

ROSICRUCIAN DIGEST

COVERS THE WORLD

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Supreme Colombe Frances (Frontispiece)	361
Thought of the Month: The Mysterious Swastika	364
Do Planets Grow?	367
Health Consciousness	369
Love—Its Nature and Realization	370
Cathedral Contacts: The Temple of God	373
Are We Led To Act As We Do?	375
Observations on the Nature of Energy	376
As Science Sees It	380
Can You Be Classed As a Type?	382
The Eternal Now	384
Over-Tones	385
Mysticism and Oriental Religions: Part II	387
Piano Music and Its Higher Meaning	391
Sanctum Musings: Masters—Seen and Unseen	392
Forgiveness	396
Hall of Freedom (Illustration)	397

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THE THOUGHT OF THE MONTH

THE MYSTERIOUS SWASTIKA

By THE IMPERATOR



THE theory of knowledge has for centuries constituted one of the greatest controversial subjects. In antiquity, it was left to the abstractions of the philosophers, but since the last quarter of the Nineteenth Century, it has also engaged that branch of science known as psychology. Known technically as epistemology, the problem of what knowledge is is now a separate study of both philosophy and psychology. There is no real agreement on the subject yet. This is easily determined from reading the works of such modern thinkers as James, Russell, and Dewey. Briefly, the difficulty centers about whether all that we know, in other words that which constitutes our concepts, is due entirely to sense experiences or also includes *intuitive impressions*. Can we, to make the issue more pointed, know something or come to know something which we have never experienced outside of ourselves and which is not composed of anything which we have ever objectively perceived?

It is not a simple problem is it? The alchemy of mind is a very strange one. It is mysterious how a sensation we have—something we feel or see, for example—is converted into an idea or a concept. Most times there is little connection between the sense experience and the idea we come to associate with it. There are many universal notions

which we have, and which seem to have a very definite meaning to each of us, which we can not possibly identify with any sense quality, or any visual or audible form. The universal notions, for example, of *why*, *where*, *whence*, *justice*, and *loyalty*, apparently exist in nothing outside of our minds, and yet circumstances and combinations of events create these abstract ideas within us. Since such abstract notions have no existence in any simple thing which we can point out in nature; in other words, since we cannot say this thing is *why*, or this thing is *whence*, we invent emblems to represent them. *Such emblems are called symbols*. A symbol then is a sign or emblem of an emotion, thought, or experience which we have. Symbols are mainly composed of straight lines or curves. Thus one may be a geometrical form like a triangle or a cube, or it may be pictographic, that is, a picture of something. An example of a pictographic symbol is the *All-Seeing-Eye*. Actually, even in its crudest form the symbol looks like an attempt to illustrate the human eye, and yet it conveys a far more complex idea both to the savage and to the highly enlightened mystical mind.

Almost all symbols then are created by the mind; that is, they do not in themselves suggest their content, but are made to represent an idea which the mind has formed. The intelligent person realizes that he is at all times a master of his symbols and that they have no influence over him. However, most primitive minds imbue their symbols and signs with an actual power, which they permit them to exert over themselves. Thus, if, while gazing at a rainbow, an

aborigine finds a multi-colored stone or pebble at his feet, he is apt to make a fetish of it, believing that there is a causal connection between it and the phenomenon he perceives. It not only becomes a symbol of the rainbow to him, but he thinks it possesses the powers of the rainbow — a supernatural influence. This imagined inherent efficacy of symbols has survived until our present time.

One of the present belligerent nations of the world adopted the Swastika as the symbol of its state. Because of the militant aggression of this state, which has aroused the wrath of most of the peoples of the civilized world, the symbol has, of course, become despised by millions of persons, and this is understandable. On the other hand, we notice a prevalent tendency, a deplorable superstition on the part of many persons to assume that the Swastika, used by this belligerent nation, is a force of evil and adumbrates its better judgment with a sinister force. It is actually stated by some that the Swastika, drawn in a different manner, would exercise a beneficial and passive influence upon that nation. Such misconceptions have made it almost impossible to use the Swastika today for its traditional symbolic significance, without causing people to shun you as either a supporter of the belligerent nation, whose emblem it is, or because they feel the imaginary influence of the symbol itself.

It is timely and appropriate, therefore, that more be known about it. The Swastika, as commonly and conventionally depicted, is composed of four gammas (the third letter of the Greek alphabet joined at right angles). More simply, it is a cross with a small arm at each end, at right angles. Usually these arms are turned clockwise, as though rotating from left to right. It may also be seen as two letter S's, one bisecting the other. Another, and rarely seen form, is composed of three human legs radiating from a central point.

Possibly the superstitions attributed to the Swastika by many persons today are due to their unfamiliarity with the symbol, or the presumption that it is rather newly devised to fit the spirit of aggression displayed by the nation which has adopted it. Actually, how-

ever, it is one of the oldest emblems or signs known to modern man. Evidence of its antiquity is quite common. It has been found inscribed on terra cotta articles at Hissarlik (Troy), from the time of the second burning of the city. In Greece and the Aegean region, it makes its first appearance on articles of pottery having geometrical ornamentation. It is frequently found upon the ancient vases of Cyprus, Rhodes, and Athens. In particular, upon an Athenian vase it appears thrice repeated before a funeral car in a burial scene. In Vienna there is a vase in existence on which it appears as an ornament on the breast of an Apollo. It became a favorite symbol on coins in Greece, and passed along with the monetary symbols of the Greeks into the numismatic art of all of the Mediterranean peoples. It has been found upon funeral urns dug up in the Terramare of northern Italy. It is rather common in Egyptian frets; however, its use is not limited to the Mediterranean region, it appears on jewels and weapons of Gaelic peoples, and also the early German and Scandinavian peoples.

It is obvious then that a symbol, the use of which has been so prevalent and widespread, must have had a more or less continuous meaning. A people discovering it by invasion or through trade relations with other races or nations would not adopt or perpetuate it if its significance was not appealing and impressive to them. If they found it both appealing and impressive, and decided to take the symbol unto themselves, they would not change its meaning, or at least only slightly. The symbol of the Swastika spread Eastward, possibly through the conquests of Alexander the Great. Its meaning has survived there, and we find it commonly used in the countries of the Orient. To the Buddhists it is the classical representation, with other symbols, of the footprints of Buddha, or the Buddhapada (the aspirants to Buddhism). In China it frequently adorns the priests of Buddha and Bodhisatvas. To the Chinese, it conveys the meaning of a written character, such as a word, for example, and it means *plurality, abundance, prosperity, and long life*. The unscrupulous but efficient Empress Wu, of the Tang



Dynasty (684-704) decreed that it should be used as a sign for the sun. In Japan it represents a number, namely, 10,000, and likewise the idea of abundance and prosperity.

The word itself is of Sanskrit origin. To the Hindus, the *Su* represents "well" or "good," and the *Asti* as "it is." It thus is a symbol of good, but the Hindus limit this interpretation to the manner in which it is drawn. For it to be a benevolent sign, the arms must be toward the right. If they are drawn to the left, the symbol is known as a *sauvastika*. The *Swas* stands for the male principle of the god Ganesa, who is a god of wisdom and of goodness. The *Sau* represents the female principle and the goddess Kali, who, in Hinduism, is an evil genius. The first symbol then, the Swastika, is to Hindus and Brahmans an emblem of the sun in his diurnal course. It depicts light and life. The second one, or the Sauvastika, represents night and destruction.

Dr. Barnabas Shihshuhu, of the Indian Association of America, says that the symbol, which must have spread to America from Asia, across what is now the Bering Sea, is: "one of the most important symbols of the American Indian, and a token of good luck among all peoples. The American Indian Swastika color is gold or goldenrod, and sometimes a cardinal red. It will be seen that the four positions of the Big Dipper, or the Ursa Major, yield a perfect Swastika. Through the interpretation of the Swastika, in comparison with the Big Dipper, medicine men knew when to stage their rituals. The arms were also related to the four seasons, four winds, and four stages of life."

The more extensive man's investigation into the origin and meaning of the Swastika, the more one learns that it was always a symbol or omen of pros-

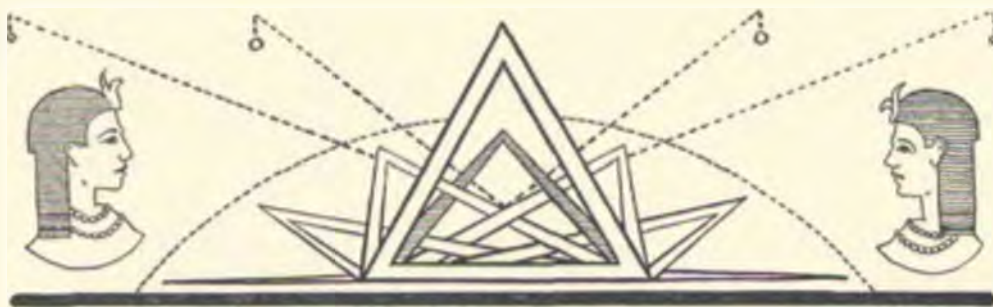
perity, of abundance, of light and life, the one exception being the Sauvastika of the Hindus referred to above. In its most primitive form, it is a symbol of the sun, in fact partially a pictograph. Undoubtedly early man, when he gazed upon the golden orb in the heavens above, dazzling in its splendor and radiance, seemed to perceive it in swirling motion. The simple Swastika, with its arms turned clockwise, depicts this solar orb moving through the heavens and revolving at the same time from left to right. Apparently the Swastika was later used as a symbol of all astronomical motion. Thus it included the stars and the moon, even water, rain, and lightning. Since many of these forces and elements had to do with primitive man's conception of life and fertility, the Swastika came to signify fertility and life itself, and, it necessarily follows, the goodness and abundance of creation.

In light of this when we think of the present application of the Swastika as a national emblem by a militant aggressive world power, it may seem confusing, but let us keep foremost in mind the principle outlined in the beginning of this article, namely, that man assigns to symbols their import and any influence which they may have. By themselves they are impotent and cannot, because they are adopted by a nation or people, impel them to either good or malevolent deeds. Thought alone is the moving factor in the use of symbols. It must be recalled that the Christian cross, with all of the sacredness now attributed to it, and with all of the inspiration it awakens within the minds of millions of people today, was once a symbol of Roman capital punishment, and during the Crusades, to the Mohammedans it became a sign of oppression and pilfering. *What the mind can conceive, the mind can change.*

MYSTICAL ART PRINTS

We have prepared a series of photographic prints of paintings by old masters. Some of the subjects of these prints are ancient temples, mystic shrines, and other pictures of subjects which will be appreciated and enjoyed by all students of mysticism. These artistic photographic prints are especially prepared for framing. Each print is printed on a sheet 10½ x 14 inches. You will find one or more of these prints an ideal solution of your gift problem. An entire group of twenty-four of these prints is available from the Rosicrucian Supply Bureau for the economical price of one dollar postpaid.

*The
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Do Planets Grow?

By FRATER ROLLO ELLIS



AS FAR as scientists have been able to determine, the earth upon which we live and its neighboring planets have not grown or deteriorated one iota within the recordings of man, and therefore it is assumed that they have always been

as at present as to dimensions and calculated weight—that planets do not grow.

Within recent months an illustrated article was published, in one of our country's widely circulated weekly publications, in which the scientist author endeavored to portray how the group of planets around the sun, of which the earth is one, were merely fragments that in ages past had broken off from the sun, like rocks from a boulder. Numerous other theories have been advanced from time to time and though the writer lays no claim to being a profound student of planetary life, he has given these many theories and principles considerable thought, and it is with them that he takes issue herein. Not with the expectation of disproving any of these theories in and by himself, but with the purpose of stimulating new thought that in time may have a revolutionary effect on accepted methods of calculation.

There are only three principles that we recognize as being fixed. Namely: Time, space and life. All are infinite,

without beginning and without ending. All substance, whether it be animate or inanimate is known to be in a constant state of evolution. Should planets as units or individual bodies be made an exception to this Universal Cosmic Law?

This brings out a further question as to what is animate and what is inanimate. Rosicrucian teachings prove that there is life in everything, even in rocks, and therefore that which is presumed to be inanimate is in reality animate (other than that, as far as man has been able to determine, rocks have no soul). We examine the small portion of the earth that we can view at one time. It does give the appearance of being a massive inanimate object, without feeling and without life; but who is man is visualize the earth as a whole and its place in the limitless Cosmic Universe of which we have such a minute prospectus? Only by comparison are we able to reason, and in this respect we might well compare the minute germs that live on the blood cells in man's blood stream, to man who lives on a planet (in our case the earth) in the planetary blood stream (cosmic current) of the Universe. By comparison, the germ is perhaps the larger of the two and should have greater vision.

Let us assume that these germs do have proportionate vision and ability to record. Would not hundreds of generations of germ life indicate that the blood cell upon which they might live be always the same? What perspective could they have as to the whole of man?



If we will but study in the abstract all known living forms, which in their cycles of being are within the recordings of man, we cannot help but recognize that there is a kindred analogy between all, that the great creator evolved a simple method or formula by which all things are perpetuated: the principle of combining two elements or two beings to create a third, and this process is ever consistent.

Man's recorded existence on earth in comparison with the age of the earth is of such short duration that its equivalent is but slightly more than nothing. And yet with these observations of comparatively less than a day, man endeavors to calculate planetary life. As yet man has nothing by and with which to calculate, with any degree of likely accuracy, and will not have until he has been successful in perpetuating records for a million years or more.

Why not discard all these useless calculations and go back to the known and proven law of cosmic creation? Why make an exception in and to this law in the conception of planets merely because man lacks the vision and perception to comprehend the Universe? Why not accept for consideration the probability that planets are born, grow and mature, live and eventually disintegrate, much in the manner as do the body of man and other earthly forms?

The earth is actually a living unit in and by itself. It literally breathes and consumes food and water. The same force and energy that give life to man on earth and to all other beings and things give life to our earth. Tides ebb and flow, and deep within the earth earthly fluids pulsate with them. Waters from the ocean are circulated to mountain tops only to flow back to the ocean again. Its chemical body is constantly being renewed and replenished with virtually the same chemicals and much in the same manner as the body of man is continuously being renewed and revitalized.

While our earth is regarded as a solid mass, in reality it is divided into innumerable segments by what geologists term "fault systems." Viewed from above, the pattern formed by these fault systems would look quite similar to a spider web. Some penetrate deep into the

earth and might be likened to arteries, while others penetrate a much lesser distance and might be likened to veins as their functions are quite similar. These faults were actually created during the growth of the earth as the various segments were thrust outward in its expansion. Though the earth apparently reached its full growth a long time ago, it occasionally makes a body adjustment which results in vibrations that man calls earthquakes.

These faults serve a dual purpose as a nerve and circulatory system for the body of the earth, and are also positive and negative in action. Fluid and cosmic energy pass into the earth via the negative faults that intercept faults of positive action at depths; these return altered fluid and perhaps some of the elements that have been created in the process. The majority of the purer and more highly refined of these elements so created are retained within the body of the earth, and in this manner the body of the earth is continually being renewed and revitalized.

With these facts known to men of science—or, if not known, they are at least available for verification—it would seem that when viewed in their true light the earth and all other planets should be placed in the same class of analogy as all other forms of life that are known to man.

We on earth, and our earth, live in the cosmic electronic stream of the sun, from whence we derive a continuous supply. What becomes of this cosmic energy? We know that an electric storage battery cannot be continuously charged without overheating and resultant disintegration. Cosmic or electric energy is life and must be in constant movement, and therefore our earth cannot continue to absorb without giving off, else temperatures would increase very rapidly on earth and man would soon cease to live thereon. Let me offer my conception of planetary life.

Is it not possible that planets are originally conceived by the mating of the electronic stream from two mature planet bodies? That the growth of the young planet can be attributed to the absorption of the full electronic stream from its two parents, and that after a period of growth, during which time the

usual chemical evolution takes place in the body of the growing planet, it reaches a state of maturity? As a mature planet it cannot continue to absorb the full flow of energy from its parents and as a result it becomes static or positive in action. It throws off one of its parents and finds a mate and the flow of cosmic energy is continued on to create another new planet and life thereon. The entire process, as I vision it, is much like that of the human family.

In this conception of planetary life, our earth would be a parent of, and the sun of, what we commonly call the North Star. If the North Star does not live in the Cosmic Stream from our earth, then what holds it in the relatively fixed position to our earth? Is not that which we call the Aurora Borealis, that is visible at the North Pole during the winter months, naught but the cosmic electronic stream flowing from the positive pole of our earth to give life, light and heat to the North Star? How

else could the great creator assure a continuum of life?

This most natural process would account for planet families the same as human families, with magnetic attraction for one another. Our sun may be a great grandmother, so to speak, to many of the planets in the so-called sun family, but it is most unlikely that our sun is performing the same function for any other planet. To do so would soon deplete its cosmic energy and void Universal laws.

As to just what relation the moon bears to our earth, the writer has not as yet arrived at a satisfactory conclusion. Could it be a co-parent of our earth with the sun, or a half brother, or our earth's mate? Whatever the moon's relation to our earth, we must admit that it is most attentive and affectionate. Perhaps man has never fully appreciated that very simple statement in the Bible, "God Created Man In His Image."



Health Consciousness

By SOROR CORA M. BERG, F. R. C.



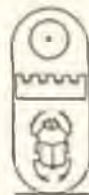
FROM all apparent observation we must conclude that the average person is fast becoming health conscious. A discussion of what constitutes proper dieting or proper food combinations is, at one time or another, a topic of conversation during an evening's discourse with friends.

But talking and eating are two different acts. Many people seem to have a profound knowledge of the vitamin and mineral contents of the different fruits, vegetables, grains and meats, and can converse at length on the vital necessity of analyzing each morsel of food—until mealtime wends its way around the clock, and then, in the throes of an

urgent hunger, toss care to the winds and gorge on "stuff."

What then is the use of their knowledge? The knowledge in itself does not replenish the cells of the brain with phosphorus, nor does it vitalize the glands with that electrical energy, the vitamin.

Now, what the world needs today—in the vernacular—is more action and less ponderance. It is true that we do not absorb the same proportions of sodium, iron or chlorine as the man next to us—due, possibly, to personal characteristics and development—nor do we have to analyze minutely each bit of carrot, spinach and cauliflower to be sure that each vitamin is protected as it follows the proper avenues to its destination, but we should activate our thinking to the point where we may consciously realize the needs of our own particular bodies and supply them accordingly.





Love

ITS NATURE AND REALIZATION

By DR. H. SPENCER LEWIS

The American Rosae Crucis

October 1916

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



WE HAVE many definitions for the word or term Love, and in all philosophies love is given such a wide and abstract meaning that, after all our analysis of it we do not thoroughly understand it.

Buddhism considers Love as one of the Viharas or Sublime Conditions, the others being sorrow, joy and equanimity.

In the Christian doctrine we find love interpreted as one of the central notions upon which good conduct depends, the other notion being faith. On love depends the "fulfilling of the law," and the sole moral value of Christian duty—that is, on love to God, in the first place, and secondly, love to all mankind.

In Cartesianism we find a more concrete definition—one which nearly approaches the Rosaecrucian definition for

clearness. The craving for good in general, says the doctrine of Cartesianism, for an absolute satisfaction, is a natural love of God that is common to all. Out of this love of God arises the love we have to ourselves and to others, which are the natural inclinations that belong to all created spirits. For these inclinations are but the elements of the love which is in God, and which He, therefore, inspires in all His creatures. In this way do the doctrines of Descartes, Malebranche and Spinoza reveal Love.

Rosaecrucianism has, however, a very concrete and concise definition for love which is put in this wise:

"Love is the conscious realization of ideality."

Let us analyze this statement. We find, first of all, that Love is a conscious realization. Love has been crudely, yet correctly, termed an emotion. It is an emotion because it is sensed, realized; it is an emotion in the physiological sense because it stimulates certain nerve centres and produces certain physiological conditions as well as psychological conditions.

The
Rosicrucian
Digest
November
1940

In the process of mental realization to physiological actuality we have involved the difference, essentially, between reality and actuality. Thus, in some cases Love may be a conscious realization without resulting in an actual stimulus. We know we love; love itself naturally presupposes a realization of something; without its realization it is not possible. To love requires appreciation of its realization—but realization of what?

Physiologically the only condition, actually, that is made conscious, is in a degree proportionate to the degree of the realization of the element making for love. Thus love is capable of degrees of intensity, depth and expression. When the conscious realization of love is extreme, full, satisfying, it produces the maximum of stimulation on the nerve centres just as do joy, sorrow, fright, anger and other elements of emotions; an effect of exhilaration, excitement and rising spirit is felt and experienced. Love produces a calmness, peace, quieting of the nerves, an attunement with harmony which is not resultant from any other emotion.

So, Rosaecrucianism says that Love is a conscious realization of—*ideality!*

There is the key note — ideality. In that word we see what the doctrine of Cartesianism means when it says love is a craving for good, for absolute satisfaction.

Each of us has certain ideals which may lie dormant in our consciousness or sub-normal consciousness. These ideals, standards, absolutely perfect models, may be of our own making, constructed through study, analysis, experience and divine inspiration, during weeks, months, years or incarnations. Consciously or unconsciously we may add to, remould, perfect and make more wonderful those ideals which we believe are infinite, supreme.

The ideals we have may also pertain to an infinite number of things, conditions, experiences, sounds, sights, sensations, etc. In music our conscious or unconscious ideal may be a certain group or chord of notes, a bar or two, a passage, or a complete aria. In art our ideal may be a certain combination of colors or a certain color in its various tones, or certain lines and curves in cer-

tain juxtaposition. In character our ideal may be one which has certain features, habits or mannerisms and qualities well developed while others are curtailed or absent. In beauty of face and figure our ideal may have certain features, color of complexion, eyes and hair, certain height, weight, grace, etc.

It is when we come in contact with, or become conscious of, one of our ideals that we have the realization of our ideal, and this realization arouses or stimulates the emotion we call Love and that emotion is directed toward the ideal and we say we love it.

The love of a man for a woman is due to his conscious realization of certain ideals in or about her and he loves her not for herself but for those things in or about her which he loves. His desire to possess her is due to his desire to possess, to hold constantly within his grasp, the realization, the *embodiment*, of his ideals. The growth of the love of a man for a woman likewise depends upon the continued or new realization of certain ideals or the discovery of new ideals in or about her. Inversely the lessening of love between man and woman is in proportion as certain ideals, once present, are eliminated or modified.

In the same manner does woman love man and do parents love children and children love parents. Also in the same manner—by suddenly or gradually becoming conscious of a realization of our ideals in a thing or of a thing—do we love certain kinds of music, art, literature, food, comforts, etc.

Then, there is our love of God and love for mankind, and greatest of all, the Love of God for us.

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the contemplation of the creation of the world we conclude that, first God conceived all creation as an ideality and, having conceived an ideal creation, God spoke the word—the command—in his consciousness; and the world we know, as part of creation, was formed.

In the conception of an ideal creation there must be a harmonious blending, uniform association, and mathematically correct unity of many ideals. Each of those ideals was based upon elements



which God would love when realized, and when the creation was completed it embodied, in a unit, all the ideals from the greatest to the smallest; and it was, therefore, essentially conceived of love, for in love did God create the world and with love (that is, with a conscious realization of the ideal) did God behold all creation from every polarized cell in the seas to the human body made in his likeness (that is, made in the likeness of the ideal of God's consciousness, the ideal which God loved most).

Thus was man and all creation conceived in and of Love, and God expressed in all created things his Love.

Love most naturally precedes all creation, when such creation is the embodiment of ideals. This is so because Love of an ideal leads either to seeking for and realizing that ideal, or to the creation of an embodiment of that ideal.

Thus an artist is "inspired" to paint and place on canvas a beautiful picture. It is conceived in love for it constitutes an expression of the ideals he loves, and when completed is an embodiment of those ideals and is therefore a result of love.

The same applies to music, to handiwork, to all that is good. The writer who, suddenly, under an impulse or stimulus which he calls "inspiration," writes down a beautiful sentiment or a noble thought, does so because he suddenly becomes conscious of a mental realization in words of an ideal thought in his mind or sub-consciousness and he quickly expresses on paper the embodiment of the words thus realized.

"Inspiration," so-called, can be attributed in every case to a mental stimulus resulting from a conscious realization of an ideal, and since all ideals find their origin in the original ideals of God's love, "inspiration" is itself an expression of God's love.

Thus, philosophically, one may say that Love is the great incentive, the great power, the greatest inspirational energy in the world; and since Love must have ideals for its elements of expression, Love is essentially good. In this way one may philosophize: Love is Good, Good is God, God is Love, Love is God; or—God is Love, God is the Source of all Good, therefore Love is the source of all goodness, the greatest power in all the world.

We find this well expressed in the fourth chapter of I John: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. We love God, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen (consciously realized), how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

And — that commandment and the preceding explanation is the law upon which the Order Rosae Crucis is founded.



A philosophic truth does not become popular until some eloquent soul has humanized it or some gifted personality has translated and embodied it. Pure truth cannot be assimilated by the crowd; it must be communicated by contagion.

—Amiel.

BE A BOOK REPRESENTATIVE

An interesting way of increasing your income at the Christmas season will be through acting as a Book Representative for the Rosicrucian Supply Bureau. All books sold by the Rosicrucian Supply Bureau have a timely interest to all who study or, as a hobby, wish to read the subjects contained in these interesting books. Look at the partial list of books available from the Rosicrucian Supply Bureau on the back cover of this issue of "The Rosicrucian Digest." Consider whom among your acquaintances would be interested in these books, and then write to the Supply Bureau asking for full details regarding how you can be a Book Representative, and earn for yourself liberal commissions on the sale of these books.

*The
Rosicrucian
Digest
November
1940*



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

THE TEMPLE OF GOD



MAN in his attempt to contact the unknown has devised ways and means which to him might come to be a form of assistance in helping him to bridge in his understanding between that which he easily comprehends and that which he beholds as mystery. Man's environment is limited to his understanding. The expansion of his understanding, the gaining of new knowledge and experience, makes it possible for his environment to enlarge. Therefore, progress on the part of man consists of his efforts to

push back the boundaries of the known into the unknown. Man has always acknowledged that to some force or power nothing remains unknown—that is, he has conceded that there exists in the universe a Mind which has an understanding greater than his own, and consequently knows all things. Therefore, if man is to fit properly into his environment and properly use his life as it should be, he is constantly challenged with the need of contacting his Creator—or this Power that is complete in understanding and experience.

In devising means to contact the source of knowledge, man has used his own reasoning, and also he has used what inspiration has intuitively brought him as parts of the truth. There have been times when, through fear, his entire life was dominated by habits of re-



ligious worship in a form which led him to pay homage and tribute to a God. Where progress and understanding have been more complete, man has realized that fear is not required upon his part to direct him toward more understanding, but rather a cooperation with the force of which he is a part is necessary to bring about an attunement which will in turn be a step toward knowledge.

Man has set up temples in which to worship. These temples are not always confined strictly to a religious form of worship, but may be established as fraternal, social, or other organizations; but regardless of what may be their fundamental ideal, their general purpose is to bring man into a better or closer relationship with that which he seeks, whatever that may be upon the part of the individual. Therefore, a physical temple, whether it be founded upon a religious creed or upon any other idea or principle, represents the desire of man to work in order to attain. Those who are true followers of great religions, or worthy members of fraternal and social organizations, are not those seeking an easy way to gain something. They are those who are seeking, regardless of what the way may be, in order actually to attain, and in their temple or meeting place they dedicate themselves for a period of time to the purpose of the group's existence. Temples in which men gather, therefore, are, as stated in the rituals of the Rosicrucians, "for work and worship." These terms are to be considered in the broadest sense possible. In the ritualism of such a session work is reached by the necessary steps and procedures to be taken to reach symbolically the ultimate desires and most hoped for achievements upon the part of those who observe and participate.

Worship is found on the part of each individual assembled in a group who is desirous of placing himself in an environment that will be conducive to the better understanding of that which he seeks. Therefore, man has come to look upon a temple, a building, a room, a ritual, or a formal procedure of worship as the thing itself, and many times man has found himself, when faced with problems or difficulties, to be at a loss to know that to which he can hold, be-

cause the true understanding of that which he seeks has been lost in its symbolism. Symbolism is of vital importance in conveying truth to man, but it must always be considered as a step, because regardless of what may be the group or groups with which we choose to affiliate, their work is in one way or another only for the purpose of depicting man himself in relation to his God. God does not exist in any one temple because man has chosen that temple to represent God or to represent His person. No individual or group of individuals can build an edifice which can be termed "temple," and because of certain rites or exercises which they perform declare that in this room or this structure alone the presence of the Creator will be found, that this edifice only is truly the Temple of God, because nothing which is man-made can in any way be more than an instrument or a medium by which man may find the explanation of that which he seeks. The true symbolism of all temples is the representation of the residence of God, but God truly resides wherever there is life. The great soul of God is existence in all things that live, and therefore, we as individuals are a segment of that force and of that being. Our bodies, therefore, in our physical state of existence constitute the true temple in which we will find God, not as a part of the physical thing itself, but as a vehicle for its expression, and in that temple we reside and truly work and worship in order to cooperate with and truly attune with the power which we seek.

The soul is ageless, and it finds in itself a physical expression of the purposes that are to round out its total experience and existence. The soul, before such expression in a material body exists, is a resident of a realm where physical structure is unknown, in a realm of ideas, as an ancient philosopher said. There it exists with true knowledge and true comprehension available, and so when it becomes incarnated in the physical structure it will, as the objective conscience which accompanies it in this physical structure gradually gains knowledge, in reminiscence go back to that realm of ideas and perfection from whence it came and of which it is a part. For that reason, the soul in man speaks

loudly for man to hear and to realize that his soul is not part of his temporary physical residence, but that it truly resides in a Temple of God for the purpose of glorifying His works. Therefore, it is fitting that man should make all possible attempts to place himself in a condition most adaptable for the expression of this soul. Only by helping its development will man see beyond the limits of the physical vehicle in which he lives, which is the Temple of God.

You may in addition to whatever may be your choice of affiliations, attune with this soul within you through the Cathedral of the Soul, and without interference in your daily affairs, or without sacrificing your innermost convictions, add to your total experience through this medium. Write requesting the book "Liber 777," which explains all the purposes and methods of this unique Cathedral.



Are We Led To Act As We Do?

By WALTER E. JOHNSON, F. R. C.



THE statement is often heard, "I was led to do that," or, "I was led to that book." Very often this idea is ridiculed, yet many believe that there is some truth in being *led* to act or to speak.

Let us consider the robin. The egg is hatched, and the

young bird grows under the care of the parent birds. He is taught to fly, perhaps, but soon he leaves the parental nest, never to return to it. Then comes a time when this same young robin must build a nest of his own. Does he use his own ideas about nest building? No, he builds the same kind of a nest, with the same kinds of materials, in the same kind of a location, as the parent bird. Who or what did the teaching? The most common answer will probably be, "It was instinct"; a knowledge that comes without direct teaching. This same instinct is possessed by all animals. "Instinct" then, must be a higher knowledge which does not need words or language to convey its meaning. We have this same condition in the human being, but the name here becomes "intuition." There are many things which a baby knows instinctively, or intuitively, before he has learned to talk. Is not a friendly person recognized by a baby? Does he not shy away from others and

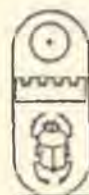
cry when they come near? Parents are often astonished at the things a young baby does without any direct teaching.

Many there are who follow no particular religious sect, but will readily admit the existence of God or of some higher force and knowledge. They point to the stars, the moon, and the sun to bear out their belief. It is admitted that a guiding hand of some kind controls all things. What, then, controls the involuntary actions of the body of man? Whatever keeps the heart beating, and whatever makes the body function harmoniously, must have a superior knowledge. That knowledge *leads*, just as instinct and intuition lead.

Man can, if he will, hear a guiding voice, the voice of conscience, the voice of the inner man. This still, small voice tells him right from wrong though actual words may not be heard. He is led to do right — although sometimes he may not listen nor follow.

Is it not possible to believe, then, that man has a higher power watching over his spiritual welfare as well as his physical well-being? Is it not possible that this all-knowing wisdom may lead him to a book, or a place, or a condition? Is it not possible that he may be led to facts that will produce an invention, or cause him to write a book, or paint a picture? Whence comes the urge to do things, or the warnings we sometimes receive?

Man is being constantly led toward the Kingdom of Heaven within, but having the freedom to choose, many times he does not follow.





Observations On the Nature of Energy

By WALTER A. FINCH, F. R. C.



ENERGY is the fundamental universal essence. From its manifestation emanates the state of Being; in its expression Energy is the state of Being. Since the prime factor of Energy is movement, and since the vital characteristic of movement is change, the fundamental movement is at a constant variant, flowing thus in a cycle *away* from a point of departure and eventually returning to the point of departure. Hence, the element of movement consists in a flux *to* and *from*, manifesting in diverse directions of reverse activity, and manifesting naturally in alternate cycles—that is, in the *phases* of Energy, attraction and repulsion; the cycle of attraction flowing *toward* the unit, repulsion flowing *from* it. But since the law of change, or alternate manifestation, is a fundamental characteristic, both alternate cycles are necessary to the whole, or complete cycle, of any manifestation.

Again, also, in adhering to the fundamental law of change, or alternation, each cycle induces the exact complementary attribute of its opposing cycle, resulting in the manifestation of polarity. Naturally, the *cycle* itself may be said to begin only with the incorporation of the initial two polar phases of Energy, this incorporation of polar

tendencies again inducing the element of change—evolutionary force—which flows through its complete cycle of two alternating cycles, this change comprising a new form of Energy partaking of both phases of its contributing Energies. The new form of evolved Energy induces its own cycle through complementary induction, adhering strictly to attraction and repulsion within its evolutionary orbit.

Adhering to the law of change, attraction cannot be said in any restricted sense to be constant. Rather, attraction tends to increase during the first arc of its cycle, and to wane during the second arc, waning even to a complete neutrality, and passes on into the cycle of repulsion, which tends to wane or deteriorate during its first arc, and on the second to complete its resolution into the fundamental Energy forms, approaching the new attraction cycle. Each Energy cycle is restricted to its evolutionary orbit in its resolution into fundamental forms, as well as in its polarity in the attraction cycle. While the cycle of attraction is the creative energy, it is nevertheless the cycle of repulsion which is responsible for the event of law and order in the creative impetus, for it is repulsion that elects which phases of Energy shall *not* converge to that particular unit; those of polar affinity and those moving in the evolutionary orbit *only* uniting in the creative manifestation.

The evolution of Energy increases its power as well as its diversity, and at the same time increases the length of its

cycle. The formation of an atom may be said to be instantaneous, while the growth and deterioration of a human body requires a period of years. One fact here, however, is noteworthy—the distinction between the polar and evolutionary habits of animate and inanimate bodies. The cycle of animate, or plasmic, bodies is limited to the corresponding cycle of the consciousness inhabiting them. The cycle of a given animate body is limited, that of consciousness illimitable. Aside from the fundamental manifestations of attraction and repulsion, which are more or less contingent, the evolution of inanimate Energies is dependent on conscious direction, and upon the influence of currents of superior force, and in this sense may be said to be variable.

In general instances, however, the more primitive, the more volatile an energy, the shorter its cycle and the more spectacular its manifestation. The cycle of the explosion of a grain of powder is that of but the fraction of a second, it passes its zenith and is dissipated in the flash of an eye; while the ripening and decay of an apple requires many weeks. The sprouting of the seed and the maturing of the tree required many years. Relatively speaking, the maturing of the apple, while more spectacular in its manifestation and of shorter duration in its cycle, is of less importance than the maturing of the tree, for the offspring can hardly be said to be as important as the parent; the apple is but one phase, one arc of the cycle, of the maturing of the tree, the production of the seed—for certainly the *original* impetus of the Energy was not that of producing an apple, but of perpetuating the species. The fact that the tree added something of value beside the perpetuation of its species is evidenc of its higher order of evolution—but this reflects no particular credit on the apple; it must take upon itself the burden of reproduction and perpetuation—and perhaps add something of flavor and color or texture to its by-product before it can be said to have added anything to evolutionary energy.

In general instances the rising evolution of an Energy requires naturing, for while it steadily becomes more diversified in power it correspondingly becomes

more hazardous of manifestation because more susceptible to various outside influences. Under unfavorable conditions the tree will cease to produce palatable fruit, at length will produce scarcely more than a shell to contain the seed, and finally may fail to produce any seed at all, and may even become dwarfed in stature to a mere shrub. Energy cannot evolve on the upward scale of evolution unless the free flow of its contributive Energies remains undisturbed; not only that, but there must be freedom for the upward surge of the evolving Energy issuing from its natural manifestation. There must be a medium, an outlet for the new Energy, or it takes the backward course of retrogression. If freedom for the upward surge of evolving Energy is not permitted its cycle is shortened and it manifests backward toward the more primitive forms.

The impetus of Energy is irresistible, its impetus is an immutable law toward expression, so long as the unit of its polarities remains unbroken, and it has no choice but to follow either the forward or backward course; there can be no Energy stasis, the law of change decrees it. It will follow its natural course forward unless it finds this normal course impeded, whereupon it seeks the line of least resistance, for it *must* find issue. An electric current that is retarded, or the freedom of whose flow is impeded by a loose connection, finds issue in intense heat. Those natural Energies of the mind, if they are denied expression in a normal way will strike inwardly promoting all sorts of mental monstrosities, dwarfing and perverting the mind, and eventually even the body. A limb that is confined to total inactivity gradually withers; a brain that is never used grows dull and listless; a plant that is denied the rays of the sun weakens and will not support itself—the cycle of their activity is shortened and they revert toward primitive forms of Energy.

Fundamental Energy is free and unrestricted, without any definite trend save that of seeking natural expression within its orbit, and will take the first form of manifestation within its scope. Hence it is more or less unstable. While more evolved forms of Energy are limited to a quite definite channel in their normal expression, their manifested



form is, nevertheless, of remarkable stability and endurance. Compare the diamond with a piece of charcoal; or the finest steel with a piece of cast iron; or the mental quality of a Galileo or a Christ to that of a spineless craven.

The most powerful Energy hence is the most evolved Energy. This power is observed in the higher phases of Thought, whose power lies in its ability of direction and control of all other Energies, which are subservient to it. The Energy of evolved consciousness acknowledges no impediment; in fact, it uses the impediments and obstacles which threaten its progress as the means to further evolution and power. The evolving consciousness bears fruit in the form of ideals, which serve not only to perpetuate its species, but to lift it to a still higher order of manifestation, as in the case of all other types of Energy; and of all Energies the idealistic is the highest, leading the consciousness forward with irresistible impetus toward expression and manifestation. Only temporarily is it retarded, and even then only apparently, for it rises again with renewed strength. The power of Thought goes out to *meet* the challenge. The cycles of attraction and repulsion are as necessary here as elsewhere, it necessarily has its negative phases, the alternate half of its activity, the element of contrast that impels it ever back again into the ascending cycle of evolution and growth.

In the lesser forms of Energy the phenomenon of memory is the most striking characteristic; we note that manifestation is *always the same* under the same conditions, an endless repetition of familiar phenomena with nothing added save the natural acquisition of the arbitrary evolutionary effects. And while this is true of conscious Energy, that the manifestation is always the same under the same circumstances, this fact of mere memory is not enough. Endless repetition, in connection with conscious manifestation, soon shortens the cycle and its expression lapses to the side of repulsion, resulting in a condition of "monotony." Hence the fact that no experience, of whatever nature, can be persistently pleasurable. Memory, in this form of repetitive experience, remains pleasurable only so long as it re-

tains some phase of newness, or novelty. There must be change, constantly change, the conscious Energy is peculiarly susceptible to monotony and is soon satiated; but this is of course more signally marked in the *evolved* phases of consciousness than in the less evolved, the need of evolutionary changes in the lesser is not so pointedly marked, because the cycles are shorter and the manifestations more volatile—truly, less conscious.

The evolved energy of Thought is repelled by repetition, it reaches ever upward, seeking new worlds to conquer; and the more formidable the problem presented to it the more eagerly it responds—expanding eagerly on into the unknown, the unconceived, the Absolute. This is not only its office but the best proof of its existence, if that were needed—this evidence of its apprehension of the Absolute, of the need of its bringing into being new Energies and phases of Energy hitherto unknown and unconceived, its apprehension of the need of new ideals and their achievement. In this not only the imperative need of evolutionary change but the *apprehension* of it, and the consequent compulsion. We can conceive of no limit to the heights to which this evolutionary apprehension may attain.

An ideal is the perfected result of the relation and reaction upon each other of two phases of conscious Energy, a comprehension of *that which is* and *that which would seem desirable to be*, projected through imagination and tempered by reason, evolved through the related Energies of memory and apprehension. An idea hence is the most powerful Energy conceivable, because "the mere fact that consciousness perceives that *it would be desirable to be* decrees that *it shall be*," the perception of its desirability is the beginning of its manifestation on the first cycle of attraction, nothing can stay it, eventually *it shall be*. Many cycles may be necessary for its ultimate perfection, but already the first stage of its manifestation has begun, in *the desire to be*. The emotional Energy behind the desire impels the consciousness to concentrate all its resources to the realization of that ultimate end; and the thorough assimilation of each phase of experience in the

process of its realization raises the consciousness that much higher in its scale toward the ideal; but with the change in the consciousness the ideal also changes, corresponding to the universal law of change, evolving to perception of higher desirability — for ideals too become monotonous through persistence and must give place to more highly evolved perceptions of desirability.

Ideals, however, may be of either of two predominating types, either objective or subjective, those of the objective type relating predominantly to the grosser emotions and desires, and those of the subjective type relating to the more refined emotions and aspirations. Their power, in either case, being all-consuming; in those of the objective memory demanding repetition after repetition of the experience up to and beyond the saturation point, in cycle after cycle, until at length the monotony of the mere repetition begins to gall upon the consciousness, apprehension is awakened, and the growth of a higher ideal is nurtured; in the case of the subjective as we have seen the trend is constantly upward, through correspondingly lengthening cycles.

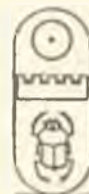
Apprehension of the finer ideals and *that which would seem to be desirable* should be instilled into the mind when very young, that the beginning of idealistic evolution may begin that much sooner, and often preclude the manifestation of negative ideals altogether. This is of course more definitely true with regard to the moral sense than to

the emotional, for if the emotional impetus in the nature be too intense it may not be so easy to inhibit; this too must be evolved, for the very essence of the moral nature is temperance, not intensity. Be that as it may, it has no bearing upon the desirability of the instillation of an apprehension of ideal values in the mind at the tenderest age possible; sooner or later these ideal values are bound to manifest; and I would not hesitate to say, there will be the added impetus of that erstwhile intensity (sincerity) of emotion which may have seemingly swerved the conscious manifestation in an adverse direction.

Emotional intensity needs to be evolved, and *only through the manifestations of its inherent Energies can such evolution become possible.* This does not necessarily include the perversion of natural functions, such are the result of *perverted ideals*, and are not of a purely emotional origin. Emotions have their origin in the natural instincts, and are fundamental Energies which lend their impetus to *all ideals*, regardless of their type or nature. Hence perversions cannot be attributed to emotional sources solely; they are rather the result of *misdirected Energies*, the result of the approach of two Energies which converge too near the line of demarkation between those two fundamental Energies of attraction and repulsion, so that they are neither negative nor positive nor a fusion of the two but a sort of neutral, abortive, synthetic manifestation—a type of monstrosity.

SPECIALIZED INSTRUCTION

Have you ever wished to receive special instruction and information on the subject which has fascinated you? While this is an age of specialization, there nevertheless comes to every student a desire not only to be or remain a specialist in his own field, but to have the opportunity of participating in properly directed instruction in related fields. Personalized instruction by capable instructors is the ideal way of attaining extra knowledge and supplementary information. Think of the subjects which have come to your attention in your monographs as you study from week to week. Which of these particularly appeals to you? The Rose-Croix University will offer specialized instruction in philosophy, metaphysics, mysticism, psychology, physics, chemistry, astronomy, and many other subjects which are too numerous to mention. Decide now to participate in some of these classes when the next term begins. Write to the Registrar of the Rose-Croix University for the new edition of "*The Story of Learning*," in order to be familiar with the courses offered, and in order to be prepared early for admittance to the University classes. All members are eligible for enrollment in the Rose-Croix University.





Science has never discovered new laws. However, each hour its ardent workers bring forth new demonstrations of the eternal Cosmic principles. Many of these daily scientific discoveries are but confirmations of secret doctrines expounded for centuries by the Rosicrucians and other mystery schools—at a time when popular acceptance of them was impossible. Some of these latest and startling concurrences with the Rosicrucian teachings by modern science will appear in this department monthly.



COME with us for a few minutes while we journey back through time and space to the days of antiquity and sit in meditation at the feet of one of our ancient brothers. He is a master philosopher and scientist, teacher of the wonderful laws that govern

the mysterious movement of the stars and the marvels of natural phenomena surrounding man and his relationship to the universe. We bask in the radiance of great knowledge expounded by the master of our ancient temple as he tells us of the results of his meditations and reflections while piercing the veil of darkness and mystery that ordinarily hides these wonders from the eyes of the masses.

We sit in awe-struck admiration as his words of wisdom penetrate our outer consciousness and we realize the importance of the great truths being expounded for our benefit. Our Rosicrucian master and teacher calls our attention to the fact that, no matter, animate or inanimate, can truly be classed as dead; for though a stone may not be

organic, it nevertheless is the result of a great force permeating the universe, bringing into manifestation all forms of matter whether animate, inanimate, organic, or inorganic, whether solid, liquid, or gaseous. He further points out that this great force that is vibrating at a certain definite number of cycles per second according to its form of manifestation, is very similar in nature to the greater force that is responsible for life itself. It is brought to our attention that no static condition exists in the universe—that the world is in a constant state of change. Something is always becoming something else or striving within itself to maintain its present form of manifestation. Our learned Frater of yesteryear continues his enlightening discussion by making a careful comparison between a human body containing life and one, the life force of which has been absorbed back into the great source of all life. He points out that the so-called dead body is without consciousness, and with the passing of time the matter composing it will continue to break down and change until this matter will no longer be recognized in the form of a human body. We are told, however, that as this change takes place, nothing is lost to the universe but that the great force or essence simply manifests differently to us.

We ask what it is that prevents decay or disintegration in the body that contains consciousness. Our teacher answers: A wonderful energy or force that is intangible, that we can only know through its manifestations. This wonderful force is called soul and is positive in potential as compared with the lesser energy composing all earthly matter. It is explained that conscious life on the earth plane no longer exists when the great positive soul force is separated from the earthly matter that is negative in nature. We realize then that a perfect blending of the positive force of life with the negative force of matter results in a perfect manifestation, having life and consciousness. We are reminded again however, that the matter composing the lifeless body before us is pulsating and vibrating with an energy equally as intangible as our positive soul force, and that it is this great negative energy at work that makes it possible for us to know matter in its most complex forms as well as in its simplest forms.

At the kind words of dismissal from our ancient master and brother we bow our heads in reverence to his great wisdom and express our deep appreciation for the privilege he has bestowed upon us, and with a sense of elation we take leave of his grotto-like temple of wisdom. Our journey through the ages back to our twentieth century sanctums is filled with many wonderful experiences as we pause occasionally to meditate upon the laws of nature and how we are affected by them. Each pause brings us new knowledge and understanding, new experiments by which to prove the truths so carefully presented to us by our ancient teacher. At times we find ourselves in doubt, but again we arrive at a point in our journey where the findings of other master Rosicrucians strengthen our holds upon these secrets of Mother Nature. Schools of science, physical and metaphysical, strive onward and upward with undying effort to wrest more secrets, more knowledge, from the natural forces. Each milestone only convinces us more thoroughly of the ancient truths that are still perpetuated by certain schools of philosophy and higher learning. Finally we reach the end of our journey and slowly

open our eyes and become conscious of ourselves and our surroundings. Once again we pick up the current newspaper clipping and smile with a feeling of happiness as we read the following modern concurrence of ancient Rosicrucian truths:

"CLAIM REVIVIFYING OF MUMMY TISSUE"

"BERLIN, Sept. 6 (UP).—The German press reports that Prof. P. Busse-Grawitz is conducting experiments in the German clinic at Cordova, Spain, to prove that human cell tissue is for all practical purposes immortal.

"According to the reports published here the scientist already has in effect 'resurrected the dead cell tissues' of 5,300-year-old Egyptian mummies.

"(At Chicago, Dr. Ludvig Hektoen, pathologist and chairman of the American Medical Association council on scientific research, said that it appeared 'absolutely impossible' that the results described in the German dispatches could be achieved but that further developments should be awaited.)

Human Tissue Experiment

"Busse-Grawitz started experimenting in this field when he noticed several years ago at the clinic that human tissue which had been preserved in alcohol for 38 years again began to grow to 'perfect health' when it was placed in a special nutritive culture, the German reports said.

"He found that neither poison nor low temperature could crush the spark of life in these tissues. Only temperatures above 220 degrees centigrade (392 degrees Fahrenheit) would kill them.

"Several weeks ago the professor removed some tissue from the mummified remains of Indians who had been buried in caves in the mountains of northwest Argentine 600 years ago. These tissues were placed in the usual cultures and the discovery reportedly was made that the cells which had completely dried out and showed every indication of complete disintegration, took on new form, grew and began to multiply.

Egyptian Mummy Test

"From this experiment it was but a step further to an experiment with the

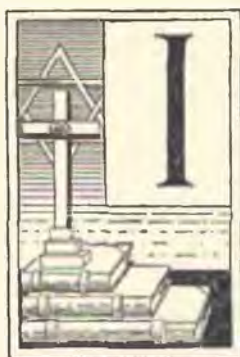
(Concluded on Page 383)





Can You Be Classed As a Type?

By BERNARD BROMAGE, M. A.



IT IS sometimes rather trying to reflect that none of us is a complete individual. No matter how much we like to regard our personal qualities as completely our own, we have to admit that in many respects we are our parents and ancestors in

another shape. No one has any right to disown his stock. It has helped to make his character and will.

On the other hand, every thinking person will agree that it is very difficult to put his friends and enemies into their correct categories. If he tries to do this, he will find a number of contradictions confronting him. Persons whose racial background is rich and mixed are particularly difficult to classify.

Yet it is a very easy matter to estimate the general qualities of individuals merely by looking at their physical formation. As the body, so the mind. Whether we admit it to ourselves or not, most of us judge a man by his appearance.

At any rate, this is how *nearly* everyone judges. We sum each other up by a process of comparison. First, we have in mind the mental image of a certain group or category into which an individual may fall—then we compare the individual with this group.

To a certain extent we are right. It is a great help to the practised psycholo-

gist to take rapid stock of the physical characteristics of an individual whom he wishes to sum up. He will, more often than not, jump to the correct conclusion.

We betray ourselves in all kinds of ways. Our walk is frequently a remarkable index to our character. It is, for instance, very easy to detect anyone who has served for any length of time as a sailor. Seamen retain to the end of their days a certain roll in their gait. Likewise with most professions, sedentary and otherwise, we can make a fairly good guess as to their nature if we study bodily formation, walk and even the set of the shoulders.

A look at a person's hands is a most excellent guide to his or her type. The palmists have always been right in so far as they have pointed out the relationship between the shape of the hand and general bodily formation. The hands are indeed the mirror of the self.

For a large square palm always betokens an individual of some degree of capability. Generally speaking, the narrow, thin hands betoken, if not incompetence, at least a certain lack of grip in will and character. It is even true for pianists who—contrary to popular prejudice—should have squat, powerful hands.

Normally, similar types of persons choose similar kinds of attire. It is remarkable how exactly this tallies with common observation. Just notice the kind of individual who chooses plus-fours for business wear, or plaid caps, or loud ties, and you will be surprised how easily you can read his character.

Among the ladies there will be similar noticeable resemblances between garments and character. The dress of royal personages is frequently symptomatic of prejudices and the possible desire to convey a lesson to others in the matter of decorum and seemliness. Old-fashioned garments will in general represent old-fashioned manners and prejudices. New and exaggerated fashions will betoken love of experiment and change.

The physicians and occultists of the Middle Ages were in no doubt as to the influence of the planets on the human being. The belief goes back as far as the very beginning of history.

They taught that all the planets have certain well-defined effects on the life of man. Just as the moon influences the tides, so everyone born into this world is directed in his destiny by the combinations of the heavenly bodies which prevail at the exact minute of his birth.

The latter phrase is important. The very general horoscopes with which most of us are satisfied frequently err gravely on the side of inexactitude owing

to the fact that, for good astrology, exact calculation is necessary. This is only possible when all the facts are accessible. A minute out may mean complete dislocation of the "reading."

The ordinary man is often sceptical about this mode of divination. It savors too much of superstition for his taste. But he must remember that if he bothers to glance down the astrological charts of certain reputable journals he will find a considerable degree of truth even in those rough and inexact estimates of his life-course.

The great thing is to be ourselves. If we take the trouble to act naturally, and forget to be always on our dignity and in line with conventions, we shall find ourselves becoming not types, but personalities. It is only when we realize that we have the right to live our own lives that we shall make the most of our natural endowments.

No personality is ever a type. The strong personality is getting ever more rare. Let us not add to its collapse by becoming too *much* of a type.



Nothing is God, and yet God is everything.—*Validavar*.



AS SCIENCE SEES IT

(Continued from Page 381)

oldest remains of human tissue — the Egyptian mummies.

"Prof. Busse-Grawitz obtained permission from the La Plata National Museum to remove specimens from each of 12 mummies whose age averaged 5,300 years. These specimens were placed in various nutritive solutions, such as cell-free citrate plasma and colloidum capsules.

"The human flesh which had 'died' thousands of years ago allegedly awoke to new life of its own accord. No electrical or chemical 'prodding' was necessary. The cells 'resurrected' themselves.

Normal Life Reported

"Micro-photographs have recorded the process for science. From 8 hours

to 3 days after being placed in the cultures, cell nuclei began to appear among the completely unorganized organic remains. The nuclei grew, split by normal mitosis (cleavage) and multiplied, it was asserted.

"Protoplasm reportedly began to fill the cell and the 'wreckage' of thousands of years was cleared away like the rotten beams of a house. The cells began to assume clarity and the firmness of new-born tissue.

"The conclusion which Professor Busse-Grawitz drew from his experiments, according to press reports, is that although human beings die, their cells do not, but lapse into a state of 'hibernation,' ready to come to life again under favorable conditions."





The Eternal Now

By FRATER O. J. RANKIN



THE quickest and surest way to grow old is to acquire the habit of meditating on past events and of measuring distances between the "thens" and "nows." Cognizance of passing time reacts on the body and brings on old age. Old

thoughts as well as new thoughts are overruled by the law of cause and effect. Old thoughts make old bodies.

Man ages every time he thinks he is ageing. But if he holds the thought that there is only one milestone in his life—the one where he is now, and allows this thought to establish itself in the sub-conscious, then time will stand still and he will be relatively free from its so-called ravishes. Many are as old as they are because they have not learned right-thinking before. Most of these stop growing older to permit of their spiritual selves growing greater.

Wrinkles are thought's railway lines leading back to the past, where the "train of thought" is rusting on some weed-choked siding. When hearts and minds are shunted off the main line of life back on to the sidings of the past, how can they express themselves in the present or future?

The question every thinker-of-yore should ask himself is: If the past holds so much, is so dear to me, so full of

beautiful memories, so thought-compelling, why did I not stay there instead of coming here?

Paul said: "But one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before. . . ." Only thus could he have become a disciple, for had he allowed his mind to dwell upon his dreadful past he would have remained there. By looking back one holds on to the past and remains part of it.

There is no time but the present, the ever now. When one looks back he is merely looking at himself with a clearer understanding of what he has become; in other words, he looks at that which was himself before he evolved to what he now is.

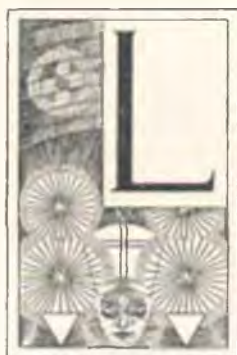
Time, or rather the sense of time, is co-existent with matter and non-existent with spirit. We say that Christ lived and died two thousand years ago, but the real Christ is a spiritual entity which always *is* and will still be, without change, ten thousand years hence. We look back to the period when this great spiritual power was concentrated, for a time, in the one man, Jesus; but that period is merely our conception of one phase, or one expression of the Christ spirit as we remember it, as we sensed it, perhaps when we became part of it, two thousand earth years ago. Our present physical selves see only the unreal, the material, illusory and time-limited phases of Christ's appearance which, being temporal, passed. But the real remains eternally real and we shall

(Concluded on Page 386)



Over-Tones

By SOROR HAZEL FOWLER, F. R. C.



IFE is full of *over-tones*. In fact, the only reason living is worth while is because of this quality.

We are taught that "an over-tone is one of the constituent higher tones. In fact, the partials, which with the fundamental, make up a complex musical tone. It is the proportion of the various overtones present in any given tone that determine its quality." Or, "an over-tone is richness of suggestion, association and connotation as used of language, thoughts, events, etc."

That gives a starting point on a high level, although the very term itself, without the help of Webster's enlargement, brings an immediate elevation to the mind. At sight or sound of the word, something *within* awakens, and responds, and with no apparent awareness in the individual, attunes immediately to some higher element.

The student may think that the term over-tone does not apply to him; that it were best to leave it in the hands of musicians, painters, poets and philosophers. Which is one of the most serious mistakes commonly made, for it is only by sensitivity to the over-tones of life that there can be progress resulting in the eventual goal at the end of the journey.

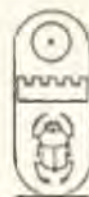
The student may ask by what key he can unlock these so-called over-tones. There is a key, a sacred key by which the many gates may be opened. It is *receptivity*!

It is to be assumed that the Student already possesses this electric, though more or less dormant quality, in some degree. A quality which he probably calls sensitivity. Since he has already set out upon the Lonely Journey, he has proven himself receptive to the inspiration of the quest. Something *within*, has already opened to something *without*. He has served his three-dimensional hour and is now ready to adjust his being to fourth-dimensional ways.

We may read that *receptivity* is "a state or quality of being receptive, or, the power or capacity of receiving impressions; sensitivity." Then *receptivity* in itself is a recognized energy, a Magnetic Power resident in Being, by which channels to all the over-tones of life may be opened.

The young mystic becoming receptive, opens all the higher avenues to the influx of over-tones by attuning his mental life to the spiritual life, by causing his physical senses to operate in terms dictated by an elevated Self-Hood, which he eventually recognizes as his Soul.

There are many gateways to be unlocked: music, art in its many forms, books rich with religions and philosophies of the ages, libraries, museums, travel—portals too numerous to mention or enlarge upon at this time. There are those powerful intangible values of



faith, kindness, love, charity, sacrifice—all over-tones. Some hidden summons beyond the self forever calls them into activity and dictates their use.

But of all the vital pursuits for aiding the Student to become Impersonal, which is the manifested result of applied over-tones, the most beneficent is Isolation. An Isolationist is "a person who favors keeping aloof." Which definition causes the student to doubt and to raise strenuous objections.

How can one give up his worldly contacts? How can one keep aloof from friends, from both social and business associations, from transactions necessary to daily living?

One can not! One does not!

For the definition continues—"to be an isolationist is to obtain a pure or free state."

There will always be ugliness in life. A writer has said that it takes Chaos to produce a dancing star. The routine of daily living must go on, does go on. It cannot otherwise. But the practice of Isolationism, which is but the practice of positive philosophy, starts a selective process by which the scale of values changes. Yesterday's necessity has lost its importance; and the momentous hour or event has become useless and colorless in the new vision.

The Isolationist sees with a new eye, an inner eye. *Maintaining himself in this pure, free state*, the student dwells in a more refined atmosphere, which shuts out all that is negative, or destructive, or not in harmony with this new state. He holds his Soul open to all that is elevating and beautiful. In this pure,

free state channels open, and he receives the distilled essence of the sacred over-tones which can now radiate to him.

In fact, isolation has the effect of Prayer. One is conditioned by the other. Christ commanded us to go into the closet and pray—alone!

This pure, free state of the Mystic means then, an expansion of consciousness, a widening of horizons, a quickened tempo when the physical and spiritual perceptions become intensified. New ways of living are readily adopted; new interests are captured; and even time and space take on new meanings. Each flaming summons conditions a new interpretation. The whole system of the student exists under pressure of a new commanding agency. The intense vibrancy extending over a period of time is bound to react upon the student. There will be lapses in the efficiency of contact, when the aspirant forgets to seek within for the great secret. So, there must be quiet periods, inactive periods, when reception is lessened or even cut off. The spiritual system, like the physical, must renew its faculties with rest and divergence.

"As a man thinketh in his heart, so he is."

Isolationism then, that ability to attract and retain the *over-tones of life*, is an attitude of mind, an awareness that man's soul is a great magnetic force which, in the reverent, attentive hour, inspires the gods to pour their gifts unto it.

Only in his soul's sanctuary can man explore the mystery of the great *over-tones of life*.



THE ETERNAL NOW

(Continued from Page 384)

see this in all its splendor and fulness when, sometime in what we call the future, we grow as big as it ourselves.

There is no *life* in the past—only a dead expression of it. The present is always the fruit of the past, separated from the dead and decayed matter which once gave it life.

To live beyond the limitations of time one must live in the present and realize

that there is no other time but the present. Past, present and future are the three points on the Triangle of Now, and one must live in all three—the immediate now, with the understanding that he has come *from* the past to here and now, where he *is*, and that his conscience, in passing through the static condition called time, has evolved to what he senses himself to *be* at present.



Mysticism and Oriental Religions

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

Part II



ANOTHER of the great religions of the East and of the world, and in fact exceeding in numbers Mohammedanism, is Buddhism. Buddhism throughout the world has 500,000,000 followers. For years all we could know of the Buddhist religion

came to us through the Pali and Sanskrit languages, and consisted mainly of fantastic and legendary tales with little fact. Scholars, in examining such literature, tried for years to determine whether Buddha was a mythical or actual character. It wasn't until within recent years that a discovery was made which supported the belief that Buddha was an actual person.

Modern archaeologists discovered some 30 stone inscriptions by King Asoka, who lived about 250 B. C. According to his own accounts, as pieced together, he resided in a land that had been conquered originally by Alexander the Great, and he desired to regain for his country these lands and others, and aspired, therefore, to be known in the history of the world as a great conqueror. He set out on a pretentious campaign, and after experiencing the horrors of war, the cruelty and suffering, he thought the reward unequal to it.

He then desired instead to proclaim love and peace and be known as a man of great religious precepts and determination. And so it was his distinction at that early date to extoll far and wide the life and teachings of Gautama Buddha. It is mainly from these stone inscriptions that the chronological history and accepted events of Buddha's life became known.

It is related that about 563 B. C., a young prince by the name of Siddhartha lived upon a great estate. In fact, the estate of his father was so extensive that his subjects comprised a state of thousands of persons. This young prince was very handsome in appearance, and was sensitive to only the finer, more beautiful, things of life. This was because he was virtually a prisoner in the life which he was forced to lead. He dwelt in a palace or on its grounds continually. It is said that there were three palaces in which he resided. One, the palace of the hot season; this was in the mountains. Another a palace for the rainy season; and still another for the temperate months of the year. He was confined in these palaces, a prisoner forbidden to mingle with people of the world at large. All he knew of life was what he was able to perceive within the walled grounds or within the palace proper. We are further told that he was constantly protected from disease or knowledge of it, and even from circumstances of which the average individual thinks nothing. A white parasol was



held over his head continually when he was in the open, and adjusted so that the sun would never fall upon his head, or so that he might not see anything that would distract him. He was surrounded by cheerful, cultivated and learned people who were well-gowned and handsome in appearance, as himself. Even when he married, he was still confined to his palace and was still ignorant of conditions of the profane world. He was tempted to leave the palace, for he seemed to be curious to determine whether or not the great world at large was the same as his own.

It is related that one day he managed to evade his attendants and servants and slip away through a gate into the world outside. In the short time that he had left the palace grounds, he experienced four sights which very deeply moved him. He saw a beggar, and he had never known of poverty; he saw persons ill, and he had never known of the existence of disease; he saw aged persons, and he never knew old age existed; and he came upon a funeral procession, and he had never before experienced or known of death. Returning to his palace, his days and nights were taken up with continuous meditation upon these four sights. He felt that they were errors and should be corrected; that the world at large should not suffer in this manner, and that something should be done to remedy it. He was not content with his life, and so he prevailed upon a close friend and companion to leave the palace with him and go forth into the world on a mission for the furtherance of humanity; a mission which he did not know how to approach.

It is said that at this time his wife brought forth a handsome son, and as he stole into the chamber to look at them while they were asleep, he was torn between a desire to remain with them and what he thought his obligation to humanity; the latter was stronger so he departed. Attiring themselves in rags, and disguised as mendicant monks, he and his companion traveled about the country-side. There they met some Ascetics who prevailed upon the young prince to practice Asceticism as a means of acquiring that knowledge or guidance for the delivery of mankind from its woe. He immediately put in to practice

the various methods of self-denial and self-mortification which they taught. First, he sat in the sun, the torrid sun of India, without any shelter and without water; till, as he related, his tongue clung to the roof of his mouth. Still he was no nearer the solution to the great problem of humanity. A companion then advised him to fast. So for days he went without any food, until, as he very simply puts it, he grew so thin that when he reached for his stomach, his hand clutched his spine. He knew extreme weakness, but still he was in darkness, his spirit was still troubled for he was no closer to the solution of the problem. Then against the protests of his companions, he abandoned the practice of asceticism and set out by himself, not knowing where or how he would find what he sought.

Finally, he came to a great Bo tree, a species of the Fig, and wearily sat beneath it. The legend relates that he remained there for seven weeks. He no longer deprived himself of nourishment, for he wanted to keep his body well and strong. Finally, when partially asleep, the illumination came; a great afflatus, and he was enlightened and he knew then his mission and what mankind should know for its own salvation. He conceived then what is one of the renowned doctrines of Buddhism, the *Four Noble Truths*. First, all living is painful. All mankind experiences suffering. Second, that suffering is caused by man's constant desires which he seeks to satisfy. Third, that man can be relieved and released from suffering and pain, and from life's misfortune by ceasing to have these desires. Fourth, that this release from these desires may come about if man follows the eight-fold plan—which likewise came to him during his period of meditation. This eight-fold plan consists of right thinking, right living, right doing, etc. Summarily, then, Gautama Buddha (Buddha is the title conferred upon him and which means "Enlightened One") had founded a religio-philosophy and actually the world's first system of *practical psychology*. He wasn't teaching how men may find a happiness and security in a life hereafter, he wasn't asking mankind to turn for dependence to some external power or agency, he was

seeking to teach how each man and woman may become a master of his or her own life, and how they might find happiness and peace within their own consciousness. In other words, he was instructing them on the methods by which the mind may bring happiness and joy to mortals here on earth, by means of mental and moral discipline and by living in harmony with their fellows.

The sacred works of Buddhism are known as the Tripitaka. This is in three parts, and each part is called a *basket*. The first basket is the Vinayapitaka, or the basket of discipline. The second, Sulbakitaka, or the basket of discourses. The third, Abhidammapiṭaka, or the basket of metaphysics.

In Buddhism it is very easy to trace the strong mystical influence. Mysticism at all times is parallel to Pantheism, one can hardly prevail without the other. Pantheism is the conception that God or the Divine Intelligence or Mind permeates all things. In fact, Pantheism from the broad point of view conceives the Divine Mind as the order of Nature itself; the laws of Nature, which give everything its form and expression, are the intelligence of God. Consequently, the Pantheist believes that by a study of nature and a close observation of its phenomena, one comes to observe the workings of God and to behold His manifestations. On the other hand, the Mystic is not satisfied to merely look out upon Nature, the wonders that surround him, or even to look upon the phenomenon of his own body as a glorious manifestation of God. He does not want to observe God, he wants to *know* God, he wants to have that closer communion by which he is absorbed into God's consciousness. Consequently, the Mystic withdraws his consciousness from things of the world, and by attuning his objective consciousness with the consciousness of the intelligence of God, which pervades him and which the Pantheist says exists in all things, he assumes the state of *oneness with God*. The distinction between the Mystic and the Pantheist is the difference between a closer proximity of the objective consciousness to the Divine.

The most mystical and central doctrine of Buddhism is that of *Nirvana*. It

is also the most abstruse. In a broad sense, Nirvana proclaims the deliverance of man's soul from cycles of incarnation. Nirvana, then, means an eventual deliverance from a recurring of the soul in physical form with its consequent suffering. Consequently, this deliverance is something which must be attained and earned, and is related as being *beyond* human conception and comprehension. The ultimate deliverance of which Nirvana consists is said to be neither a state of life nor a state of death. It is a potentiality, something which can exist if there was need or cause for it, yet which doesn't have existence. The Buddhists relate it to the flame of a candle; when the flame has consumed the candle, the flame disappears. It actually hasn't been destroyed, there is naught by which it can continue to manifest.

This central doctrine of Nirvana may be divided into two classifications: a negative, and a positive conception. *The negative conception* is the freedom from recurrence of the soul in earthly form. It is a negation of everything, a negation of life, a negation of death. It is a sort of nihilism. The individual annihilates himself, his soul, existence and being — not that they have been destroyed but that they are in a suspended state. *The positive conception*, which is greatly inconsistent with the former, is that Nirvana is a happy state, a condition of supreme pleasure which the human will come to enjoy, and which must be sought; yet if there is no soul which dwells in an afterlife, and if there is no life and no death, what then can experience that extreme pleasure and happiness — and where? In contrast with the Supreme Nirvana, which Buddhists proclaim may not be experienced until many lives have passed, there are the earthly Nirvanas which can be experienced in each life, perhaps many times, and which the Buddhist earnestly seeks. These earthly Nirvanas are progressive. The more there are the more successful one becomes in approaching the ultimate and final Nirvana. These earthly Nirvanas are periods of bliss and imperturbability; when for the moment the human transcends all earthly experiences, such as strife, pain and suffering; and is in a sort of suspended animation of extreme ecstasy. These earthly Nir-



vanas correspond to Mysticism's *Cosmic Consciousness*, for the Mystics state that Cosmic Consciousness is that state when one's subjective mind is drawn up into the absolute or universal mind. He, too, then experiences extreme bliss, and all things are known and understood to him. When one returns to objective consciousness, he is composed and strengthened in body, spirit and mind.

The Christian seeks a like state through prayer as a medium for communion with God. It may be safely said for all philosophy and religion that no men have absolute knowledge of what the highest goal in life consists. If we can separate ourselves from religious and philosophical beliefs, and look im-

personally upon all of them, we may come to feel that the Summum Bonum of life is *happiness*, that state of imperturbability when the heart sings with joy and is relieved of all fears. The state of *Nirvana* approaches this, but wrongly, for it begins by attempting to negate the physical. It considers the physical body—as some of the philosophies do—an obstacle to the spiritual life and to a unity with the absolute. The body is looked upon as a curse upon mankind, as a cross which man must needlessly bear. It is cosmically false because it has ascribed to one of God's manifestations an evil or destructive condition.

FOR YOUR CHRISTMAS GREETINGS

Again may we remind you of the especially prepared and attractive Christmas greeting folders that are available from the Rosicrucian Supply Bureau. These folders have again been especially designed and will, in addition to their appropriate wording, carry an attractive but inconspicuous emblem of the Order. Non-members as well as members will appreciate these cards and their symbolic meaning. Cards may be purchased at the low price of six for 80 cents, or \$1.30 a dozen. We pay shipping charges. Order your cards now, in order to have them available before Christmas.

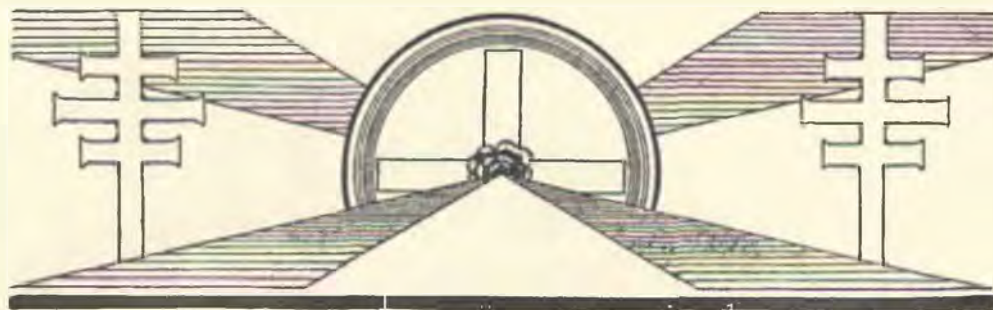
ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park, San Jose, California, U. S. A.

ROSICRUCIAN RADIO SCHEDULE

CITY	Call Letters	Kilo-cycles	Begins	Day	Hour
ST. LOUIS, MO.	KWK	1350	Nov. 18	Every Monday	9:15 P. M. Cent. Time
JUNEAU, ALASKA	KINY	1430	Nov. 10	Every Sunday	7:00 P. M. Pacific Time

If our mental attitudes are formed by what we see and hear, then a change from the distressing news of the day would be a welcome relief. To meet this need, the Rosicrucians offer you—whether a member or not—a series of fascinating radio broadcasts entitled "*The Mysteries of Life*." Though entertaining—and interspersed by beautifully rendered organ selections—the talks are instructive and applicable to the problems of today. The facts that the well-known radio speaker, Hubert Hughes, presents, are understandable and usable. Do not miss a program. INVITE YOUR FRIENDS TO LISTEN WITH YOU. Watch the pages of this magazine each month for announcements of other radio stations in your vicinity that will broadcast these Rosicrucian programs.



Piano Music and Its Higher Meaning

By ERIC HOWARTH, F. R. C.



THE piano is a medium of expression, and its use as a solo instrument has proved its value to the individual seeking to express the deeper feelings of the Soul. There have been many cases of mystics using the piano as a means to de-

velop the inner consciousness.

Edward Carpenter, writer, poet, theologian and— as we know—a great mystic mind, asserts that a constant study of Walt Whitman's "Leaves of Grass" and the works of Beethoven played on his piano were two important factors contributing to his Great Illumination. This claim is made by Richard Maurice Bucke in his outstanding book "Cosmic Consciousness"; in the chapter relating to the Cosmic enlightenment of Edward Carpenter. Those of us who are piano students therefore have a powerful opportunity for meditation and concentration through this channel.

Cyril Scott has revealed to us the occult influence of all types of musical compositions, and most pianists must have proved to themselves the elevating effect of the music of the Masters. We have the possession of one of God's greatest gifts to man: the power to reproduce through the piano the thoughts and experiences of great minds.

Can we imagine the piano masters, Chopin and Beethoven for instance, to be men of ordinary material concepts?

They were subject to all the human weaknesses of other men—and perhaps more than ordinary mortals, which is proof of the law of duality—but they were so highly developed in their higher natures that they were mediums through which Divine Mind could transmit great works of music for the benefit of humanity.

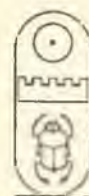
This is our inheritance as listeners or performers of good music, and as Rosicrucians we have a higher conception of the divine meaning of music.

Rosicrucians who are serious students of the piano can experience additional development in this way by using certain fine works as forms of expression.

With sound technical development and thorough memorizing the first movement of Beethoven's Moonlight Sonata played continually will produce mystical benefits, but few students of the piano use their instrument for this practical purpose.

The A flat Polonaise, Opus 53, of Chopin is one of the most powerful piano compositions. It is capable of producing in the pianist a feeling of tremendous physical exhilaration, and as one writer has described it, "excites the blood to boiling pitch."

Those who witnessed the only film production of Paderewski's power as a pianist, "The Moonlight Sonata," in which he played this Polonaise as the opening number must have experienced something of this character. The practical application of our Rosicrucian teachings in the varied departments of life proves their inestimable value and brings to us a full realization of the unlimited scope in their application.

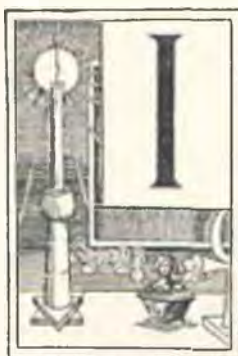




SANCTUM MUSINGS

MASTERS—SEEN AND UNSEEN

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



I WONDER how many of you are looking for a Master? If so, what kind of an individual is he? What do you think of when you hear the word Master? Do you want to hear of sages of long ago, magis and patriarchs, men of Egypt and Atlantis, master teachers? Yes, we have heard of many of them, but perhaps we can find a more satisfactory teacher than those of tradition and history — not that we do not appreciate their worth and wisdom, but words, neither mine nor theirs, can ever help us if we are not ready.

Perhaps, though, to be absolutely logical we should investigate the dictionary definition of this word *master*. Our dictionary being the nearest common concept — or rather, average concept — of the English speaking people, gives us a common point at which to start our discussion.

The dictionary states, "Master, a noun, one who rules or commands others, director, etc., also an expert (verb, transitive form—to subdue or overcome, intransitive form, to excel." Also under mastery is given, "Dominion, preeminence, eminent skill." Besides this there

is Master as an official title, such as Master of a lodge, master craftsman, etc.

Now do you see how necessary it is to define that which you wish to know? And someday it will be just as necessary to define and carry through on a plan as to how you wish to live to achieve desired ends.

Masters are many according to the definitions above, and perhaps you are already a master. Strange thought, but true. Have you a business the details of which you understand thoroughly, and the problems of which you alone can untangle? Then you have mastered and are a master of your business. You command it. You force that business to pay dividends and a living to you. Are you a housewife? Perhaps you have become a Master by mastering the problems of housekeeping, having worked out a program wherein all the elements of that profession are under your control. These are but two of the many forms of mastership.

Strangely enough, having achieved mastery over any one thing the individual immediately realizes the possibility of a greater degree of knowledge and thus travels the path upward. Expanding consciousness gives us realization of higher and still higher possibilities and potentialities, and our own degree of knowledge is dwarfed by the greater view. Hence, as an abstraction we can say, "Mastership is an *ideal* in con-

sciousness. *ever evolving and never static.*"

There is a stumbling block, however, in believing we are masters of anything. This is that our own ego often allows us to believe we have mastered when we know only the letter of the requirement and not the application. If we believe we have mastered Law, for instance, we have only to try a number of cases in court to find whether our self estimates are true.

Again we have heard of Masters of the East, through wandering teachers who present a phase (and often an unimportant one) of self mastery. These say, "Look you, and become as I am." Is it important that you spend a lifetime holding an arm overhead to prove your control of that segment of your consciousness? Yet many hundreds of men seeking holy honors in the Far East do this. Of course there is an angle to these stunts accomplished by fakirs, and that is living by alms is a living. A modern psychologist might even suggest that these antics are really adolescent exhibitionism. Don't scoff though, because in the tricks of the fakirs and beggars of India is shown a control and understanding of bodily processes far beyond the understanding of modern science, (although these same fakirs with their knowledge can not fight and master a plague as have our western scientists).

The involuntary actions of the body, which to the western mind are not controllable, are mastered early in the work of the eastern adepts, men who work in the far east for neither alms nor glory but for self improvement, aspiring to the higher states of consciousness. The laws of breathing, of concentration and meditation, are well known to minds properly trained. But the physiological make-up of certain groups lends itself more readily to one type of teaching than another. Regardless, then, of the teaching or the faith, *to achieve* even the right to *follow* the path we must obey the biblical aphorism, "*know thyself.*"

You might ask, "What have all these scattered thoughts to do with my own search for my own desired mastership or master?" Only this, from the east comes a simple rule which is contained in one word: *single-pointedness*, the ability to know what we want and to

concentrate on that one thing. Whether mastership for you means being a master aluminum salesman or one of the anointed who have mastered all life's problems (that is, all which we can realize), the answer is the same. Separate that which you would do that is at hand, do it, then tackle the next step, etc., until hand over hand, one job at a time, you reach the state of mind where the sense of futility is lost.

The early stages of struggle are always the same for all, because they break old habit patterns which strive to maintain their hold. Would you have gold? Master the laws of gold and make your sacrifice on the altar of your desire. Yes, you can have gold, position and honor, among men. But you cannot have every other attainment known to man at the same time.

Let us set aside our separate objectives and, for the moment, hold the same ideal of a Master. Let us hold the thought of this one to be a man like ourselves in everyday life: beset by problems, but rising above them; faced with others about that need help, and helping them; drawing on the infinite supply of all human minds, the Cosmic, for his strength; not *alka* this or *alka* that, but depending on control of the *life forces* to sustain him. This man can do any of the stunts of the lovers of the hidden magic, *but does them not*, because there is no power in empty bragging. This man loves all but spoils none; is firm, but gentle; is aided by higher intelligence when need arises. He can destroy by a word but would die before using that word to save himself. Every human advancement is aided by this man quietly, and often times he is not even identified outwardly with the movement. In his presence all men are equal and he is superior to none but all recognize his superiority. Who is this man? It is you or I, if we desire it. How to attain it? We might make a few suggestions. After all aren't we all on the broad highway of life and each one of us garners a little which may be of help to others.

Then we must know that the first requisite of mastery over the mind is physical health. The brain is influenced by toxic poisons generated by sluggish livers, bile accumulation, kidney dis-



orders, etc. In fact, any of the vital organs out of tune will cause impaired mental activity in its objective function. By "mind's objective function" we mean that part of the mind which is in contact with the world of actuality, or as some would say, with the world of material things. This world is made known to us by the five objective faculties, hearing, seeing, feeling, smelling and tasting. After a little deliberation you will realize that all we know of the physical side of life is through these five senses and is translated by the brain. The evidence of these senses is, at the very best, not too reliable as to the real nature of people, objects or things; hence we must make them serve to the very limit of possibility.

How can you or I expect to develop a special or psychic sense if our own physical instrument is not even receiving the more gross vibrations correctly, if at all? In other words, if the ear of man can detect a certain range of sound, and you can hear but a half of this range, how can you expect to develop a yet finer sense?

Many people with optical defects have found a new world about them—new colors, new shades, and new interpretations of creation—on first putting on eye glasses. This experience is not new, but is highly indicative of how accustomed we become to the instrument of special sense we are using, and to its deficiencies, instead of training it through objective and subjective mind to give us the very best interpretation possible.

The subjective mind does try to compensate for our abuses, and yet it can respond only to the willed suggestion of the objective mind, if the desire of the individual is other than constructive. The translation of impressions by the mind through the organism of brain is grotesquely twisted when the brain has a physical handicap, or is, as we stated, impaired by poison, or distracted from its normal duty by trying to compensate for physical abuse elsewhere in the system.

Shall we then in our desire to become as our ideal or master put down first:

To make the body temple as perfect in a physical way as possible. In other words, if poor eyesight can be corrected

see that it is taken care of. If sinus tubes are constantly annoying you, see your physician, if unable to take care of it yourself. Investigate the food which you eat. Surely the fuel you use to stoke the furnace is worth some attention. Learn to add the breath of life to your body. Breathe deeply and fully. No abnormal exercises are necessary but air has a very vital part to play in helping your physical self, and also the brain. Use it for a stimulant, a tonic, a rejuvenator. When tired inhale, hold the breath, mentally accept it as the powerful agent it is, and release it. Repeat until fatigue leaves.

Water is another necessary element in your structure. Have you forgotten this point? About 70% of your bodily weight is liquid. See that this supply is furnished without pulling the needed element from the blood stream. These three requirements, food, water, and air are a trilogy that will help you far toward your goal.

To achieve the powers of the Master we seek to emulate requires real physical health. This health is obtained through common sense rules taught in any physiology course. True there are mystic principles contained in the air, in the water, and in the food. The "why," we can worry about a little later, after we have developed a strong body feeding a healthy brain.

Now that we have accomplished the mastery over the body, and can depend on it to serve us, let us investigate the next phase of our being. With a healthy body trained to serve our needs let us learn more about the mind that should govern it. Functioning through the physical brain and brain centers we find the body has a dual control. First, the objective mind controlling the voluntary actions of the body. In this vehicle are all commands and willed directions centered. When the objective decides to do or have done it wills that it should be so. The command is passed on to the subjective mind which at once tries to put the law of the objective mind in effect. This is a feature of the subjective mind. It does no original thinking other than deductively, reasoning from the point of command forward.

All involuntary actions of the body are controlled by the subjective half of

the mind. The beat of the heart, the contraction of the lungs, parastalsis of the intestines are all under its rule. All sense impressions are stored here, not received, for future use.

Like a great file is this memory, but each impression is catalogued by the objective or waking mind, and then referred back to the subjective for filing. Now here is the reason why so many theories of teaching, based on information imparted direct to the subjective mind, fail. Because, although factual information is received and filed by the subjective mind, the power to recall this is centered in the objective and therefore it cannot be used.

Mastery of these two phases of mind calls for competent instruction and a great deal of patience. Perhaps in your attempt to know yourself you will forget to look for a master outside yourself. You will learn from your study that you were created dual, and that in attuning the dual phases of your being you will be able to progress along the path. As long as the spiritual you is separated from the physical you this long will you fail to obtain peace.

Did we forget to mention the spinal nervous system and the sympathetic nervous system, each working in its own way, and for the good of the body? These must be understood and controlled by the neophyte before a high degree of mastership is attained. Why? They involve your receptive apparatus both psychic and physical. Do you want a simple proof that sensation is carried through a psychic medium or the sympathetic system? Take as an example a man who has lost a leg. He still feels pain and sensation in a non-existent part. This would be impossible were actual nerve fiber necessary to carry impressions. In the secrets of your system are carried potent forces but little dreamed of, dynamic forces which have tremendous import to the man who has mastered his primary lessons.

In attunement you will find a power, foreign to anything but itself, which is infallible as God himself. A spark which indwells in each of us, that must be fanned to a flame in our consciousness—of which love and unity are integral parts.

You say, "but will there be no guides to help us along the path?" Yes, of course; never a desire for help is held in consciousness, but what the Masters know it. But they know that only by suggestion and love can they assist. Only experience, faith, and experiment with empirical learning will give you the God consciousness which makes the perfect man or master on this plane.

Who are these who would inspire the worthy? Brothers who have traveled the self same path, who have conquered all temporal and physical lust and are relieved by virtue of knowledge from the physical plane for the time. Some of these, such as the venerable K. H., have inspired many. But we must not associate these Masters with any condition or physical set-up, even if they are living in a physical way today.

Necessarily when the time sense is superseded by a higher consciousness, as it always is in the psychic, the sign posts we are used to objectively are gone. Hence, to the timeless ones we must attribute the virtue of their being without giving it form. Just as we recognize a rose by its odor without seeing it so we will know the highest inspiration by a psychic *sensation*—not necessarily by a form, voice, or objective realization.

To the fully developed mystic it makes but little difference as to whether the individual is expressing through a physical body or not. The part of each of you that is a part of the Cosmic Oversoul is also expressed in the mystic, the difference being in controlling and using the forces. Hence before there is a response from your inner being toward the higher intelligence you must have refined your consciousness to that place where you already understand that although aided from without, all actual growth must come from your *conscious realization* of the *real you*.

The Real You, that which has been described as Soul, Ego or any other term which carries the true meaning to you, should be your *master*. This Real You is a part of the Cosmic, and is never separated from it, but can be and often is prevented from expressing its true nature. The things which prevent this are, among others, selfishness, dishonesty of purpose, lust, physical abuse. When these things are mastered and



true love comes into flower in your consciousness then will you be able to receive the cues to further search from those about you who have progressed beyond you. They may even be among your own associates.

Strangely enough, once the mind has started indwelling, very little outside aid is required for considerable time. The mystery of your being will offer one problem after another and when the time comes when you can say, "*I know myself*," then indeed will you have reached attunement with the Cosmic. Since you know the microcosm the secrets of the macrocosm are opened to you as by a key.

All nature will be to you an open

book. Men's hearts will be as your heart, and time and space will need a new dimension. Then we must surely realize there will be yet more to Master. Still on and on—always greater vistas ahead—until all the bounties of Divinity and purpose have been explored.

Then, let us know that to contact a master *seen or unseen*, be a master of that which you *see*—that which needs mastering here and now. Do not just read about one who has mastered but learn *his language*. Progressively develop until your voice can be heard by the Master and peace is within your heart and soul. The next step will take care of itself. Let us start now with *you and me*.



What is it which makes the history of a soul? It is the stratification of its different stages of progress, the story of its acquisitions and of the general course of its destiny. Before my history can teach anybody anything, or even interest myself, it must be disentangled from its materials, distilled, and simplified. These thousands of pages are but the pile of leaves and bark from which the essence has still to be extracted. A whole forest of cinchonas are worth but one cask of quinine. A whole Smyrna rose-garden goes to produce one vial of perfume.—Amiel.



Forgiveness

By HORACE ALEXANDER DISNEY, F. R. C.



The
Rosicrucian
Digest
November
1940

NE cannot "forgive" another, nor can one be forgiven by another. If a person has done a wrong to you, you cannot forgive that person, though in your own heart, you can sense that you were not wronged, but that the person who

did the wrong, has wronged himself, and himself only. The only way that forgiveness can come to him, is for him

to go and "sin" no more, then conscience will forgive.

If you are guilty of the wrong doing, then the person you wronged cannot forgive you. You must be forgiven by your own heart, and that will only come to pass when you repeat those wrongs no more.

You may go and ask the person's forgiveness. That would be the most conventional thing to do, and by so doing it would be understood that the Objective self is ready to listen to the Voice of conscience, and realizes that the great wrong was to self, the Inner self, the self that is made in the Image and Likeness of God.



HALL OF FREEDOM

Though there were semblances of freedom of expression which preceded it, the democracy of ancient Greece during the golden age of Pericles has become the heritage and ideal of all of the democracies of today. The Parthenon, of which the above is the east colonnaded hall, standing on an eminence in Athens as if soaring heavenward, is a symbol of the freedom of body and thought to which almost all of the peoples of the world aspire. Its marble floors were trod by some of the greatest minds that humanity has ever produced.

(Courtesy of the Rosicrucian Digest.)

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Peace *of* Mind

THE complacent smile of Buddhist saint and messiah suggests no smug aloofness from the world or imperturbability to its suffering. It radiates instead the consolation and confidence experienced by one who can envision a tomorrow when yet burdened with today. It subtly conveys a feeling of hope amidst surroundings of despair. It reveals one who has glimpsed the light of possibility shining through the clouds of futility. Moreover it portrays one who has ordered his own mind and found therein *Peace Profound*. From the lesson it teaches, let us learn that no earth can be a pasture in which the flocks of men gather, its abundance to enjoy, who harbor in their consciousness avarice, hate and greed. There can be no royal road to happiness until each, within himself, has first discovered *Peace Profound*. The world is what men make it—each evil deed would never be, if the thought which preceded it had never been.

Let each, not to races or nations look for the needed solution to the world's problems, but rather glimpse within. There in the depth of character lies the future of humanity. With this thought, we, the AMORC STAFF, officers and members, extend to each of you, our friends

Christmas Greetings

What is the Higher Purpose--- BEHIND THE TIMES ?



WHY must the peoples of the world endure the present holocaust—devastation and mass slavery? Can it be explained away as just the results of greed, envy, and hatred, or is there an underlying cause of punishment—a *Cosmic retribution*? Science develops ways and means of warding off assaults—or intensifying attacks. Religion seeks a divine intervention. But neither has produced the answer to the question—is *humanity being purged for a new order of existence*? Must centuries pass—with their periods of torturous adjustment—before historians record that man has once again stumbled onto the path of true peace and progress?

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