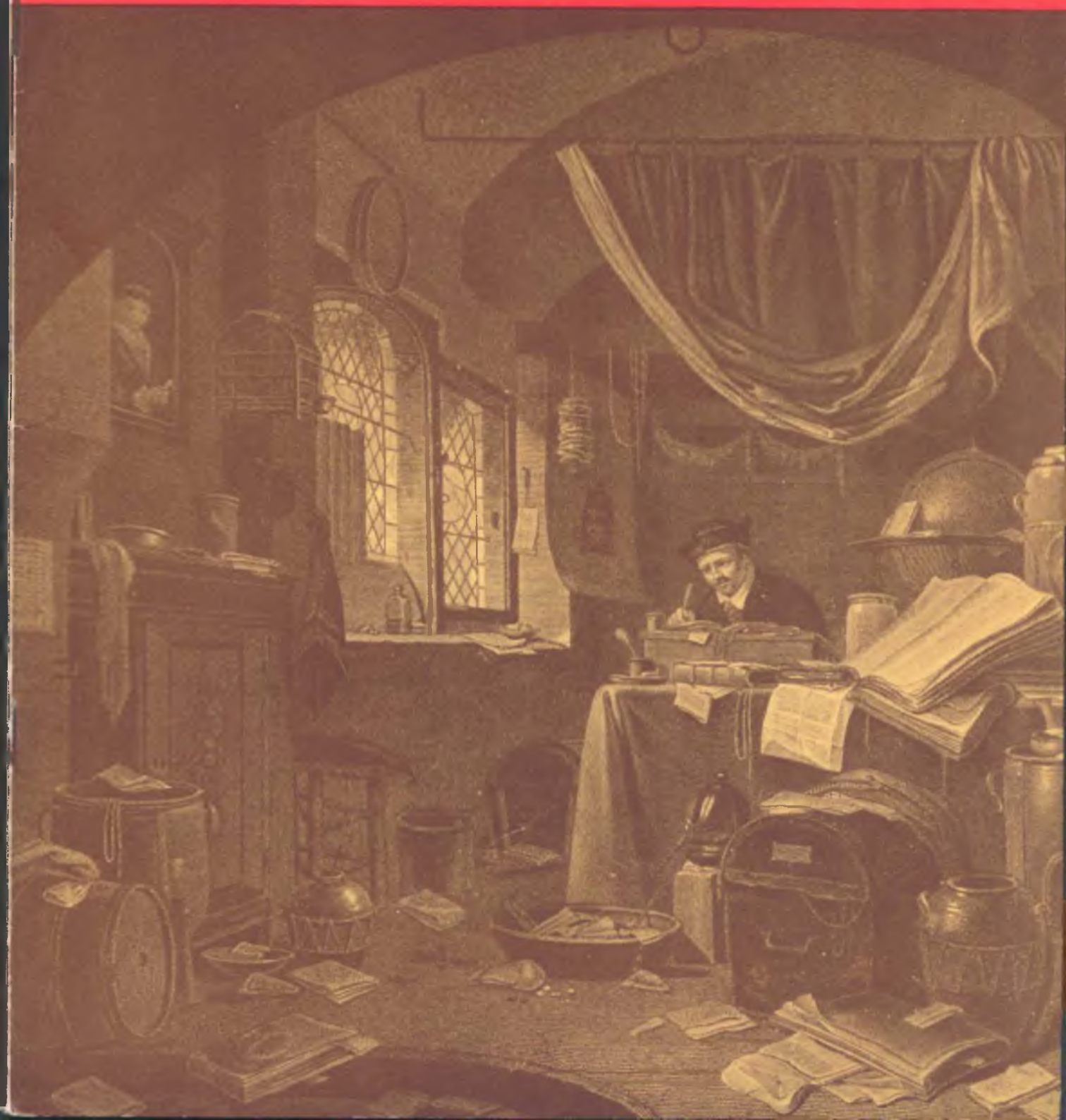


ROSICRUCIAN DIGEST

JULY, 1944 • 25c per copy





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THE INSTITUTION BEHIND THIS ANNOUNCEMENT



A ROSICRUCIAN LANDMARK

In the heart of what was, until the present war, a thriving industrial city in Southern France, is this centuries-old street. It is one of the oldest streets in France, and its buildings are reminiscent of the architecture of the walled cities of ancient Gaul. For many years the building in the foreground was dedicated to *Rosicrucian activities*. The symbols of the Order may be seen on its weatherbeaten front. The secretary of the lodge had his office in the basement. Books and magazines are displayed in the window. To this cobblestoned, mystic street, Neophytes from all parts of Europe wended their way for initiation. It was in such an edifice as this that Dr. H. Spencer Lewis, first Imperator of AMORC for America, received his initiation in Toulouse, France, under the direction of the Venerables of the Order. This photograph was taken by Dr. Lewis, upon that occasion, and published for the first time in 1917. It is now republished, as a tribute to his memory, on the anniversary of his transition, which occurs Wednesday, August 2nd (See Page 193).

Courtesy Rosicrucian Digest.



Do Unseen Powers Direct Our Lives?

ARE the tales of strange human powers false? Can the mysterious feats performed by the mystics of the Orient be explained away as only illusions? Is there an intangible bond with the universe beyond which draws mankind on? Does a mighty Cosmic intelligence from the reaches of space ebb and flow through the deep recesses of the mind, forming a river of wisdom which can carry men and women to the heights of personal achievement?

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXII

JULY, 1944

No. 6

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

WHAT IS OCCULT POWER?

By THE IMPERATOR



HERE was a time when, to the public mind, occultists were designated by the wearing of tall, pointed hats and gowns emblazoned with geometric symbols. They were surrounded with an air of contempt and fear—some respect alike. The true occultist's art was a synchasy. It was borrowed from philosophy, religion, science and magic. The occultist's greatest detriment was the charlatan, the one who dressed, spoke and acted the role in which the public mind pictured him. The occultist concerned himself with arcanum. Since the principal content of his arcanum was the *unknown*, this constituted probing into a world for which popular imagination had conceived all kinds of terrors.

Perhaps this popular conception of occultism was furthered by the proclamations of orthodox religion. Many of the religious sects held as *out of bounds* certain subjects of inquiry. They provided no answers for questions related to these subjects and suggested that he who concerned himself with them was a dabbler in satanic matters. In other words, if you devoted yourself to realms beyond ordinary experience, not objectively perceivable, you were trafficking with demons. It was not doubted by the populace that those who did so could *conjure* certain powers, but the powers were all thought to be malefic. The charlatan played the role of shaman or magician and therefore furthered this idea. He surrounded himself with amulets and fetishes. He

proclaimed them to be not just symbols, but objects in which dwelt intelligences which, he declared, he could invoke at pleasure. His paraphernalia could not be reasonably explained and was spectacular, making an appeal to sensational emotionalism. The fraudulent occultist was, consequently, nothing more than a *sorcerer*.

The sincere occultist, on the other hand, was, because of the composite nature of his beliefs and practices, usually an alchemist and, frequently, a physician or a man of letters. A few of this type are: Cornelius Agrippa, M. Eugene Sue, Raymond Lully, Nicholas Flamell, Eliphas Levi, Thomas Vaughan (Eugenius Philalethes). The occultist was definitely of the opinion that there are forces resident in nature which man can conjure and which have tremendous efficacy. These forces are *natural* in that they are related to causes which are known and used by man. The occultist was fascinated with the idea of bringing the hidden, the concealed or latent into the light. In this sense his motives parallel those of the physical scientist. However, his approach to the unknown differed from that of orthodox science. He conceived that many forces which might be utilized by man for his liberation from ignorance and the weakness of the flesh do not exist in simple form in the universe. They must be compounded out of other elements.

The scientist searches into known effects to discover unknown causes. The occultist searches for keys to produce effects which man never experiences, unless *he* conjures them. As one oc-

cultist so aptly put it, the visible was formed from the *non-visible*. If you would enlarge upon the visible, *know* the invisible. This may be interpreted as meaning that around us and in us are tremendous potentialities which could have existence and which would considerably enlarge our world and even ourselves. Eliphas Levi said: "The transcendental magician or occultist avails himself of a power he knows. The sorcerer seeks to misuse what he doesn't understand." Levi did not mean that the power of which the occultist avails himself is actually something that he has seen manifest in some form. Rather he meant that the occultist is *conscious* of an indeterminate something that should and could become *real*. The sorcerer is one who has had no actual experience with such a power and pretends to know how and where it may be exorcized.

To the occultist knowledge supposes the *duad*. This duad is explained thus: There is the being who *knows*, the one that is capable of perception and cognition, a conscious entity such as man. Then, there is also the *object of knowledge* or that which is known. Here there is an apparent separation which the occultist endeavors to surmount. Man is the knowable and beyond him, beyond his conscious mind, is that to be known. With the assimilation of the known, the acquiring of experience, the consciousness grows and self expands. *The less man knows, the less he is*. Man cannot be separated from his accomplishments, attainments and potentialities. They are part of what he is. The great man is not one of large stature alone. He is great because he has the ability to cope with situations and to compel his environment to serve him. The fact that some men know more than others of both the macrocosmic and microcosmic worlds discloses that there is much of knowledge which man can come to know. What is known is of ourselves. It finds a place in our consciousness, becomes a part of our mental and emotional selves. It also becomes a substance which our spiritual being may utilize. What is *not* known is, consequently, the invisible.

Related to these two contraries, the knowing and that to be known, are innumerable other contraries: light and darkness, good and evil, life and death, etc. The occultist searches for unity, the equilibrium of these opposites. This unity he symbolized by the *triad*. Three is the greatest manifestation of the Cosmos to the occultist, because it is the combination of the duad, of two separate factors or forces. It is a symbol of harmony and thus symbolizes the perfect unity of the Cosmos. The more triads man can find in the phenomena within and without himself, the more he is converting the unknown into the known; the more he is discovering forces and powers for the enlargement of self. The universe consists, according to the occultist, of a grand scale of these triads, one merging into the other, and constitutes a concatenation of causes and effects. Each triad becomes an element to combine with another to form a higher triad. That, in turn, stands as another element in relation to a still higher triad. Thus, the occultist's conception in this regard parallels the Aristotelian theory of generation and development. Aristotle taught that each form stands as matter in contrast to the ideal toward which it is moving, and which is a higher form in the scale of progress.

The perfect Word, the Word of God, which gave motion to being, is a triad, the occultist declares. It supposes the intelligent principle, a speaking principle, and the principle spoken. Other examples of the triad are: 1 is being, 2 is movement, 3 is life. Again, 1 is mind, 2 is thought, 3 is the word. We might say that this implies that 1 is the active cause, 2 is the passive cause, and 3 is the effect or result. The occultist also divided his conscious existence into three intelligible words: the natural or physical, the spiritual or metaphysical, the Divine or religious. The occultist, like the scientist, seeks to explore the physical world. He also seeks, through abstraction, to question into the beginnings or the metaphysical world. In these he hopes to find keys, laws by which he will bridge the two worlds and produce the triad, a realization of the Divine in which the



other two worlds exist in perfect harmony.

The Will of the Divine

It was generally conceded by most of the occultists of the Middle Ages and until the eighteenth century, that the four elements, air, fire, earth and water, represent the major divisions into which the will of the Divine reason manifests itself. All matter, they contended, is animated. This doctrine is an example of the eclectic nature of occultism. It is the old doctrine of hylozoism, taught by the ancient Greeks, which proclaimed that all matter is alive. This animation of matter, as taught by the occultists, was not the attribute of life we ascribe to living things. It meant that matter was possessed of purpose—the mind of God. It is, therefore, a pantheistic doctrine. In each thing there is the purpose of God. Each thing follows the order which God has ascribed to it. The seed of a tree seeks to be a tree. The atoms of a crystal follow the order implanted within them. Leibnitz's doctrine of the *monad* is, therefore, an exposition of the development of substance to bring delight to the occultist, for he declared that each monad, as an atom or a unit of energy, was conscious of its purpose and from which it could not escape. This purpose is impregnated by the mind of God.

Eliphas Levi says that by possessing ourselves of the thought which produces forms, we become masters of them and can command them and have them produce diverse other forms. Since each thing has a purpose not only in being what it appears to be, but also in contributing to still another complex future form, it contains within itself a tremendous key to development. A metal, for example, according to the occultist, must not be looked upon as a single finite substance. It must become other things. It is, therefore, seeking its affinity, which it shall eventually find. This ultimate unity, producing a *triad*, may come in the next dawn or a million years hence. If the occultist can discover the thought, the purpose, the evolutionary trend of that metal, he may assist in its alchemical marriage, unite it with that which it needs and produce the *triad* almost immediately. Thus, he will have

become a master of the elements and the handmaiden of nature. We might ask what is man to become. Certainly we are not at our zenith, physically, mentally, or spiritually. What is the innate purpose of the Divine within us? If we can discover that, man may seek at once that which complements it and will further the ultimate triad of his being. Thus, the occultist questions, analyzes each impulse, each urge and attribute of his being for the keys that may be hidden therein.

Thomas Vaughan asserted that there are two extremes in the world—*matter* and *spirit*. As the air is restless and all the voluble substances in it are likewise restless, so also is the first matter. "The eyes of man never saw her (Nature) twist under one and the same shape. Action is the life of God." Nature is never at rest. Rest would mean the limit of Divine intelligence, for mind is always active. Since God's actions are willful, if man's mind can find in them the destiny, the purpose of their movement, each day may become for him an eternity. In other words, to God there is no time, but man's mortal mind is limited. However, if we can know or realize within our scope of existence, what ordinarily mortals could not experience for ten thousand years hence, then we are *immortal*, even in the physical objective sense. Vaughan relates that God breathed into nature "the mystery of creation—a miraculous power. Though few know it, it moves every day in the sight of the whole world." We may interpret this as meaning that all that is or can be is now in and around us. We are only in the dark because we prefer to remain so. In contrast to what is prosaic and ordinary, magical phenomena but waits for the touch of our understanding mind to perform at our command. If our souls are thirsty, it is not because we are wandering upon a spiritual desert. It is only because we have not sought for the water of knowledge which is always within our reach.

We are told that the occult powers are the exercise of *natural power*. This is related to us by one of the greatest of occultists. It belies the popular misconception that the occultist is traf-

(Continued on Page 211)



The Transforming Power of Thought

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

Dean, Rose-Croix University



IN THESE days of confusion and mental turmoil, when people's thoughts are disturbed and carried hither and yon by the winds of uncontrolled forces, it is most helpful for people to have a harmonious system of thought. It is generally conceded that "thoughts are things." "A man is not what *he* thinks he is, but what he *thinks*, he is." Before we get on the way with a more or less metaphysical discussion of thought and its power, we should have some idea of what thought is.

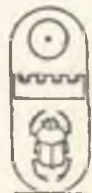
In plain, everyday language, thinking is a mental conversation with yourself. The old mystics of the days of Pythagoras prescribed periods of silence so that their students would learn to talk to themselves mentally. What caused thought in the beginning? In the beginning, before all creation, thought emanated from the Supreme Soul. This Supreme Soul possessed all the attributes that man can imagine, plus unnumbered others which he cannot imagine. Man's thoughts start in his infancy, when his great Soul Within is disturbed by sensations from the world without. This beginning of thought is somewhat similar to the ripples of a pond of water when a rock is thrown into it. In other words, thought is vibration of a higher nature

even than the highest tones of sound and light. Thought grows as the Self within becomes more observant and experiences more of the physical world and more of the spiritual, or intuitive world.

The Creator of Illusion

So many metaphysical students who have delved into the power of thought and mind, especially those who are called mentalists, claim that the world of phenomena is nothing but a dream. This strange term, or mental experience, is brought about, to their way of thinking, because the world of phenomena is continually changing, and because the individual can never actually know the true source of his outside knowledge.

To a certain extent, the theory of mentalism holds true, in that it has a practical application in the realm of thought. However, the world of phenomena and of nature would still exist even though all mankind would be removed to some other planet. Therefore, the world of phenomena is not just a purely human idea. The world of phenomena is composed of primordial matter that is shaped and held into its multitudinous forms by the minds of the Logos. Mankind exists in this world like so many aviators who are flying blindly; that is, each person is within his own little cabin, and cannot see where he is going or what is going on



except by the instruments. These instruments correspond to his five senses with which he contacts the outside world. Gottfried Wilhelm Leibnitz, Supreme Secretary of the Rosicrucian Order of his day, explained this so-called "blind flying" analogy by saying that each and every human being could not see what was going on outside of himself. In other words, every individual was a monad, who acted as he did, that is, similar to other human beings, because there was a "law of pre-established harmony." Minerals and plants are considered by Leibnitz to be "sleeping monads"; animals, "dreaming monads," while man was a "waking monad." The higher adepts, "free monads," and masters who were above man were beginning to have direct access to the source of all knowledge, and therefore would use an entirely different set of sense instruments than would the ordinary man.

This explanation of how man becomes aware of matter through vibrations of nature impinging upon the five senses explains the unreliability of the world of phenomena.

The Relation of Thought and Matter

Primordial matter can never actually be perceived by mankind. It is the energy and vibration of this energy which man perceives. However, the thoughts of the Logos, or Supreme Soul of the Universe, forms and shapes this elementary matter. Mankind, whether by the law of pre-established harmony, or because he is a budding godhead, has the power also to control and form matter in the world of nature. He does this by radiating mental vibrations, or thought, from within. Matter, or inertia, is really the skeleton outline of a gross number of vibrations held in place by the mind, or energy of the Supreme Soul.

The power of mental picturing, or systematic visualization, as it is referred to in the Rosicrucian monographs, is the most powerful and magical instrument that the metaphysical student possesses. This power of visualization can alter and change and shape, form, color and sound in so many millions of variations that man

becomes practically a creator, at least, in the world of nature.

The Adductive Quality of Thought

The old saying that goes somewhat like this, "birds of a feather flock together," holds true where thinking is concerned. People who think along certain lines gradually come to associate with others who think along similar lines; or an individual who is thinking about certain subjects will naturally be attracted to a book that would elaborate his thoughts; or if he is a deep enough thinker, more original thoughts along the same lines will come to him from the Cosmic. The Cosmic is a vast reservoir of ideas from which the thinkers of mankind draw original knowledge, musical compositions and inventions.

Therefore, if a student desires to lift himself out of his old environment, he should apply the law of mental visualization, as well as the law of adductive power of thought. These two laws are as sure in their operation as are the mathematical laws in the world of physical science.

The Power of Thought Absorption

In addition to changing circumstances in the world of phenomena, the individual can better himself, improve his character and change his entire personality by absorbing thoughts. For instance, if he desires to acquire the quality of poise or patience, he should meditate upon the desired quality a few minutes each day. This should be done preferably in the morning. After a few days, whenever the opposite of this quality begins to manifest, the thought power that has previously been absorbed, will start automatically to refute the negative aspect. In time the student will completely overcome as many negative faults as he wishes. Anyone who follows these three great laws of thought will be enabled to alter his character and the circumstances of his life within a period of at least five years. In other words, he will completely transform his character and environment so that he can practically save himself an incarnation or two.

In the light of this tremendous transforming power of thought, it behooves

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In Memoriam

THE test of a man's purpose, as well as his character, is to confront him with tremendous obstacles. Superficiality, selfishness and insincerity will not survive persecution, heartaches and great personal sacrifice. Most of the years of Dr. H. Spencer Lewis' life as *First Imperator* of A.M.O.R.C. in America constituted a great crucible in which the mettle of the man was tested. He was, first, obliged to forfeit his personal profession so that all his time could be devoted to the re-establishment of the Rosicrucian Order in America. Next, he gave all his own financial resources. Finally, he was subjected to the vilest sort of attacks upon his character by those who sought to impugn him so as to thwart the work he was accomplishing. This ordeal lasted to the very time of his transition.

In his later years, however, Dr. Lewis had the great joy of realizing the loyalty of thousands of men and women Rosicrucian members, who rallied to the cause of A.M.O.R.C. Further, by then his work was so well done that about him began to rise the organization that is a monument to his endeavors.

His *love* of the Rosicrucian Order and its ideals was the dynamic impulse which gave him the strength of mind by which he was able to achieve so much. This love was not cultivated by his association with the Order, but was a consuming flame within him before he occupied any office in A.M.O.R.C. As indicative of this, we quote, for the first time, from a personal letter written by him in Toulouse, France, to his wife, in 1909. It was upon the occasion of his journey to Toulouse, France, the Supreme See of the Order in that country, to receive his higher *initiation* into Rosicrucianism. It was there that the *Venerables* of A.M.O.R.C. became aware of his *inner preparation* and began the outer preparation for his mission in life. The contents of the letter substantiate numerous articles which Dr. Lewis wrote later on the history of the Order in America. It proves his early search for the higher teachings and his journey to Europe to contact the descendants of the Ancient Order. The letter constitutes a more human, *personal aspect* of the history of the Order in contrast to the formal documents of authority reposing in the vaults of A.M.O.R.C.

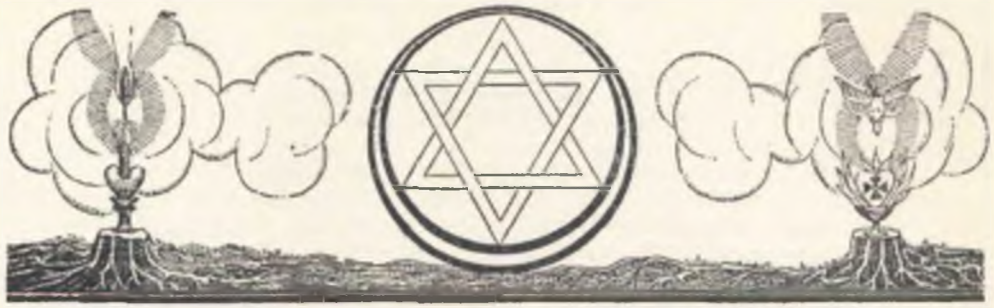
The letter, from which we quote the following paragraphs, was written in Dr. Lewis's own handwriting, as is the envelope, and is postmarked Toulouse, August 13, 1909.

"Have arrived safely in Toulouse—way down south in France—and so far all my hopes on this trip have been realized, but not without many tests and trials. At every turn I meet those who scan me closely, question me closely or ask me to do foolish things to see if I will obey orders.

"You remember my first experience about the R. & C. about a year ago. You recall my describing so many times since then the strange, dark-complexioned man who was to meet me. You always laughed and said it was a vagary of my mind. Well, I met him in life on the boat and he gave me a paper which has helped me to meet the people—the officials I

(Continued on Page 216)



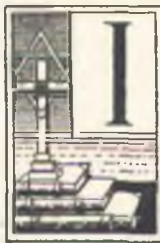


The Philosophy of Jesus

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

A Short Course of Instruction

LESSON TWO



IN THE Second Century, a school of Christian sacred learning was established at Alexandria, Egypt. In charge of it was one named *Pantaenus*. This is ironical enough, because Alexandria had been for centuries the center of learning of what the Christians now refer to as paganism and heathenism. In fact, it had been the center of the great teachings of the Mystery Schools of Egypt, and the teachings of Plato, Aristotle, Demosthenes, and others, as well as of the Stoics and the schools which followed. Pantaenus was famed for his learning, which was perhaps fortunate for Christianity. He had been an eminent student of stoicism. He had been *trained to think*. He was grounded in logic, consequently he had a liberal mind, an excellent background for his work. As director of the school of the sacred teachings of Christianity, he sought to present Christianity intelligently, in an intellectual manner, that it could be comprehended and understood. He wished it to be used as a worthy tool in shaping the lives of men. He desired to have them, that is, the teachings of Jesus, presented in as efficient a form as the systems of learning of the East, with which he had been acquainted. Ultimately he was appointed as an

evangelist to India. After making the lengthy and arduous journey to the enigmatic land, lo and behold he discovered that the Apostle Bartholomew had preceded him and had brought to India, in Hebrew, the writings of Matthew and that the pundits there had already discoursed upon this work and were spreading it among their students. During the entire life of Pantaenus, in his writings and orally, he continued to organize and present the teachings of Jesus in a practical form, worthy of their greatness.

Secret Teachings of Jesus

The Bible, as we know it today, contains only four factual gospels concerning the life of Jesus. These are the only ones upon which we can put any reliability. They are Matthew, Mark, Luke, and John. The first three are synoptic. They are more or less sketchy in their presentation of the facts and at times are inconsistent. The fourth, or John, is thought to be a modification of the opinion expressed in the other three, an effort to unify them and make them consistent. These Gospels were originally in the Greek language, yet the utterances, the actual sayings of Jesus were in the *Aramaic* language. Consequently, there is every good reason to believe that the sayings of Christ suffered in the translation from the Aramaic to the Greek. Fur-

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1944

ther, let us realize that many of these sayings of Jesus were written some forty years after His time by mortals, with all of the fallibility of the mortal mind. For example, each of us today, who had attained such an age, could look back some forty years and with a degree of reliability and accuracy record a few sayings which had impressed themselves upon us, but it certainly would be impossible for us to write page after page of the sayings of another over forty years ago, and purport that they were verbatim quotations.

Also we must realize that many of the doctrines of Jesus were *secret*, that they were not given to the multitudes. Some of them were not even given to all of His disciples, and consequently were not included in the Gospels of the New Testament. This has been pointed out by reliable authorities many times, and by Dr. H. Spencer Lewis in his writings as well. We find confirmation of this in Luke, Chapter 10, in which there is attributed to Jesus the saying that unto you are given the *mysteries* of the Kingdom of God—but to others in the parable, that seeing they do not see, that hearing they do not understand. We may interpret this to mean that to certain ones, who were capable of comprehending and not distorting them, the mysteries of the Kingdom of God were emphatically related in all of their perspicuity, but, to the multitudes, they were related in the form of parables. From such the multitudes could gain some understanding, but even through seeing and hearing the inner mysteries would not be revealed to them.

The Mystery Doctrines

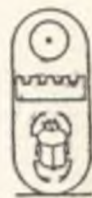
Let us consider some of these *mysteries* to which Jesus referred. Let us see how they could and should constitute the philosophy of Jesus—a *living philosophy*. Jesus taught that blood and family relationships should be subordinated to spiritual ones. That it is first necessary to understand our relationship to the Spiritual Father, to God, or to the Divine Source, before we can even hope to live as blood sons and daughters should. This may be interpreted as meaning that unless we understand our Divine obligations and know something of the Divine within us, we cannot truly respect our parents.

We cannot truly show them the love and have that proper relationship with them morally and ethically that we should. Further, he taught that God is not, as we would say, a mechanical law. The being and nature of God are more than an electronic energy. He is more than the coming together of atoms and molecules. He is more than just an order or a force, or even a decree. God is a father. In this, Jesus meant that He is an intelligence, emotional, sensitive, having that compassion, that sympathy like a mortal father; that He is patronizing, seeks to further and advance all of those things, including mortals, which come about as the result of his causative being.

However, God nevertheless has within His nature, order and that force and those laws which we attribute to *natural phenomena*, and which constitutes the study of physical science. Jesus expounded that God is omnipotent and omniscient, that His nature or being is a ubiquitous emanation; that it is not isolated in space, that it is not confined to place nor to time. However, only as man seeks God does he become more conscious of God and does the whole effect of the nature of God manifest in him. It is not sufficient that man be and that God be, and that man be the result of the nature of God. Man must turn to and realize that God, to become as great as the potentiality of greatness in him. We may use the analogy of the sun. It may shine brightly overhead, but it is necessary that we expose ourselves to it, that we turn our face to it so that we can experience its warmth, its caress, and that we can absorb its curative properties. So, too, we must turn to God for the greatness that can be ours. In Matthew, we find the saying attributed to Jesus that if God can clothe fields in grass, oh, ye of little faith, he can clothe you as well. This means that if God can work wondrous ways and give the manifestations of *nature their properties, their needs*, so, too, He can clothe man's mortal existence with mastership, with illumination, and cause him to experience sublime happiness.

The Ideal Life

Jesus taught that *the ideal life* of man consists in harmony with God.



God is perfection. He is not attaining; He is not evolving; He has no end to reach, for all is within Him, and, therefore, He is complete. The perfect life for man consists in the acknowledgment of God. To the extent that man acknowledges God the more he overcomes his imperfections, for by the realization of the lack within himself he emulates God. Men sin, Jesus taught, that is, commit grievous errors in violation of Divine Law, because they wander from the perfection of God. In this teaching of Jesus, we can see the formation of the Neoplatonic philosophy which developed quite some time after Jesus, and which sprang from the great school at Alexandria. It sought to utilize the sayings of Jesus and the philosophy of Plato.

Further, in Matthew, there is attributed to Jesus a saying of great import, and which unfortunately is not more frequently expounded and made a permanent part of the dogma of the church today. It is that God is not the God of the dead, but of the living. We should not strive to prepare ourselves for a God in the hereafter, for a God in some remote place, or on some distant plane after death. God exists for those who *live*. He is available for those who are here and now. His glory and power exists for mortals who need Him in their everyday life and not just in a state to be attained by departed souls.

Jesus postulated that man may obtain his salvation through the saving power of Christ. This *saving*, however, we must understand, meant a saving of man from his own lower nature. Jesus taught that man must know God, he must know the divine side of himself, that man must be saved from ignoring the Divine nature. As Rosicrucians say, if we continually pursue an objective, a temporal life, we commit a sin, in the sense that we are ignoring the dictation of the spiritual self or the soul. The saving to which Jesus referred does not infer that the soul of man is lost, that the Divine element of man ceases at any time. He meant, the lost glory of God, namely, that we fail to have illumination, that we lose the chance to bask in the warmth and emanation of the spiritual side of ourselves. We lose all this glory as we

turn from it, and give ourselves entirely to the temporal things of our existence. Periodically, we should seek the glory of the Divine within us. In Luke 12:56, we read: "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time." This may be interpreted that men can predict the weather, they can study the heavens for astronomical knowledge, but they do not know the time to turn the consciousness within and recognize the godliness of their own nature.

This *ideal life*, to which Jesus refers is not one of self-indulgence, being concerned primarily with our own interests and welfare. If man is a son of God, that is, if each of us is an emanation of the Universal Divine Nature, it behooves us, therefore, to show it in our acts, in our deeds, in our daily living. As the Rosicrucians say in their mystical doctrines, it is a *Cosmic obligation* for each man to manifest, to some extent at least, the Divine Consciousness of his being. It is incumbent upon him to radiate light in dark places, to show compassion and kindness, to help the poor and the sick, and in advocating this, charity becomes a philosophy of service, a mission to mankind. We find in Mark 11:44 the keynote of this doctrine, where Jesus says: "And whosoever of you will be the chiefest, shall be servant of all." No man is too great, too powerful, too learned, but there is accordingly imposed upon him the obligation to utilize his power and disseminate his knowledge for others.

In the teachings of the Rosicrucians, we are informed that Jesus was one of the Essenes; that he had been initiated and was a member of the *Brethren of White*. Many are the accounts in the archives of the esoteric orders of his study with the Essenes. In helping the poor and the sick, in mingling with them, however, Jesus departed from certain of the strict observances of the Essenes. It had been their practice to more or less exclude themselves in their studies, in their rites and ceremonies, and to pass on their findings to others so that others might convey them for the benefit of humanity. Jesus, however, sought the society of the reputed sinners and of the sick alike. He

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A Glass House Existence

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

(From the Rosicrucian Digest, July, 1939)

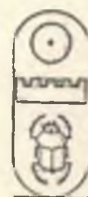
Many of the articles written by our late Emperor, Dr. H. Spencer Lewis, are as deathless as time. That is, they are concerned with those laws and principles of life and living which are eternal, and thus never lose their efficacy or their import, and are as helpful and as inspiring when read today as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



LIFE is to live, not endure. It is a cause, concerning the end and purpose of which we can speculate, and to a great extent intuitively sense. Since life physiologically is animation, a motion of body and mind, we are conforming with its nature only when we use its power of self-action; that is, when we *act* and *think*. One who assiduously avoids intensive action of either body or mind, or both, is denying life its complete expression. Contrary to legends and romantic tales, no one has yet established proof that anyone has ever lived for centuries. The great of every age, even those of Herculean strength who had bodies that were towering symbols of health, met inevitable transition—the greater initiation that must come to all. Thus, since carefully planned methods intended to greatly lengthen an individual's life have resulted in adding but comparatively few years, one must judge whether the effort expended for

those years, the denials required, the experiences forfeited, were too great a price to pay for the longer but stunted life.

We all admire those men and women who have reached an age in excess of three score and ten, and who still possess the youthful appearance and preservation of one considerably younger. Upon first consideration, such persons seem to be an incentive for science to continue its exhaustive research for the preservation and elongation of life. But again, mere age must not be the measuring rod for determining the value of long life; rather, this should be the extent to which it is lived. A large university in America has kept alive for matters of experimentation in its biology laboratory—carefully sealed in a special glass container, in ideal thermal conditions in a fluid of rare chemical properties—a chicken's heart for a period of nearly fifty years. The heart has all of the pulsations of the normal heart of a chicken. Let us presume that a human being with full possession of his facul-



ties could be kept alive scientifically in like manner for centuries by being isolated from all external influences which ordinarily depreciate life, and by being prevented from those activities which eventually terminate life. How many men and women would care to add fifty or one hundred additional years to their lives under such conditions? It is not life itself, then, that we all want, but what life may afford us in joyous moments, in opportunities for accomplishment, and in experiences which broaden the mind and satisfy the soul. A science that can add years to our lives without the sacrifice of the fullness of living would be accomplishing a truly worthy end. A science that says we must ease our pace greatly, that we must refrain from pouring our mental and physical energy into things that are far more important to us than a few added years of passive existence, is wrongly evaluating life.

Again we must say, life is to live, not to endure. Is there anywhere an inventor, an artist, a writer, a business man or woman with high ideals and a worthy project, who would not gladly give ten years of later life, of a life of inactivity, so that *now*, while he or she can, they may enjoy intensely their powers of accomplishment and the exercise of their abilities? What man or woman would deny himself or herself present minutes, golden minutes of varied experiences, of great activity, and of living to the fullest in accordance with moral and ethical laws, for the later years of comparative inertia? True living begins with accomplishment, the planning and execution of a plan that permits testing and experiencing life, that makes for the cramming of the human consciousness with impressions from which stimulating ideas may come. The one who will only wade into the sea may be safe from possible undercurrents and the danger of drowning, but he will never know the thrill of swimming, of mastering even to a small degree that element of nature. The one who stays securely upon the ground and depends solely upon his own legs for locomotion, may never risk being thrown from a horse but neither will he ever know the rush of wind in his face and

the exhilaration of being propelled at a speed beyond his own physical abilities.

Those who continually seek safety at the sacrifice of having varied human experiences, who decline to wrestle with the forces of nature for fear that they may be compelled to draw upon the energy required for a longer life, have gained what by their caution and frugality? The reward of old age? What are these joys of old age, that they are so highly praised by men? In the decline of life, our powers of perception are weakened, our ability to experience *the new* is limited, for our capacity of enlarging our knowledge either by actual participation in events or by reading what others have done or are doing is restricted. In old age we cannot live in the world of imagination, as when we were in our youth, for imagination affords its greatest satisfaction only to those who do not know the fallacy of much of that which they imagine, and to those who still have ahead of them years in which to materialize their dreams. The future for those who are aged has narrowed down to the now. The aged are left with but their memories. Therefore, one who has lived a full life, who has wasted no conscious moments, who has accepted the gauntlet thrown down by existence itself, who has explored himself and the world in which he has lived, who has not let any man or group of men limit his thought or his inquiries, will have a large library of volumes of thought, of memory impression which he can call upon and relive hourly with great pleasure and joy. If he has had a sheltered existence, led a passive life, pampered the life force within himself, and has frequently withdrawn from contests with life so as not to bear any of its bruises, he will have missed many glorious adventures. The events which he can recall with great emotional gratification, will be limited to the number he can count upon his fingers. Each day of the later life he was so careful to preserve will become a dreaded, monotonous existence, unable to provide the joy of experiences or the stimulus of cherished memories.

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Temple Echoes

By PLATONICUS, F. R. C.



THE logic of historic events is profound. One should reflect frequently upon the inner causes of outward military, social and political phenomena. As this is written, the first reports of the European invasion bring the heartening news that operations proceed as scheduled and with fewer casualties than anticipated.

The destruction of Hitler's regime, so costly in bloody sacrifice, is necessitated by the spiritual and human issues at stake in this mammoth war. However, the extirpation of Axis' might will bring new problems of enormous scope for the leaders of the United Nations. Every nation senses inner stirrings, nascent demands for freedom, equality and opportunity that indicate strongly a need for new approaches to the age-old problems of wealth-getting and sharing.

To meet the crying need of the times will come great and timely conceptions of human brotherhood, and an integrative mystical philosophy that will answer the heart-yearnings of many thousands whose previous life foundations have been rendered insecure by the trials and ravages of war.

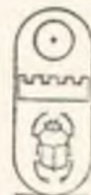
A curious, ominous fact to be noted widely today is that while a great many people are enjoying increased (often inflated) incomes, there exists a surprisingly large amount of discon-

tent, restlessness and dissatisfaction. Obviously this unrest is related intimately to the war and its social dislocations—also, in all probability, to new energies and rates of vibration impinging upon humanity from a higher plane of consciousness.



Some memories of AMORC lecture tours: The hearty conviviality of New York Chapter members, whose favorite pastime is to entertain their visitors with refreshments and friendly anecdotes, often until well past midnight in Broadway and 57th Street cafeterias—a Frater in St. Louis who stated, in all sincerity and unpretentiousness, "The Order is my life"—a midwestern student of mysticism who was classified 4F (psychologically unfit) by an Army psychiatrist for declaring forthrightly, in answer to questioning, that Cosmic guidance had led him from electrical engineering to a career in drugless healing!

A Minneapolis Frater whose motto in the teaching of voice is "Pure and easy tone production," and who is conducting research with mystical vowel sounds and their subtle effect upon the speaking and singing voice—an enthusiastic, inspiring convocation of the Thomas Jefferson Chapter of Washington, D. C., preceded by luncheon at the club of AMORC's stately, gracious Grand Councillor Whittington—above all, the unequalled pleasure and privilege of traveling thousands of miles throughout America, contacting Rosi-



crucian students and the public, and sensing everywhere the influence, prestige and lasting human service of the Order.



The Hermetic maxim, "As Above, So Below," has little meaning in the context of the Copernican world-view, accepted largely by thinkers in the fields of cosmology, astronomy and universology. If, as this view declares, the earth exists as a small planet in one of unending solar systems, in an "open" and infinite universe (or perhaps a series of them), what necessary correspondence could exist between "Above" and "Below"? And how could it be asserted rationally that man is a measure of all things, or a symbolic universe in himself?

In the light of the ancient, mystical *Arcane Cosmology*, however, the wisdom of Hermes becomes manifest. If the *Universe* (literally, One Word) be conceived as a macrocosmic living *cell* of enormous size, whose positive center is the Godhead, the Source of All, and whose negative, concentric outer sphere is the *earth* (bounded, as Plato said, by a wall of flame) then one can perceive intuitively the wonderful correspondences existing between microscopic cells, man, nature and the universe.

We live, according to this arcane conception, not *outside* of the earth, but *within it*. For analogy, we live on the inside of a vast hollow ball. Optical illusions, curved space and the limitations of physical vision account for the customary and generally accepted impressions. When we gaze above, it is toward the inmost spiritual center of the universe. The microcosmic living cells of our tissues, and of the atom and electron, correspond in their pattern of organization and polarities of force to the Macrocosm of God's Living Universe.

Man's physical body is his earth plane. Interior direction of thought inclines him toward the spiritual center of his being, wherein are fathomed the Mysteries of the God of his Heart.



The Rose-Croix University has instituted this year a new course in its Advanced School of Study and Research, to be known as "Psychic Phenomena." We propose to investigate, study, experiment with and apply those higher human faculties commonly described as "psychic" or "supernormal."

We will undertake no investigation of the "supernatural," for there is no such thing. All phenomena and manifestations of life, mind and soul function within the order or ambit of nature, although, to be sure, it is a more *extended order of nature than the one contemplated by most scientists and scholars.*

Rosicrucians have known for centuries that subjective mind power and the vital radiations of the human aura underlie all genuine psychical phenomena. This auric force has acquired many names in the annals of psychical research—od, odic force, ectoplasm and teleplasm being perhaps the most familiar.

A frequent error in supernormal investigations has been to attribute to spiritistic or independent agencies or entities, happenings which were fully comprehensible in view of the powers of the subjective mind.

The psychically developed person gradually learns to direct, by means of a disciplined will, the manifestations of this vital energy or auric force. In years to come AMORC will sponsor an increasing number of investigations in important fields of psychical research, the results of which will be given first of all to the Order's membership, to assist students in their continued, higher development.

HERMES MINOR LODGE PROGRAM

The Hermes Minor Lodge in Los Angeles extends an invitation to all members in that area to enjoy the convocations to be held each Sunday through the month of July. Among the special activities for this month are a Fourth Temple Degree Initiation which will be given at 2:00 p. m., on Sunday, July 23, and a box lunch picnic at 1:00 p. m. on Sunday, July 30. A full program of these events can be obtained by writing to the Secretary of the Lodge, 148 N. Gramercy Place, Los Angeles, Calif.

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

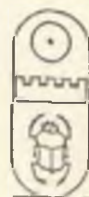
SELF-MADE DELUSIONS



MAN retains a certain amount of his primitive character when he places the blame for all disappointments and errors within his environment rather than within himself. In the history of man's growth from a primitive to a civilized being there has been a gradual transference of attitude on his part toward that which exists about him.

Early man built his philosophy of life on the basis that everything about him was against him, and much of his effort was directed toward avoiding the painful and irritating phases of his environment. Civilized man, who still has to cope with certain uncontrolled,

environmental factors, for the most part has directed his efforts toward harnessing his environment and using the forces about him, which might otherwise be destructive, to serve his purpose in a constructive manner. It would seem, then, that civilization is indicative of man's progress in the satisfactory utilization of his environment. Man has fallen short of his aim, however, when he blames his environment for all of his difficulties and ills. A great many of man's disappointments are due to his preconceived conception of things. An individual may anticipate moving to a new locality, and possibly through descriptions of friends or in descriptive literature of the locality, an idealistic conception of the place is created in his mind. All



that he hears in constructive, and actually an argument to sell him the idea of moving to that particular place. After he arrives he finds that like all places in the world, there are particular advantages and disadvantages in the new locality.

If the individual has been too idealistic in creating in his mind the concept of what he expected to find and has not allowed for those things which would not measure up to that ideal, he is of course disappointed. He then blames the particular locality for not being what he thought it would be, but in reality he has deluded himself. His delusion is self-made because what he thought turned out to be false in comparison with the existing conditions which he found.

A delusion is defined as a false belief. It differs from mere error in that it is frequently not affected by reason. A person not otherwise informed could believe that the sun rises in the east and sets in the west in a process of movement about the earth which remains in a static position, but proper explanation of the laws that govern the movement of the heavenly bodies, and an understanding and demonstration of certain laws of physics and astronomy, will convince the individual of the error. Such a false belief is not a delusion if it can be rectified by reason. It would be a delusion if, regardless of the fact that it might be possible to bring absolute proof of the relative positions of the sun and the earth, the individual would continue to believe that the earth did not move but the sun rotated around it.

In cases of abnormal conditions, individuals who have delusions cannot change their belief. It becomes a fixed concept in their minds. The delusions of a normal person cannot be as easily adjusted with reason or proof as a mere error of opinion, but can be changed when sufficient evidence is presented to counteract the false beliefs. The extreme false beliefs which we build up for ourselves are difficult for us to release because they are a part of our mental activity. Because we have established them, and have arrived at certain conclusions and concepts, we dislike to acknowledge that conditions with which we are faced

prove our reasoning and our conclusions to be somewhat wrong.

When we think of a hero or a great man in any field, our knowledge of this individual is usually only as extensive as those characteristics which make him great or heroic. We do not know him as an individual. We only know that he exemplifies certain characteristics which have brought his existence to our attention and to the attention of millions of others. It is quite familiarly known that the family of a great man or a hero frequently does not recognize his greatness because they only know him as an individual, as a human being, and therefore, know him as all other human beings are known; that is, a man with the characteristics which go to make all of us good and bad. We all have within us the traits which compose the human being mentally and physically. We all are potentially great or potentially mediocre, but we are always, all of us, human. We have certain faults, we have certain virtues, we all eat and sleep—laugh and cry. We were all born and we all must face the great unknown that lies ahead of us.

To properly summarize the content of our environment, the people and things about us, we should bear in mind that what makes a person outstanding or a place appealing is the fact that stress has been laid upon some particular characteristic, incident or event, and we should accept such praise or condemnation as only a part of the true picture of the person or place about which we are building a concept. We must realize that all people and all places have their good and their bad points, and we must be ready to see two sides of the individual or the place and not be disappointed because we have refused to take into consideration all the points involved and have created within our own minds a conclusion which will be a self-made delusion.

The success of adjustment to our place in the scheme of things depends upon how well we are able to cope with all situations with which we must be faced in our journey through life. We cannot depend entirely upon the conclusions and estimates of others. We

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From Those Who Serve

(Somewhere in the Pacific)

I have been seeing new places recently. Oftentimes merely looking at the ocean causes some principle or a discussion of some phenomena to be recalled to mind. At times when everything seemed to be going astray and I had a tendency to get depressed, something would suddenly seem to pick me up, figuratively, and cause a feeling of calm to come over me.

I feel a strong attachment to the Order, and I know that nothing could erase from my consciousness that which I have obtained from the work of the past years. I am separated from my collection of monographs; I cannot possibly refer back to a monograph or principle which I do not have clearly in mind. I have seen many new things the past three months; I have encountered many new personalities; I have had to accommodate myself to changing conditions and new surroundings every little while.

Yet through it all I can feel a sustaining force. It is nothing tangible and sometimes seems not to be very strong, but that is usually in periods of

worry or doubt, or under anxiety over the immediate physical surroundings. As you ease off, it snaps back like a rubber band, in a manner that is at times startling and amazing and you find yourself wondering why you are so calm and assured, so suddenly.

Capt. Alfred F. Tully

(Somewhere in the North Atlantic)

I should have written sooner to express my appreciation for the help and kind thoughts that have been sent to me.

There is one thing I would like to say about the lectures. They have given me knowledge which has helped me to meet many problems, and my health has improved. I have gained weight and I feel more optimistic, cheerful and more capable of meeting future problems. I could not express in words all the help that I have received.

I am still receiving my lectures regularly, and fortunately am able to read them over. Wishing you ever success and the best of health.

Pte. J. V. Meara
Royal Canadian Army





Thomas Jefferson — Scientist

By DR. JOHN W. OLIVER

Professor of American History, University of Pittsburgh
(Digested from the *Scientific Monthly*)

Rosicrucians are particularly interested in the life of Thomas Jefferson, because of his association with members of the Order; particularly more important, Jefferson exemplified the Rosicrucian ideal. He sought a true unity of philosophy, religion, science, and practical living. The liberal views of Jefferson subjected him to the calumny of being called an atheist.

—Editor, Rosicrucian Digest.



JEFFERSON was the most scientifically minded president this nation has ever known. "Science is my passion, politics, my duty" he wrote to Harry Inness. And to M. Dupont de Nemours, he wrote, "Nature intended me for the tranquil pursuits of science by rendering them my supreme delight." And again to Dr. Benjamin Rush, he declared that nothing but "revolutionary duties would ever have called me away from scientific studies." Had not these "revolutionary duties" driven him into politics Jefferson might well have taken rank as a scientist with Leonardo da Vinci, Francis Bacon, Sir Isaac Newton, and Benjamin Franklin. Even with all the political demands made upon him he still found time to render a distinct service in the fields of physical sciences, mathematics, geography, botany, paleontology, agriculture, and natural history.

To Jefferson, the study of natural history had a decidedly practical side.

Plants and trees were put here for a purpose. He classified in minute detail the different types of vegetation found in Virginia. He divided the trees, plants, fruits, and all vegetation in four classes: the medicinal, the esculent, the ornamental, and those useful for fabrication. Besides the common names, he gave them botanical names, portraying the true character of a scientific, professional botanist.

His observation upon the climate of the mid-Atlantic region was far in advance of anything that had ever been attempted. The rainfall, temperature, prevailing winds, wind velocity were all treated in detail. The effect of sea breezes on salt making, the prevalence of sunshine, the seasons when frosts occurred and their effects upon plant life, all testify to the meticulous observations made by him.

No other early American has given such an accurate, detailed account of the rivers of Virginia and the upper Ohio Valley, of the mountains of Virginia and the Appalachian ranges. Jefferson detested generalizations. He in-

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sisted above all else on exactness; statistics were of value only when they were accurate.

One of Jefferson's most interesting scientific investigations led him to contradict Buffon, the celebrated French author of *Natural History*. Buffon, it will be recalled, had advanced a theory then current in scientific circles that animals on the North American continent were degenerating in size. And he had gone to considerable length to prove that those animals that had been domesticated in both continents had degenerated in America. He attributed the cause incorrectly, to the theory that the climate over here was colder and more moist than in Europe. Warmth and dryness, he argued, were more favorable to large quadrupeds.

Jefferson mulled over these theories for some time, and finally came to an exactly opposite conclusion. First of all, he knew the animals of North America. Buffon, he insisted, lacked sufficient climatological, geological, or meteorological data to justify his findings. Jefferson then set about collecting data of his own. By personal investigation and wide correspondence he assembled an immense amount of material. He arranged his data in three tables showing the weights of the animals, so as to give a comparative view.

During the years 1787-1788 Jefferson was busy drafting trade treaties, writing *philosophical essays* and observing the beginnings of the French Revolution. Yet, he found time to design an improved mold board for plows. He sketched a plan according to a mathematical formula making the mold board as wide as the furrow, and of a length suited to the construction of the plow. The object was to "secure the regular inversion of a certain depth of the surface soil with the least application of force." For his invention Jefferson was awarded a medal by the Royal Agricultural Society of the Seine.

During his entire stay in France Jefferson was diligent in studying all the recent advances in the arts and sciences. In his letters to President Stiles of William and Mary; to the president of Harvard; to Charles Thompson; to David Rittenhouse and others he gave detailed reports of the

many inventions he had seen. The advances made by the French in science, painting, and music, he declared were the only things for which he envied the people of that nation. In writing to Peter Carr in 1785, he declared, "The acquisition of science is a pleasing employment. I can assure you that the possession of it is, what (next to an honest heart) will above all things render you dear to your friends, and give you fame and promotion in your own country."

Two other sciences to which Jefferson gave considerable attention while in Europe were chemistry and astronomy. He was offended when he learned that Buffon, his natural antagonist had made a disparaging remark about chemistry, describing it as nothing more than cookery, and placed the laboratory worker on a footing with that of the kitchen. Jefferson on the other hand, looked upon chemistry as the most useful of all sciences, and one that would open unlimited opportunities for the human race.

Jefferson had a genuine interest in music, both as an artist and a scientist, and while in Europe he found time to keep up his musical interest. In a letter to Mr. Hopkinson, January 3, 1786, he described a new metronome recently invented by Monsieur Renaudin of Paris. Jefferson had recently examined this instrument, and offered suggestions for making some improvements on it.

"It will be the greatest present which has been made to the musical world this century, not excepting the piano-forte. Its tone approaches that given by the finger as nearly only as the harpsicord does that of the harp. It will be very valuable."

In 1796 Jefferson was elected vice president of the United States. When he left Monticello to go to Philadelphia for the inauguration, he carried with him an extensive collection of newly discovered bones, and an elaborate set of notes describing the studies he had made of them. What a spectacle! A statesman renowned in two continents, elected to the second highest office in the land, entering the nation's temporary capitol, bearing a collection of bones that would claim almost as much attention as any of the affairs of state!



The week following his inauguration as vice president, Jefferson read a paper before the American Philosophical Society entitled, "Memoirs on the Discovery of a Quadruped in the Western Parts of Virginia." He called the animal, bones of which he had recently discovered, *The Meglonyx Jeffersoni*. The science of paleontology had its beginnings, as nearly as any science can have a beginning, with Jefferson's paper on *Meglonyx Jeffersoni*. He was immediately elected president of the Philosophical Society and served until old age compelled him to resign in 1814.

Jefferson was an ardent believer in developing the scientific possibilities of this young nation. In a letter to Elbridge Gerry in 1799, he wrote:

"I am for encouraging the progress of science in all its branches; and not for raising a hue and cry against the sacred name of philosophy; for awing the human mind by stories of raw head and bloody bones to a distrust of its own vision, and to repose implicitly on that of others; to go backward instead of forward, to look for improvement; to believe that government, religion, morality, and every other science were in the highest perfection in the ages of darkest ignorance and that nothing can

ever be devised more perfect than what was established by our forefathers."

The sciences which he believed most useful and practicable were botany, chemistry, zoology, anatomy, surgery, medicine, natural philosophy, agriculture, mathematics, astronomy, geography, politics, commerce, history, ethics, law, and the fine arts.

He pleaded for an open minded attitude in all scientific matters. He was especially anxious to have the members of the clergy recognize the advances in sciences.

"I am in hopes their good cause will dictate to them, (the Clergy) that since the mountain will not come to them, they had better go to the mountain; that they will find their interest in acquiescing in the liberty and science of their country, and that the Christian religion, when divested of the rags in which they have enveloped it, and brought to the original purity and simplicity of its benevolent institutor, is a religion of all others most friendly to liberty, science, and the freest expansion of the human mind."

Jefferson died on July 4, 1826. Thus ended the career of our first statesman-scientist. His scientific interests comprised an important part of his whole thought and definitely shaped his entire philosophy of life.

TIME FOR STUDY

Where there is no intense desire for study, conciliation with conscience is easily accomplished and an excuse to evade it is provided. What we want, we make sacrifices for. Those, who claim that the demands of the day make it impossible to set aside even sixty minutes once a week for study and the improvement of self, may feel contrite after reading the following letter received by our Department of Instruction:

"Dear Sir and Frater:

I received your letter of recent date, asking if we keep up to date on our monographs. I always read mine the day I receive it, then read it again later in the week. I am working as a tool maker in a defense plant six or seven days a week, ten hours a day, and help my wife at home. She is 64 years old and is not very strong. She is much older than I am excepting in years. I am 67. I have aged very little in the last 10 years since joining the Order. My only regret is that I did not join earlier.

I visit the Benjamin Franklin Chapter as often as possible, and I enjoy meeting the members there very much.

Thanking you for your letter, I am

Sincerely and fraternally,
Frater T. T."

*The
Rosicrucian
Digest
July
1944*



SANCTUM MUSINGS

SELF-RELIANCE

By THOR KIIMALEHTO, *Sovereign Grand Master*



ALL occult study centers on the mastery of Self, and one of the accomplishments derived from this study is Self-Reliance. Through a knowledge and understanding of your own emotions and desires, you arrive at the average cause of human behavior. We are all similar in ultimate or fundamental desires, but different in application and intensity of effort and self-expression.

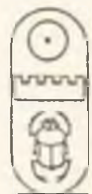
Before we have come to the realization that everything in material manifestation expresses from and through an inner force, we have sought outside of ourselves for help, support, advice, and power. The average human being has always liked to lean on external things. He fears to face his own problem or solve it with the common sense he has acquired in life. It is so much easier to depend on someone else. Many an occult student, or one interested in occultism, often leans on the invisible forces and expects them to accomplish the labors he should do himself.

A young student came to me some time ago and in a happy mood told me of her psychic experiences in which she could hear voices all the time and could converse with the Masters. "Thank God," she said, "I do not need

to think for myself any more." This dependency is evident all through life. The child wants his mother or sister to help him with the problems that the teacher has given him for homework. The younger sister makes no effort to win her own friends, and tags along with the friends of her older sister. The growing young man makes no effort to win a position for himself. He does not know what he is going to make of himself. He has no self-reliance. The average person floats upon the sea of life, rudderless, living from day to day, until the Cosmic forces him into situations where he must apply his own energy.

Many girls are unsuccessful in love and marriage because they do not enter into the spirit of cooperation. They do not think of what they can give, but only think of what they can get. Disillusionment and disappointment are their lot. Many a man disgraces the name of manhood by seeking deliberately for a wife whose family can furnish his support for life.

People seek friends who are useful and influential. They rely heavily on priest, physician, or intimate friend for advice and guidance. They run to mediums, clairvoyants, palmists, and astrologers for advice on health, money, and domestic problems. They seek a panacea for their ills. They seek a



short cut that will eradicate consequences, ignoring the causes that precipitated the dilemma. They seek escape from the burden of responsibility and from the patient effort necessary to unravel the knots in the skein of life. It takes courage to admit that many of our problems are due to our own ignorance, our weaknesses and our mistakes. It takes courage to see ourselves as we really are. It takes courage to begin mending our lives by changing ourselves.

Fatalism and predestination are also factors that destroy self-reliance, and the individual effort and energy necessary to cope with life's problems. It is easy to sit back and do nothing and say that if it is the will of the Cosmic it will manifest whether we like it or not. This view is entirely wrong, because the world is founded on law and order, and cause and effect dominate manifestation. The nature of the cause is manifested in the effect, because the effect is inherent in the cause just as the oak is in the acorn.

Do Your Own Thinking

A man takes a big step forward when he decides to be a student on the Path. He takes a still bigger step when he decides to be the captain of his soul and the master of his fate. We must be willing, therefore, to make mistakes and to learn from them. He, however, who is on the road to mastership must try to think for himself and find guidance within. Here is where the Rosicrucian Order seeks to be of special service. One of our aims is to help you become self-directive and self-reliant. We encourage you to study life and people and conditions so that you may have a first-hand knowledge of the world you live in. We encourage you to study your own physical and mental and spiritual make-up so that you can readjust yourself more easily to the exigencies of life. Except in emergencies it should be unnecessary for a student of the Order to need the constant supervision of a physician. He should be able to handle most of his health problems. He should not need to rely on drugs. He should be able to recognize warning symptoms, whether physical or emotional. Nor should he need the guidance of a minister or

priest or psychiatrist at every step of his life.

We must try to develop our intuition so that it may be a reliable guide in our daily living. We should study our own nature. We know very well whether we are inclined to be self-reliant or not. Some women, for example, will not buy a single article of clothing alone, and I know some men who never buy anything that is not selected by the wife. We shall acquire good taste only by exercising it. We shall develop good judgment only through experience. We must learn to make up our minds in little things. Begin with your own home and your own wardrobe. Select the books that really appeal to you. Do not rely wholly on book clubs to map out your reading for you. Try to form your own judgment about people. Do not be influenced by the prejudices and hasty judgments of others.

Remember that the laws of growth of each human being are different. Human beings cannot be poured into the same mould. The steamroller process is fatal to them. Our ultimate needs are the same, but we do not all begin at the same point of development in this incarnation. Some are young souls and some are old souls, which causes differences. Differences in the manifest world are genuine. The great virtue of democracy, someone said, is that it makes the world safe for differences. We do not want a mental or spiritual goose-step. It is not necessary to follow the crowd or to be in style.

Of course, here is where good judgment and discretion are of assistance. On the one hand, one should not be a rubber-stamp, a *yes-man* or a robot. On the other hand, one should not go to the opposite extreme and be eccentric, peculiar, and like Diogenes living in a barrel and walking about the streets in daytime with a lamp, presumably to seek an honest man. Men, for example, show very little independence of spirit in the summertime when they continue to perspire in starched shirts and heavy, uncomfortable clothing. They are even more subservient to convention than women are. Discrimination is necessary every step of the way. One should not permit one's personality to be absorbed by another.

One should not permit one's personality to be lost in the crowd, or be a part of a herd. On the other hand, one should not be a hermit or a recluse. A man who lives for himself alone is side-stepping the very purpose of life on earth. At the same time, it is necessary to permit one's talents to be developed, to permit one's nature to express itself and to permit one's purpose in life to be achieved. Do not misunderstand me. Do not for a moment think that I am counselling you to be selfish or to close your ears to the cries of the distressed; of course, we must help others. We must even be generous with all that we have. We must share with others the benefits of our knowledge and experience. Remember, that everything in life must be paid for. Not one blessing comes to you that you have not earned. Every sacrifice clears an old score or opens the way for new opportunities in life. When your own nature is outraged by being given no opportunity whatsoever to develop in a normal, healthy way, an explosion is bound to occur.

It is a world of give and take, or helping and being helped. Symbiosis is the law prevailing throughout the world of nature. Yet the golden mean must be found between being independent to the point of obstinacy, and unsocial and uncooperative, and of being wholly dependent on a mere reflection and echo of others. As Aristotle pointed out, all extremes are errors, even vices. The most beautiful virtues, carried to the extreme, become a menace and work an injury to all concerned.

In the larger sense, of course, nothing is ours. Our bodies, our souls, our potentialities are the gifts of God. The universe is cradled in the arms of God. The divine forces nourish us, sustain us, and carry us forward. As the Bible tells us, we are created in the image of God. Our souls are sparks of the divine. God planted in us the urge to carry us to mastership. This will-power must be developed. It can be developed only through use and exercise. Therefore, we must use it and exercise it to the best of our ability on the problems of life. We should not refuse to accept the necessary scientific information. We should not dispense with the help-

ful information that experience gives. We should gain all the knowledge that we can, and endeavor to utilize whatever knowledge we possess, and we should train the faculties that we possess in the best and most efficient way that we can.

The Mark of a Leader

A foreman is valued who can handle most of the problems of his group by himself. A teacher is valued who can handle most of the problems of his class by himself. A progressive business man sees the needs of a community and plans ways and means of meeting those needs. He is even able to create a need or a demand for what he has to offer. This is the meaning of being independent and self-reliant. It is being creative in your field of activity, whether it be the home, the shop, the office, or the schoolroom. It means being a leader. It means ability to take the initiative, to plan and follow out a course of action, to assume responsibility and to cope with attendant difficulties.

Self-reliance is an achievement. It is an indication of maturity. The majority of people are children in different stages of soul-personality development. Whereas physical development is wholly in the hands of nature, and the child develops gradually into adolescence and then to maturity, spiritual development is partly in our own hands. At any time when the mind is sufficiently developed to understand the plan and purposes of the Cosmic, the human being can cooperate. With full-hearted cooperation that inner development proceeds at a pace which emancipates man from tradition, crowds and conventions. Only he can trust himself wholly who has found the God within. Only he can be independent and self-reliant who is in harmony with Cosmic purposes and forces. Only he exercises free will whose will is in accordance with the divine will. Such is the mature human being. Such is the human being of the future. Such is the type of human being that the Order aims to develop. Such is the human being who rises above all cycles and periods and controls his life. His thoughts are creative, his words are constructive, his emotions are positive,



and his glance is inspiring and compelling.

One cannot rise to this exalted degree in a day, but we can make it our aim and our aspiration. However, there are a few things that mystic students, and Rosicrucian students in particular, can begin doing today. Please do not consult mediums, because you will share their Karmic responsibilities. Do not lend yourself to automatic writing. Do not permit yourself to

become a medium. You thereby develop negatively. Passive development will rob you of your initiative, your will-power, your aggressiveness and your self-reliance. This is not a personal accomplishment. What is needed is development of the mental faculties and the intuition. Positive development alone is healthful and progressive. We want members to become workers and leaders in these troubled, chaotic times, to crush once and for all the powers of reaction and evil.



THE TRANSFORMING POWER OF THOUGHT

(Continued from Page 192)

us to keep a close watch on our thoughts. In addition to the world of phenomena that influences us, such as everyday life, "movies," newspapers, etc., there are powerful thoughts vibrating in the atmosphere around us. What do we allow ourselves to think when we are passive and relaxed? We should also ask ourselves what we should read at the close of the day. Such reading stimulates thought that brings us ethereal images and dreams and visions of the night. The sum total of our thoughts in the night and of our thoughts in the daytime will depend upon us. Good literature, music and discrimination as to our associates will

go a long way toward aiding us to master the power of thought.

Thought is the forerunner of action. As we think, so do we act in our everyday life. *As A Man Thinketh*,* by James Allen, is a most helpful little book depicting this thought. Thought causes action, and action causes Karma. After all, the true object of occultism is to manipulate the plane of the human mind so that mankind may eventually possess only that Karma which speeds him on the road to evolution.

*This book is for sale by any book store but is not sold by the Rosicrucian Supply Bureau.

ROSICRUCIAN EMBLEMS AND CROSSES

It is a pleasure to be able to announce to our members that we now have on hand the Rosicrucian emblem for men and women and the gold cross and chain. Members who have been unable to secure these items during the temporary period that the Supply Bureau did not have them on hand are advised now to place their orders. These emblems and crosses are expertly made, and every member will be proud to possess these items which are representative of the symbology of the Order. The gold cross is a design of the Rosicrucian emblem in 10 carat gold surmounted by synthetic red stone. It can be secured from the Rosicrucian Supply Bureau for \$5.65, including Federal Tax and postage prepaid. Both men and women's emblems are available, the men's emblem with a screw back, and the women's with a safety catch pin. The men's emblems are priced at \$2.45 each, the women's at \$2.85 each, both prices including Federal Tax and postage prepaid. Send your order to the Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, California.

TEMPLE INITIATION IN CHICAGO

The Nefertiti Minor Lodge in Chicago, whose Temple is located at 116 South Michigan Avenue, offers to members in this vicinity the opportunity to receive the Ninth Degree Initiation on Sunday, August 27, at 4:00 p. m. For full information write to the Secretary of the Lodge.

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What Is Occult Power?

(Continued from Page 190)

ficking with something which he thinks lies beyond the natural. The *super-natural* exists only in that it is natural law extraordinarily applied, a kind of super-usage of the natural. Miracles exist only for the ignorant, for they are phenomena which astonish the ignorant. Miracles are possible only if we mean the new and greater employment of a once limited or unknown power. Even then they are only miracles to those who cannot see the extension and unfoldment of the known into the unknown. To the illiterate, a miracle is being performed when the educated man relates so much from a reading of what appears to be unintelligible marks upon a paper. Eliphas Levi asserts that a miracle, in the sense in which it is generally understood, would attribute "a madness to nature." By this is meant, for nature to do the exception, to defy the necessity of her own being, of which the miracle is said to consist, she would need to be mad.

Occult Preparation

Certain preparations must be made for one to *receive* occult power. By receive, we mean to put him in such a state of mind and inquisitiveness that he comes to discover the keys to nature's usually undiscernible powers. To become a magus, a white magician, or occult master, the neophyte must observe a certain prescribed conduct:

(a) He must be continent, chaste; he must be inaccessible to terrors, that is, not easily frightened or intimidated by any experience or the thought of a probable one.

(b) One of the first principles is the suppression of will. This means possessing ourselves with a dominant idea or ideal which will not permit the will to vacillate or be tempted by any sensuous appeal which may intrude upon our consciousness. When the will is devoted to some absurd end, it is reprimanded by the Eternal Reason. When, in other words, we permit the concentration of our mental forces upon some specious or worthless activity, the Divine Will eventually causes us to feel contrite for our conduct.

(c) He who is devoting himself sincerely to occultism must first fortify his mind against hallucinations. This is to be accomplished by purifying himself within and without for forty days. The number 40 has a sacrosanct significance. It is symbolic of power. In Arabic, the numeral contains a circle, symbolic of infinity, without beginning or end and equal in all directions. The numeral 4 depicts stability and strength.

(d) The neophyte must observe scrupulous external cleanliness. All utensils, clothes and articles used in the events of the day and related to the person of the aspirant must be scrubbed. The occult law which dictates this is that *dirt is evidence of neglect*. Neglect cannot be condoned in occult science.

(e) The atmosphere in which one conducts his occult studies and exercises must be purified. Some form of fragrance, such as the burning of incense, should prevail. The sweet odor is symbolic of Cosmic harmony and it helps produce that afflatus necessary for *at-one-ment with the Cosmic forces*.

(f) The aspirant must likewise, at the beginning of his preparation, when his way is most difficult, be periodically isolated. This is so that he may rid self of annoying distractions and better organize his thoughts. It facilitates concentration of his powers of perception. Aspirants are also warned that wealth is often more of a hindrance than a help in the acquisition of occult power. Wealth is usually attended by great material responsibility and may, as Socrates said, keep the soul nailed to earth. If one can use his wealth to further the noble end of occult powers, he is to be encouraged to do so. Thus, we learn that, intrinsically, wealth is not necessarily a nefarious possession. It may be just an added burden. If wealth is used for charity, then it becomes an instrument that serves the occultist, we are told in traditional works. Charity of spirit and possessions is a requisite of the occultist. The occultist must "break his bread ten times, that he may stretch out his hand that many times." Whatever he has must be utilized in some way to further others beside just himself. Charity becomes an outward expression of the mastery of selfishness.



(g) The aspirant or neophyte must cautiously and judiciously select his environment. An environment not conducive to the spiritual motives of the occultist causes him to waste his efforts. He must surround himself with that which suggests beauty to him. We are told that he must not associate with the hideous in either sight or sound. He is likewise to live a disciplined life, namely, to order his ways of living, to be temperate in his habits and not abuse his physical or mental powers.

(h) The aspirant and the occultist must resort to *abstraction*, meditate upon the esoteric values of all he experiences, for therein he may discover that which will bring about a triad. Abstraction and metaphysics go hand in hand. We are told that one of the worlds of inquiry of the occultist is the *metaphysical*. Abstraction, therefore, must be indulged in by him. He who fears his own company can never know the warmth of his own thoughts and never be the recipient of occult power. Abstraction is produced by *astral intoxication*. This we may interpret as an excess of light which comes to those who dwell within the depths of their own minds.

Why does the aspirant do these things? To prepare himself for occult power? Yes, but also because of his respect for human kind which he represents. We, humanity, are dethroned sovereign beings. We could have been nearly like unto gods on earth, if we willed, for all the Divine elements are resident within our beings. Because, however, of our vicarious actions, we

have fallen from the throne which men should occupy. We must regain our place in the kingdom of life. The first requisite then is to hold and conduct ourselves as Divine beings should.

In the concrete sense, what are the rewards for acquiring occult power? Alleviation of the suffering of ourselves and others. Knowing all things. We interpret this last to mean that we will be free of those mysteries which plague people. We will know all that we experience. To the occultist, there is only the real, that which he realizes. To realize something and not have an understanding of it is a mental distemper. Another reward of occult power is that we may become possessed of the faculty of prediction. This is not as fantastic as it may seem. By a masterful knowledge of causes we can project them into the future and know and experience their effects *now*. For example, the astronomer, by means of his mathematical equations, enjoys an inner and *immediate consciousness* of an eclipse that he may never experience objectively in his lifetime. This he is able to do by learning hidden causes. If one can evade many conditions which bring about ill health, if he can find extreme confidence in a new knowledge, which will bring about enthusiasm for life, if he can live in a world free to him of illusion, superstition and false values, has he not gained a tremendous power? This, then, is *occult power*. There are many today who are occultists by purpose, by way of living and by attitude of mind, though they are not known by such a title.

PASSED TO HIGHER INITIATION

Frater Merritt Gordon, K. R. C., Regional Grand Master for the Dominion of Canada, entered transition on June 10, 1944, in Haney, British Columbia. Until his recent illness, Frater Gordon was extremely active in the affairs of A. M. O. R. C. in Canada. He served several terms as Master of the Canadian Grand Lodge in Vancouver. He assisted prominently in its physical development and aided in making that Lodge highly representative of Rosicrucian ideals. In his personal life, he was a successful business man and was ever ready to use his means and the facilities at his disposal for humanitarian purposes. Frater Merritt Gordon was a personal friend of the late Emperor, Dr. H. Spencer Lewis. He journeyed with Dr. Lewis to special convocations of the Rosicrucian Order in Europe. There he was honored by the F. U. D. O. S. I. and the Venerables of the Rose-Croix of Europe. His many friends and members of the Order will miss his jovial and dynamic personality. However, the work he has accomplished for the Rosicrucian Order, in Canada and elsewhere, by means of his loyalty and devotion, will remain as a lasting monument to his memory.

A Glass House Existence (Continued from Page 198)

Life is to life, it is not to waste. For example, one who uses to the fullest extent his faculty of hearing is the one who seeks the harmony of sound, who attempts at every opportunity to have sounds and their combinations poured into his ears so that they will enlarge his conception of the world of reality and keep vibrant his emotional self. He will not, however, to show his independence, expose his eardrums to crashing sounds which may rob him forever of his sense of hearing. The one who lives boldly must therefore

live intelligently. He will not hold back life nor niggardly use it, but neither will he cast it away. Today must be lived—each hour for what it will afford, for living is consciousness and consciousness is experience. Tomorrow may offer what today cannot, therefore, life must not all be spent at one time. One can, if there is nothing from which he will refrain and he does not act contrary to conscience and divine Cosmic laws, live a century, yes, even two centuries of experience, within the ordinary normal span of years allotted us by the decree of nature. It is far better to say, at the close of life, "I have lived," than merely, "I am ninety."



"New Atlantis"

Reviewed by PERCY PIGGOTT



HERE are poets, artists, musicians and scientists who are more famous to the world in general than Sir Francis Bacon, for their talents were concentrated in one channel. Their love of art was for art's sake alone, but the greater minds of mankind have been prolific in many talents, whose love of art or science was not for the sake of art or of science only, but for the sake of mankind. They were like Jesus in their love of humanity and their desire to uplift man. It was natural that they should work out a plan as a guide, and that is what Bacon's "New Atlantis" is, a guide for the creation of a new world. It is the creative expression of an ideal.

After Bacon's transition the story of the "New Atlantis," uncompleted, was published as a fragment of a proposed longer work. It seems symbolical of his expressed hope that future generations should use his ideas as guides or stepping stones to higher truths and that he left it unfinished purposefully to be added to as mankind progressed, to be completed when the world had reached a new age.

Someone once remarked that Bacon could not have written the beautiful lyrical poetry of Shakespeare because he wrote such dull prose. However, we know the most powerful forces in Bacon's life were first, love of truth and second, love of humanity. The plays were dressed in the silk and lace of poetry and the vivid colors of humor and tragedy to appeal to the masses of uneducated people. The truths of life were so cleverly concealed in the language and dramatic action of the plays that the audience was unaware of being taught a lesson. On the other hand, the essays and prose works were written for scholars, those lovers of truth who could see the beauty of truth, although clothed in plainest prose. Bacon, himself, tells us that his works are not offered as final and completely worked out truths, but as seeds of truth which should be cultivated with the thought and imagination of the reader.

It has been said of Bacon's "New Atlantis" that "there is no single work which has so much of himself in it." It is characterized by a spirit of hospitality, kindness, courtesy, sympathy and tolerance. He believed in large families and gave to Joabin, a Jew, an



attractive character and a prominent place in the story.

The story begins with an imaginary sea voyage. At that time America was still a wilderness except for a few colonies along the coast. The winds were unfavorable and the ship lost its course. The voyagers found themselves upon strange waters without food or water and with many sick men, so they prepared to die. However, a few of them still had hope and prayed for deliverance. God heard their prayers and they soon sighted land. It was the island of Bensalem, a land unknown to the rest of the world but whose citizens were familiar with the languages, customs, literature and wisdom of all the civilized world. The travelers were received with kindness and they were amazed at the wisdom, beauty, and goodness of the citizens, and also to learn that they were Christians, although far from Europe and Asia. The voyagers begged for an explanation of the happy and prosperous state of the island and one of the governors told them the story of Bensalem.

This island was ruled by a society of wise men called the Society of Salomon's House which was similar to the Rosicrucian Order in its aims and ideals. These men knew the secrets of nature and the mysteries of life and used their knowledge for the good of the people of their country. They were a highly civilized nation at the time of the Egyptian Civilization and exchanged commerce with the Continent of Atlantis before its destruction. He claimed that Atlantis was the continent now known as America and that it had not been destroyed by an earthquake as some claimed, but had been deluged by a great flood which destroyed all of its cities and all of its inhabitants with the exception of a few who escaped to the mountains and whose descendants are now known as Indians.

The island of Bensalem was saved from the catastrophe which destroyed other great civilizations. This was because its inhabitants did not give way to vice and greed but held fast to the truth.

About 20 years after the Ascension of Christ they were given the gift of Christianity by a seeming miracle. One evening a great pillar of light, forming

a cross at the top, appeared over the sea so that people for miles around rushed into boats to see it. However, their boats would not move and they could not get near it. One of the men of Salomon's House prayed for an interpretation of the sign and his boat was allowed to move near it. As he approached, the pillar and cross of light seemed to break up into a Heaven of stars which soon vanished, leaving nothing but a small ark of cedar floating upon the water. In the ark were the manuscripts of all the books of the old and new testaments; thereby the people of Bensalem were saved from infidelity.

We see in this beautiful story the symbolical story of the light of truth being given to one who is prepared to receive it and to use it rightfully.

During the Dark Ages while the rest of the world floundered in darkness, the Society of Salomon's House sent out its members to all parts of the world to gather knowledge of the rest of the world. They traded gold and silver for wisdom which was to them a greater treasure.

Although most of the inhabitants of Bensalem were Christians they were tolerant of other religions, particularly that of the Jews and allowed them to worship in peace.

The people of the island regarded the Society of Salomon's House with reverence, knowing that it was working for them and that they owed their happiness and prosperity to its unceasing efforts to help them.

The Society maintained laboratories and made many experiments in science. They made many inventions and discoveries which our scientists have made only recently. They had a means of communication similar to our telephone, artificial lights from luminous material, air conditioning and many other conveniences which we consider modern. Each member chose his field of research and experiment in astronomy, music, mathematics, physics, meteorology, agriculture, chemistry, history, or invention, and spent his life working in his chosen field. Other members then coordinated their discoveries and inventions into useful instruments of service to the people. Children were trained to take their

place in the Society according to their talents, and all worked together for the good of the community.

Much of the story is a series of descriptions of the scientific methods and accomplishments of the Society and show Bacon's love of experimental science and his hope that science would

be used to serve man rather than man to serve science.

It is not too late to make Bacon's dream come true. We are entering a new age and it is time for the world to make a new beginning. We can see the future in clearer perspective if we extend our vision to the past. To Bacon, America was Atlantis—the old Atlantis.



The Philosophy of Jesus

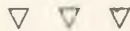
(Continued from Page 196)

mingled with those who were considered criminals, who were social outcasts, in endeavoring to further their welfare. He said that those who are whole need no physician, but those who are not whole do, wherever they may be found. Consequently, He was accused, during His time, of living and being in league with Satan, because of His associations with the criminals, because of His being found in their company, and talking with them. He was accused of being unclean because He went among the lepers and those who had contagious diseases, and effected cures.

Strange, today, the Rosicrucian Order, a philosophical society, humanitarian in object and aims, is likewise accused of placing its literature in dark places, places defiled (in the minds of some) by the thoughts and conduct of others. We are criticized for putting our literature in places other than of culture and learning. We are asked,

“If your literature contains truth, if it contains light, why should it be subject to contamination by the masses which brush by?” Why should we put advertisements announcing the Organization and its purposes in pulp magazines, in magazines of fiction, in magazines containing sensational, imaginative stories? Why should we not confine our announcement to quality literature, to persons with academic training, with recognized social standing, who have heard of the Rosicrucians, who are thoroughly prepared for what we have to offer? Like Jesus, we can say that those who are whole, need no physician. Those who already have a philosophy of life, those who have already contacted sources and means of learning something of the mysteries of their being, and are on the way to personal mastership do not need half as much what the Rosicrucians have as those who are struggling, enmeshed in methods of escape from reality, and who may find in the teachings of the Rosicrucian Order a staff to lean upon.

(To be Continued)



Self-Made Delusions

(Continued from Page 202)

must depend particularly upon ourselves and learn to be fair, tolerant, and all inclusive in the evidence which we gain before arriving at a final and concluding decision. Our senses are given to us to inform our inner mind and very being of that which exists around us, but we have within us the spark of the divine. We have reason and intuition that makes it possible for us to put together the evidences that come through the senses, and in that way we establish a concept, an outlook upon life that will be more conducive to satisfactory adjustment.

It is well for those who are not com-

pletely satisfied with their surroundings, and are not happy in the fullest sense of the word, to cultivate the innate forces which will assist them to better estimate their relationship with their environment. Reason and intuition must be developed—these are the keys to sound and worth-while judgments; they are also the keys that lock out disappointments and error. Those who seek a more satisfactory adjustment to the world in which we are living should learn of the activities of the Cathedral of the Soul which are explained in the booklet “Liber 777” which you may have upon request. It will assist you as it has many others in gaining a more balanced outlook upon life.



In Memoriam

(Continued from Page 193)

wanted to meet. And he has followed me part way to Toulouse and his train was wrecked. I don't know if he was hurt or not. So he came into my life and out again."

"Beautiful place here. I am making photos of the old building where I went through the strangest ceremonies I ever saw."

"At last I am in the R. & C., thank God—but the oaths and vows are severe. How many in America will I find to keep them with me."

"P. S. I will never forget yesterday—Thursday, August 12, 1909. Hope

we will live to see its great results in America."

Dr. Lewis's transition occurred August 2, 1939. In accordance with our annual custom, all offices, departments and buildings in Rosicrucian Park will be closed on this coming Wednesday, August 2. We ask all *Rosicrucian members*, wherever they may be, at a time corresponding to 4:15 p. m., Pacific War Time (3:15 p. m., Standard Time), to enter into a minute of meditation and silent tribute to Dr. Lewis's memory. Officers of the Supreme and Grand Lodges will be gathered in the Amenhotep Shrine at Rosicrucian Park, where the ashes of his earthly remains are interred, at that specific hour for like purpose.

▽ ▽ ▽

My Little Friend

By VALIDIVAR

We are so much unlike to have so much in common. He is content, however strange my indulgences. I sit for long evening hours confined to four walls and a reading lamp. Why I do not forego them for relaxing shadows and early sleep he never questions. He rises tirelessly to follow me as I go on seemingly useless treks from corner to corner and climb and descend, finally to return again to the ever constant pool of light. He never scorns me for this effort even when, to him, all I have accomplished is to fetch a strange and uninteresting object upon which I steadily fix my gaze. I remain unconcerned when sounds tell him of diversion and activity beyond the stillness of the room. Notwithstanding their fascination to him, he chooses to remain in my mysterious presence. A bell rings, a door closes in an adjoining chamber. I arise to meet this disturbance. I hush his challenge and prevent his accompanying me. Upon my return he displays no resentment, no sense of affront of his good intentions. I do not let him share my comforts. He wants to rest upon my bed—I refuse to allow him to walk where he chooses. I direct his life in a manner that should be most distracting to him. Never does he demand the reason of my ways, but accepts them in blind obedience. I lift my eyes from my work to find them caught in his vision. We gaze into the depths of each other's beings. I wonder what is mirrored in that consciousness. How different from my world must be his, devoid of imagination, illusions and ambitions. From those eyes, however, pours forth a light of devotion, an emanation which is akin to the very essence of my self. My little friend is a dog—I am a human. How inconsequential, at times, can be these distinctions of form in the animal kingdom. After each such experience, somehow, I seem more able to understand what is meant by the *Brotherhood of the Living*.

OUR NEW COVER

The new cover is a reproduction of a steel engraving by V. Texies, living in Paris in the year 1824. The engraving, in turn, is of a much earlier oil painting. The title is "L'Alchimiste en Meditation" (The Alchemist in Meditation). The whole scene has an atmosphere of one cloistered in silence with his intellectual loves. Books, tomes and apparatus abound in what might be a mediaeval garret sanctum of such an alchemist and mystic as Alessandro Cagliostro or Michael Maier. Within the confines of such small physical space, as this, the minds of these early thinkers and inquirers intimately embraced the realities of infinity.

The
Rosicrucian
Digest
July
1944



Members of
"FUDOSI"
(Federation Uni-
verselle des
Ordres et
Societes
Initiatiques)

THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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

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

DIRECTORY

PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. E. C.

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

ARIZONA

Phoenix:
Hatshepsut Chapter. Mr. J. Irving Greenman, Master, 2222 West Madison St., Telephone 4-8376. Meetings every first and last Sunday, Y. W. C. A.

CALIFORNIA

Los Angeles:
Hermes Minor Lodge,* AMORC Temple. Mr. E. R. Copeland, Jr., Master. Reading room and inquiry office open daily except Sundays: 10 a. m. to 5 p. m. and 6 to 10 p. m.; Saturdays, 12 noon to 4 p. m., 148 North Gramercy Place.

Oakland:
Oakland Minor Lodge,* Pacific Building, 16th and Jefferson Streets; Mrs. Emeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30 except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Hlgate 5996.

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

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

San Francisco:
Francis Bacon Minor Lodge,* Marcia Ahlgren, Master, 533 Corbett Ave. Meetings every Monday, 8 p. m., 1957 Chestnut Street.

MASSACHUSETTS

Boston:
Jonannes Kelpius Lodge. Mr. Wm. A. Corey, Master, Telephone So. Boston 0605. Mrs. Earl R. Hamilton, Secretary. Temple and reading room Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Meetings for National members are held on the first Sunday of each month, 7:45 p. m., September through June.

ILLINOIS

Chicago:
The Nefertiti Minor Lodge.* Mrs. Eva H. Read, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

MISSOURI

St. Louis:
St. Louis Chapter. Mr. A. M. Buchmann, Master, 2835 Mt. Pleasant Street; Margaret Iig, Secretary, 9223 Coral Dr., Affton, Telephone Fl. 7125. Regular convocations each Tuesday, 8 p. m., 3008 So. Grand.

DISTRICT OF COLUMBIA

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

FLORIDA

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

MARYLAND

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

KENTUCKY

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

NEW YORK

Buffalo:
Buffalo Chapter. Mr. Alfred E. Engelfried, Master, 100 Hamilton Blvd., Kenmore, N. Y.; Miss Gertrude Brookes, Secretary. Meetings every Wednesday, 7:30 p. m., 225 Delaware Avenue, Room 9.

New York City:

New York City Minor Lodge.* 250 W. 57th Street. Mr. Wm. Duffie Johnson, Master; Bertha Clay Olsson, Secretary. Mystical convocations each Wednesday evening at 8:15 p. m. for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134 St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

WASHINGTON

Seattle:
Michael Maler Minor Lodge.* Harold M. Rial, Master; Arthur J. Manley, Secretary, 1816 Federal Avenue. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

COLOARADO

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

(Directory Continued on Next Page)

OKLAHOMA

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

MINNESOTA

St. Paul-Minneapolis:
Essene Chapter. Mrs. A. M. Ronning, Master; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Street, St. Paul, Telephone EM 0225. Meetings 2nd and 4th Sundays at 3 p. m., Y. W. C. A., 1130 Nicollet Avenue, Minneapolis.

NEW JERSEY

Newark:
H. Spencer Lewis Chapter. Mrs. Charles Samer, Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

OREGON

Portland:
Portland Rose Chapter. Harold Myron Quayle, Master; Mr. Rex W. Rawls, Secretary. Meetings every Thursday, 8 p. m., 714 S. W. 11th Avenue.

UTAH

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

WISCONSIN

Milwaukee:
Milwaukee Chapter. Mrs. E. Louise Packer, Master, Edith M. Wolff, Secretary. Meetings every Monday, 8:15 p. m., 3431 W. Lisbon Ave.

MICHIGAN

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

OHIO

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

Cincinnati:
Cincinnati Chapter. Mr. Carl A. Hartssock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Avenue, Walnut Hills.

Dayton:
Elbert Hubbard Chapter. Mr. Roy A. Haines, Master; Mrs. Wava Stultz, Secretary. Meetings every Wednesday 8 p. m., 56 E. 4th St., Rauh Hall.

PENNSYLVANIA

Philadelphia:
Benjamin Franklin Chapter. Lillian M. Brown, Master; Lucille B. Nenner, Secretary, 1711 W. Huntingdon St., Phila. Meetings for all members every Sunday, 7:30 p. m., 219 S. Broad St. Temple and reading room open every Tuesday and Friday, 2 p. m. to 4.

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

TEXAS

Fort Worth:
Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009; Secretary, Mrs. Ruth Page, Telephone 9-2702. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

Principal Canadian Branches and Foreign Jurisdictions

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

AUSTRALIA

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

CANADA

Toronto, Ontario:
Toronto Chapter. Mr. L. H. Richards, Master. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Avenue.

Vancouver, British Columbia:
Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale 0440L; Mr. Melford Hardy, Secretary, Ste. 9, 3635 Fraser Avenue, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

Victoria, British Columbia:
Victoria Lodge. Mrs. V. M. Burrows, Master, 1728 Davie Street, Telephone E-7716; Secretary, Mrs. Constance Kaehn, 3530 Savannah Avenue, Telephone E-3373.

Windsor, Ontario:
Windsor Chapter. Mr. Matt Mathison, Master; Secretary, Mrs. Rebecca Mathison, 194 Bridge Avenue, Windsor, Telephone 4-2671. Meetings held every Wednesday, 8 p. m. Norton Palmer Hotel. Grand Lodge members welcome.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mr. Frederick Robinson, Master; Dorothy Wang, Secretary, 350 Parkview Street, St. James Manitoba. Sessions for all members on Wednesday, 7:45 p. m.

SWEDEN

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

ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, F. R. C., Grand Master, 84 Bayswater Ave., Westbury Park, Bristol 6.

EGYPT

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

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

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Juan Aguilar Y Romero, Secretary.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

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

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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

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

JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

For complete information as to its aims and benefits, address Secretary General, Junior Order, Rosicrucian Park, San Jose, California.



HANDS ACROSS THE SEA

An understanding of the ways of the peoples of the world makes for a thorough-going *internationalism*. An exchange among nations of their cultural achievements establishes common interests and lessens the suspicions one may have of the other.

The above is part of a large collection of Australian art which the *Rosicrucian Egyptian Museum* was instrumental in bringing to San Jose, California. Through the courtesy of the Rosicrucian Museum, it was exhibited in the Civic Auditorium in the city. The Art Supervisor of the public schools is shown pointing out to school children a painting done on bark by Australian aborigines.

Courtesy Rosicrucian Digest



"My Mamma Told Me"

Is Your Advice As Good ?
As They Deserve ♦

THERE is no question of your motive. You want to give the best advice — but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels — to awaken natural latent talents — to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl — *those few words each day* — that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, is *your job*.

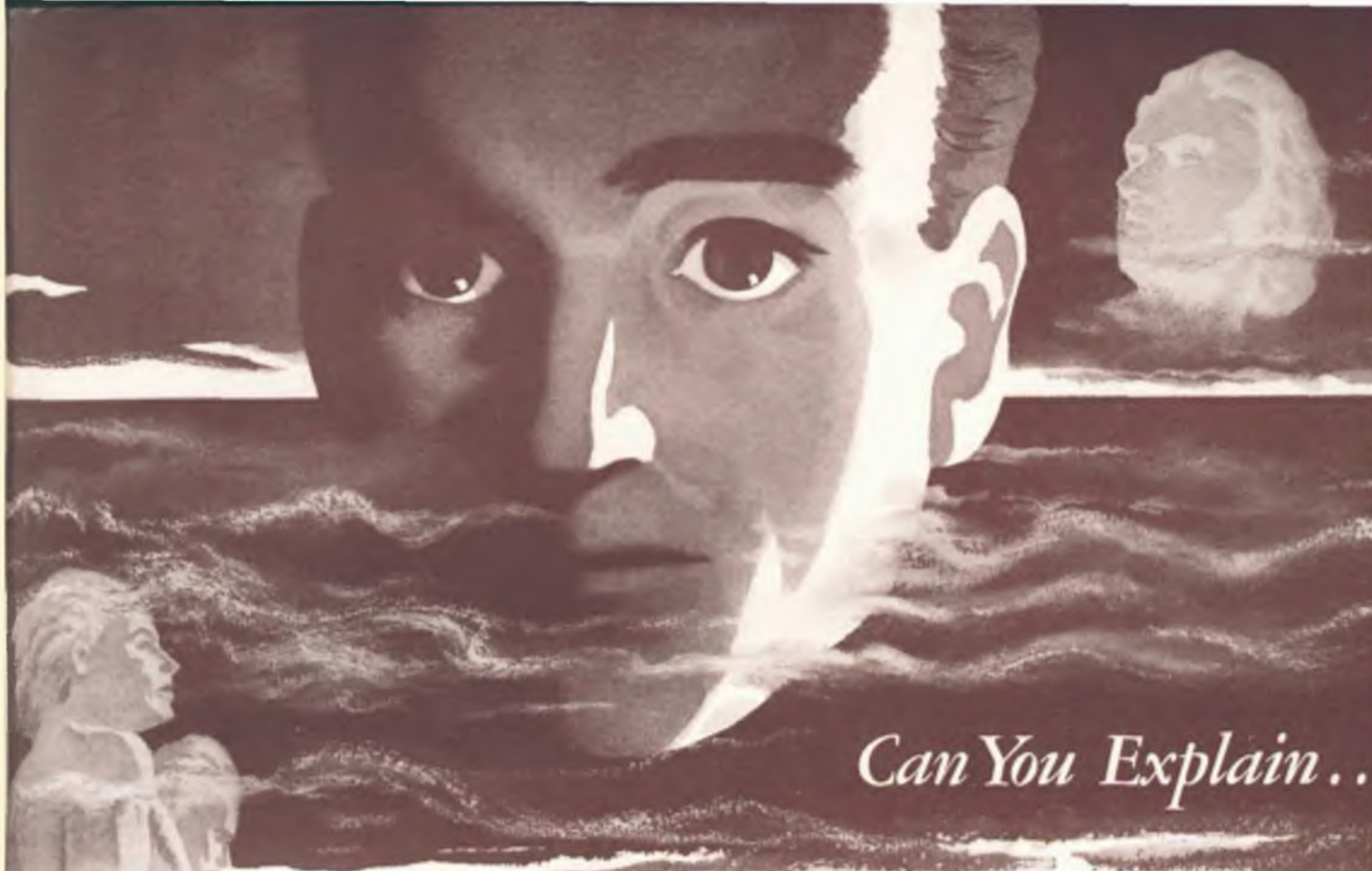
The Junior Order of Torch Bearers (a non-religious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simply read and understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

Send For These *Free*
Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the Junior Order of Torch Bearers' "Advice to Parents" guide. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.



Can You Explain . . .

Your Intuitive Impressions

ARE YOU EVER A HOST TO STRANGE IDEAS? Do amazing thoughts suddenly enter your mind in the still of night? Have you ever experienced a curtain seeming to rise in your mind and then, for the flash of a second—on the stage of your consciousness—is portrayed a dramatic event? Perhaps at such times you see yourself in a strange role surrounded by unknown personalities. Who has not awakened some morning with a partial recollection of a provoking dream which clings to the mind throughout the day? There are also times when we are inclined by an inexplicable feeling to cast off our obligations and to journey to a distant city or to visit a friend. Only sheer will prevents us from submitting to these urges. What do these intuitive impressions, these impelling *strange feelings* mean?

Should we interpret these impressions as originating in an intelligence outside of us—or are they merely organic, the innate functioning of our own mental processes? Do not labor under superstition nor disregard what truly may be *Cosmic Guidance*. Learn the facts about these common experiences.

Accept This Free Discourse

"Interpreting our Impressions" is a simply written, intelligent exposition of the facts of this phenomenon of self. This large discourse frankly discusses both the psychological and the psychic principles concerned. It is yours for the asking—*absolutely free*. Merely subscribe or re-subscribe to this magazine, the ROSICRUCIAN DIGEST, for six months (6 issues) at the usual rate of \$1.50—and ask for your free discourse. It will be sent, postage paid, at once. You will be grateful for the useful, *sensible* information it contains. Send subscription and request to:

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Thoughts that enslave men. Do poisoned thoughts like mysterious rays reach through ethereal realms and claim innocent victims? A fearless disclosure. Price \$1.25 per copy, postpaid.

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Unmask your personality. Learn how your growth, height, weight and THINKING are affected by these minute organic substances. Through your glands, control your life. Price \$1.30 per copy, postpaid.

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