Law-Book of Manu." It contains influential codes and moral precepts for proper social relations. Its twelve chapters outline, for example, respect to parents, reverential eating, and fulfilling marriage troths. Four stages in the life of a religionist are set forth. These are known as *Asramas*. The first is the *youthful student*. This is the period of acquiring new knowledge, of applying oneself to sacred literature and liturgies. The second is the *married household*. It consists of the religionist's duties to society. Third, the *retired hermit*. The votary is required to become a recluse and meditate upon his studies and experiences, and to contemplate absorption into Brahma. This neglect of family and social obligations, in itself, is contrary to Western culture and rationalization. The fourth *Asrama* is to become a *religious mendicant*. One must go about begging his living, despising luxuries, and even comforts, and demanding charity from his fellows, thereby cultivating their spiritual nature. He serves them by appealing to their higher selves.

A literary work of Hinduism, which has had much translation, and ranks high in literature is the "*Bhagavad Gita*." It is a dramatic poem which quotes the *Upanishads*. It seeks to

justify war for such noble causes as the preservation of religious idealism, for example. The poem relates an Indian knight deploring the fact that in war he must destroy life. His charioteer, who is the chief spokesman in the poem, and who is believed to be Krishna, a religious character, explains in comforting phrases that death by war can have no effect upon *the soul*. To quote a translation by Hume, "It slays not, and it is not slain. It is never born, and it never dies. Weapons cleave it not, nor does the fire burn it. The waters wet it not, nor do the winds dry it up. Wherefore, knowing it to be such, thou oughtest not to grieve for it."

Still another literary work of Hinduism is the "*Puranas*." The *Puranas*, eighteen in number, consist of various tales. In fact, a literary translation of *Puranas* is "*Ancient Tales*." Throughout all of these works of Hindu literature, the indescribable, eternal and absolute nature of Brahma as a Supreme Being and world-soul prevails.

Dangers of Popular Hinduism

Much popular Hinduism, as introduced in America in recent years, is not worthy of being considered "Light From The East." It is a degeneration of much of the original Hindu sacred literature. The same may be said for popular Hinduism in India itself, even though it has established innumerable shrines and temples. It advocates the worship of numerous local and general deities, namely, the worship of idols, which, for example, is a retrogression from the high plane attained in the *Upanishads*. Pilgrimages are organized to a great many holy places, sacred rivers and pools, many of which are contaminated and disease-laden. Animism, the most primitive of religions, the belief that inanimate things are possessed of spirits, is incorporated in many of these popular forms of Hinduism.

If you wish to embrace the "light from the East"—that which shines from India—make a study of the literature as has been enumerated here, especially that which represents *advanced* Hinduism. Realize also that Hinduism is not altogether reconcilable with the life and customs of the Western World.



DOES COLOR AFFECT THE TEMPERAMENT

Do you find it difficult to concentrate in a room with scarlet paper? Do soft blue lights make you want to confide in another? Are there psychic and emotional responses developed within us by the colors of our environment? This is not a matter for speculation, but one for methodical, scientific analyses.

The above is a scene in the Rose-Croix University Science Building. It presages experiments, which are to be conducted by Rosicrucian scientists, in the instruction of animals while under the influence of colored lights.

(Courtesy of the Rosicrucian Digest.)

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(Directory Continued on Next Page)

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