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November, 1943

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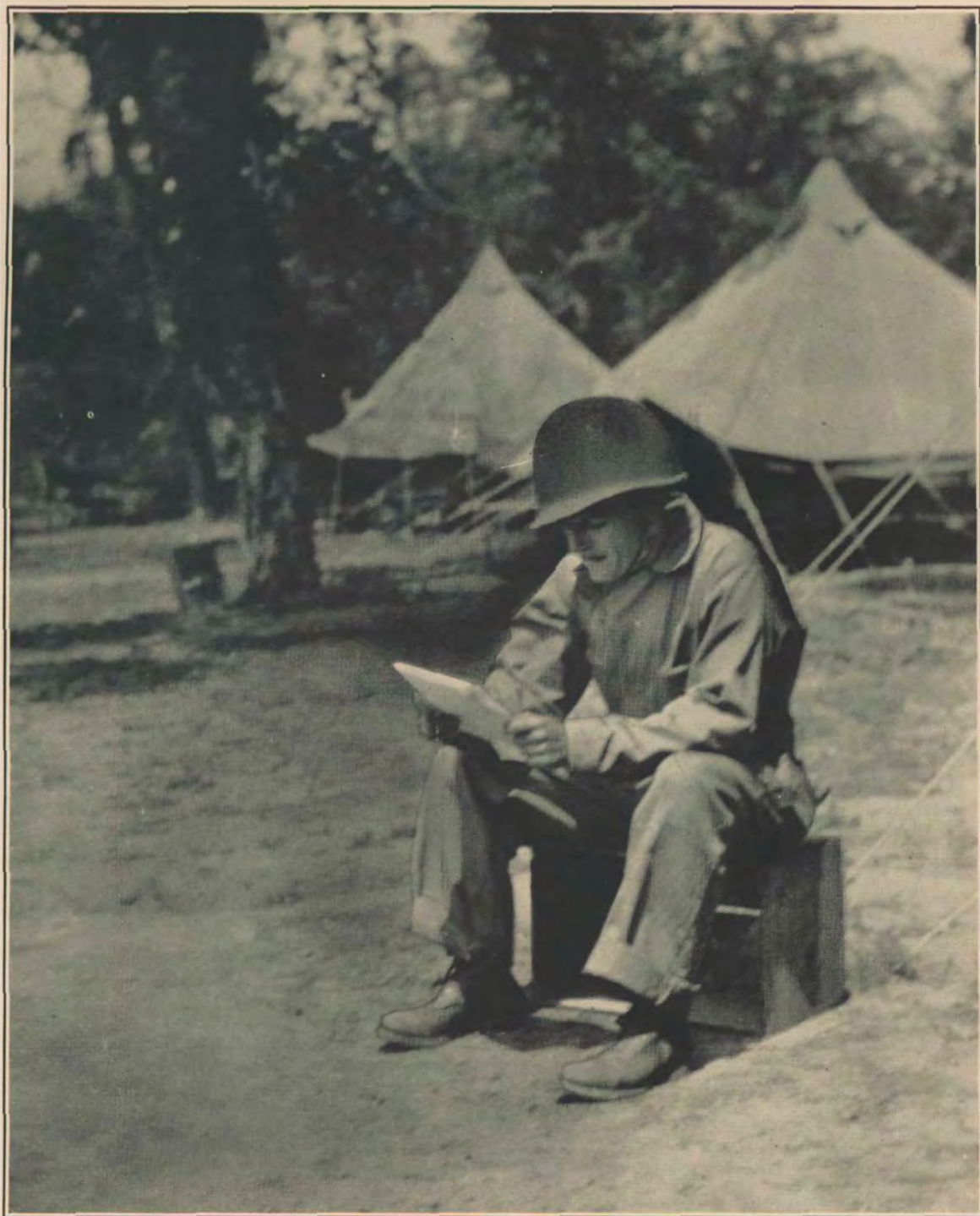
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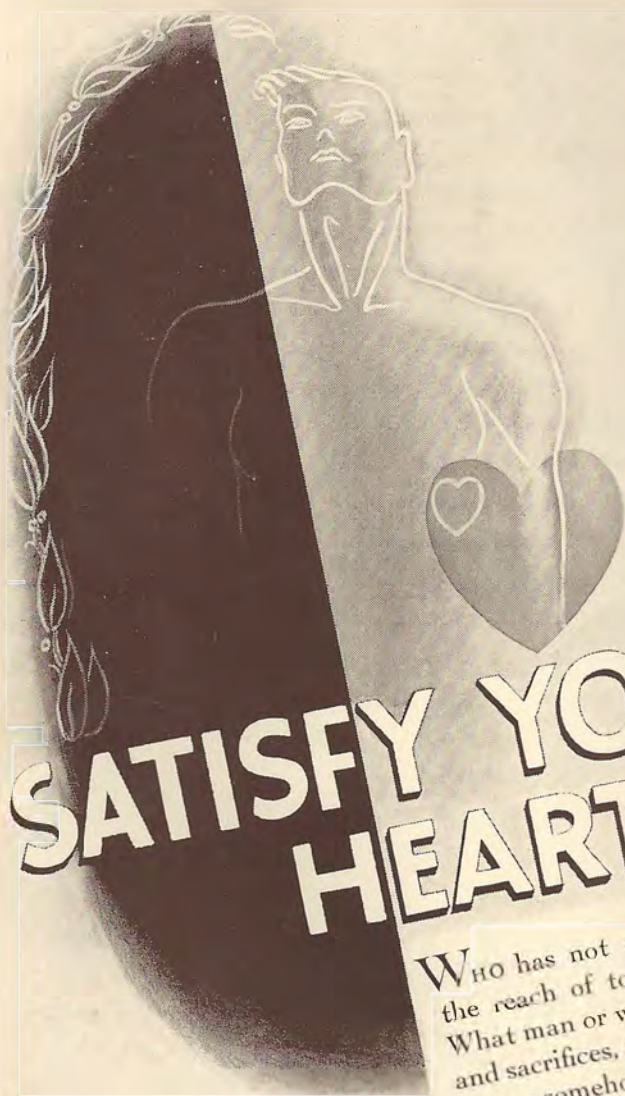


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ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

NOVEMBER, 1943

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

THE THOUGHT OF THE MONTH

Why Racial Discrimination Exists

By THE IMPERATOR



OUR pride, or self-esteem is not acquired, it is inherited, for it is related to the instinct of self-preservation. With the development of intelligence, discernment and reason in man, the instinct of self-preservation extends itself to all of those in-

terests which seem to touch the life of the individual intimately. We not only wish to preserve our conscious existence, our personal lives, but as well, those habits and customs which represent our personality. Self-preservation, therefore, in the average man consists in attempting both a continuance of life and of the ego. Obviously no human, of intelligence, would desire to live, deprived of those evaluations he places on life — the things he loves of his world, and the expression of his emotional and mental natures. Men engage in war, not just to protect their persons, but also to try and assure the continuance of their ways of living.

The things and ways with which we are familiar, and from which we have derived the experience of pleasure, happiness, and peace of mind seem to us to have an excellence. They represent our ideal of *good*. Consequently we take pride in them as being representative of our personal capabilities. Criticism or effrontery of them causes us to psychologically react in the same man-

ner as if an attack were being made upon our physical person. Laugh scornfully at an artist's painting, a poet's verse, or an inventor's device, and the blow to their egos is more painful than a physical blow would be to their bodies.

Individuals of like interests are drawn together, not alone for mutual physical protection as in primitive society, but for the furtherance of their ideals and their interests. Also, from out of such groups as tribes, towns, and states arise new collective interests. To these interests, each individual feels he has contributed personally, by helping develop them, or by his participation in them. In other words, the ways of living of the society in which we find or put ourselves, becomes related to our ego. They represent that which we think is worthy of us — or else we try to change them. Again, self-preservation asserts itself, for we resent any interference with our chosen social order.

If these principles and psychological facts exist in society, the artificial grouping of men, they are even more endemic to *racial grouping*. It is a direct attack on pride, which is a reflection of the ego, to be termed or adjudged *inferior*. Just as the physical man fights for nourishment and the gratification of the appetites necessary to comfort, so, too, the ego continuously struggles for survival of its expression. It finds its greatest satisfaction in the recognition it receives. Consequently persons of similar racial origin instinctively evaluate their characteristics as equal to, if not *superior* to those of other men. If

they thought otherwise, psychologically it would be a blow to the preservation of their ego.

Observation, objective experience, however, reveals that there are differences between men racially. Since the races are obviously not physically alike, the idea of equality seems impossible for the average man to embrace. His instinctive pride causes him to become biased. He concludes that the qualities which his race displays are superior, principally because they are his own. We want to believe that that which we possess inherently, or which represents our choice, is best. It flatters the ego. Furthermore, there are experiences which we have, which seem to give *prima facie* evidence that this superiority exists. In certain environments and under certain conditions, the racial characteristics of one people will be obviously superior to another. Unfortunately, under such circumstances, many do not realize that if the environments were reversed, so, too, would be the apparent superiority. Most of us have experienced the contempt of the country lad for the visiting city boy. The city boy is conspicuously inept at doing most all of those things in which the country youth excels with ease on the farm. He looks upon the habits and mannerisms of the city boy with disdain, and as being an *inferior person*. Such inferiority is not inherent, but exists only in the adaptation of the qualities and habits to a strange environment. The country youth would seem to display a similar inferiority upon a first visit to a great city.

If the world were to remain more or less equally divided in spheres of environment, so that races could remain superior in their respective realms, *racial discrimination* would not occur. The changes throughout the centuries, and the spread of the material aspects of civilization and Western culture have caused this environment to encroach upon all others. A number of the races have been unsuited by thousands of years of evolution to the civilization of *white man*. By contrast only, because they are, comparatively speaking, *out of their environment*, do they seem inferior in their adaptation.

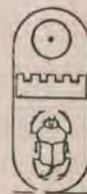
The Cause of Races

The bigotry which displays itself in the belief that one particular race is basically superior in every sense, regardless of environment, and that it has been shown a divine preference, since its inception, is founded upon sheer ignorance. Anthropology has disclosed that the races of men are the result of cataclysmic happenings that shook the earth and most all things on it. Approximately 300,000 years ago, the first glacial descent began. For some reason, as yet not thoroughly known, the great polar ice cap in the north began to shift. Mountains of ice, weighing untold billions of tons began to move southward. They crashed through great primeval forests. They uprooted rivers, and thrust upward the terrestrial crusts, which came to form the Pyrenees, Alps, Caucasus, and the mammoth Himalayas mountains.

Man existed before this first ice descent began, as a discovery of artifacts and his skeletal remains establish. He was savage, brutal, and predominantly of the same physical type. The line of mountain cleavage caused by the descent of the ice, divided man in Europe into two groups. These two groups have developed into two divergent lines, due principally to climatic conditions. Central Europe was warmer during most of these glacial intervals when the ice was receding. Northern Africa during the first interval of the receding of the ice was *warm and moist*; in fact, lakes and inland seas existed where now there is nothing but desert. Sea shells have been found in the Sahara.

Our Racial Forefather

The man that existed all over Europe during the *third Ice Age* was of the Neanderthal type. He had primitive and apelike features. The face was large and prominent. The jaw was prognathous (protruding). The brain case was small, and the forehead receded to a low depressed and elongated cranium. He was, nevertheless, *man*. He fabricated tools and stone implements. When the ice receded during this Age, man's *dispersal* began. He spread throughout the world. He became altered in form to become, for example, the aborigine of Australia, the



American Indian, the Hamite, Semite, the Alpine, Mediterranean, Nordic, and other types. This dispersal caused *mutations*, in other words, changes in him, as man adapted himself to climatic and geographic conditions. These mutations produced *superior races*, that is, races which were superior in their particular physical environment. Such adaptations are principally pigmentation (skin coloring), nose form, and stature.

The pigmentation is variable. Those with the greatest pigmentation are best able to withstand the ultra violet and infra red rays of the tropical sun. Consequently, the Negro, or black race was *superior* in such a climate. The Negro's broad nose, wide open, flaring nostrils are associated with a hot, moist climate. Conversely, the Nordic, with his lesser pigmentation, since in the colder climes the ultra violet rays of the sun are not so intense, and with his pinched nostrils to avoid the deep inhalation of the cold, dry air, was *superior* in the northern and arctic regions.

The means of gaining a livelihood, the struggle for existence affected the development of the mentality of man. Temperate climates offered men more physical comfort and greater opportunity to develop the psychic function, meaning as well the reason and imagination. The elements of civilization sprang from such environments more quickly than from the jungles of equatorial Africa or from the frozen lands of the North.

Brain Development

There are two great *association areas* in the human brain. The first is in the posterior region, and consists of the occipital and temporal lobes. It links touch, vision, speech, and hearing. The other is the frontal lobe. It is here that the *higher psychic functions* are contained, such as temperament, emotion, imagination, self-control, moral sense, behavior, etc. The most elaborate convolutions of the frontal lobe of the brain are found in the white race. This is because the white race developed out of environments, as we shall see, that made these qualities necessary for their very existence, just as each of the other races had superior qualities for their environments. Favorable geographical

and climatic conditions also gave the white race a variety of experiences, which caused a variety of emotional responses. These, in turn, produced facial muscles for their expression. The white race, therefore, was the first to show the greatest variations of facial expressions. One muscle of the face, known as the "*quadratus labii superioris et alaeque nasi*," is said to represent twenty-one different emotions. It depresses the tip of the nose, elevates the lip, flares the nostril, draws the tissues of the chin upward and downward, and the corners of the mouth. It expresses disgust, contempt, disdain, indignity, scorn, snarles, sneers, etc.

Let it be said here that the mental differences between the races are somewhat obscure. The white race had the advantage of being the first race prepared by circumstances for the requirements of civilization. Other races, such as the black, *if given the opportunity*, are found to adapt themselves very readily. Nature will adapt the association areas of their brains to the requirements of the new life. In fact, there is an indication that the highly developed frontal association area of the brain of the white race places the white man at somewhat of a disadvantage in the very civilization which it has created. The white race is more susceptible to psychosis or abnormal mental conditions than any other

Aryans and Castes

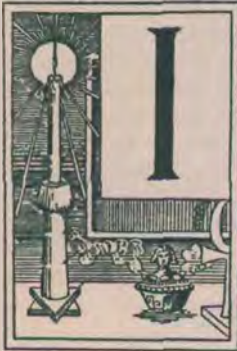
As for true Aryan blood running in the veins of men today, a condition which some nations claim for themselves, such is absurd. The Aryan has been amalgamated with others, and, in fact, he was not a direct descendant of the Neanderthal man. Very little is known of the Aryas, except what appears in their sacred literature, the "Rig-Veda," which they evolved after their invasion of India. During the moist glacial period, the Iranian plain must have attracted man. It was a thousand miles of rich, well-watered, and parklike flora. It was a place in which to prosper because nature was kind. The peoples who migrated there called themselves Aryas, meaning "noble of birth and race." They undoubtedly

(Concluded on Page 396)



The Fundamentals of Astrology

By DR. H. ARVIS TALLEY, F. R. C.

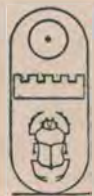


IN considering the fundamentals of Astrology, it is my hope that the reader will pardon the frequent use of the personal pronoun "I". Since the teachings of AMORC do not include Astrology, it must be understood that the opinions expressed are wholly personal and do not reflect in any way the beliefs of any persons or groups of persons other than myself, nor do I have any recommendations to make in the line of schools of Astrology or of textbooks. The book markets are flooded with the latter, one is perhaps as good as another; practically all treat Astrology from an empirical point of view—an angle which I am trying to avoid.

Of all the theories which have captured the imagination of Man, Astrology is perhaps the most ancient. Astrology is first of all a religion, or at least, a step toward a theological idea, for in its study we find expressed Man's inner hopes and longings. Man desires to believe that he lives in an orderly Universe which is controlled by a Supreme Intelligence. He desires to believe that this Supreme Intelligence is concerned with him, with his problems,

and in his efforts to objectify this belief. Astrology plays an important part. Astrology is believed to have had its beginning in Chaldea about 3500 B. C., but recent findings in Central and South America indicate that it may even be older than this. The study of this ancient art was a part of the training of the Babylonian priesthood. These priests, or Magi, were not concerned with the horoscopes of individuals but used Astrology in dictating the political and military affairs of their country. Shortly before the Christian era, the study spread to Greece where the basis for our present system of individual horoscopes was worked out.

Medical astrology, or the diagnosing and treating of disease by the planetary positions, was developed by the Egyptians who related the signs of the zodiac and the decanates to certain areas of the body. Astrology spread to Europe shortly before the Renaissance and the eager minds of this age lost no time in finding the relationship between Astrology and all the existing sciences of the time—both actual and magical. By the time the full tide of awakening had spread over Europe, Astrology was the basis of many superstitions and had been assigned the rulership of every herb, vegetable, gem, metal and even the types of thoughts that entered man's minds. At this time the planets were thought to be causative agents, i. e., it was believed that certain of the gods,



djins and archangels inhabited these planets and sent good and evil spirits, or lesser angels, to influence man.

Even today we find some theories claiming a causative action for the planets. These seem to be a combination of scientific speculation and occult theory. The scientific part of the theory evolves from the fact that the earth is being bombarded by Cosmic rays and from the influence which the sun spots seem to exert on weather conditions, the breeding of animals, and the way in which world-wide prosperity and depression periods coincide with these cycles.

Some of the Astrological theories stated briefly are: All energy in our solar system comes from the sun. This energy is reflected back from the different planets, at changed rates of vibration which affect the astral or psychic body of man. It finally enters the mind by way of the sympathetic nervous system which encourages action involving the part of the body or that department of life indicated by the zodiacal position of the planet.

Another theory, founded also upon the premise that the sun is the central power station, considers that orbits of the different planets cut "lines of force" in the solar rays similar to those established by an electrical generator. This variation of the vibratory rate of the sun's energy is then supposed to affect man.

The bio-chemical theory claims that since the moon exerts an influence on the tides and since the fluid in man's body has about the same concentration of salt as does the sea, then the moon must also influence the body fluids. By going another step, different body salts are supposed to be ruled by the different signs and planets. The prominence or detriment of the planets will indicate which salts will be used or rejected by the body. The over or under use of these salts is supposed to be responsible for the development of different types of characteristics, temperaments, and actions.

This is only a part of the maze of occult and cabalistic theory, pseudo-scientific wishful-thinking and medieval superstition which confronts the student who desires to study this ancient art.

In this way, Astrology is pictured either as a fatalistic system holding all men in the clutches of predestination or appearing as rank folly of interest only to the crank and charlatan.

Some years ago I became interested in mystical philosophy. The idea of Astrology, which came concurrently with the study of mysticism, was challenging, and I immediately undertook to tear it apart. At that time I was a student of bacteriology and biology and was using Mendel's law of inheritance in selective breeding of animals, endeavoring to improve the original stock. I decided to experiment with the birth charts of animals; since it seemed that people might react to planetary aspects through the power of suggestion, even though, in many cases, these suggestions would have to be of a subconscious nature.

The Astrology texts claimed that each planet, when placed in a certain position, would produce certain physical characteristics. I also knew that certain dominant characteristics of a parent would be passed on to the offspring by heredity. It seemed logical to assume that if the claims of Astrology contained any truth, then certain signs of the zodiac, or certain planets, must also show some rough pattern from generation to generation and should coincide, to a certain degree, with the Mendelian law. This I found to be true—in the pedigrees of the animals I had mapped out the dominant hereditary characteristic for five generations and knew what general physical characteristics to expect in the offspring. In erecting horoscopes of the animals I found that in certain families some particular planet, or its sign, would be prominent. All of the offspring that carried the dominant physical traits of the family from the biological point of view, also had the same planet, or its sign, prominent in their horoscope.

The same investigation was then tried with the horoscopes of people, all members of the same family. Here a difficulty was experienced because of the lack of family history as to dominant and recessive traits. It was also difficult to secure the proper birth data of the grandparents in most cases; however, the same observations were recorded

with such regularity that I decided the horoscope not only agrees with Mendel's law, but, is confirmed by it.

I continued the experiments with the animal's horoscopes and disease tendencies. I found that, especially during an epidemic, those animals who suffered sickness would do so according to the indications of their charts. This was generally true of the area of the body involved; for example, certain animals showed predisposition to disorders of the lungs, others to disorders of the digestive tract, the skin, etc.

Indications of sickness, according to their horoscope, did not always result in disease—but no animal developed a disease where there was no indication. The same was true of death. Many sick animals recovered even though a death aspect existed in their charts, but none died without having a death aspect.

Here I noticed an interesting parallel between Astrology and Bacteriology. We know that a pathogenic organism, isolated and grown in a favorable environment until it is a pure culture, can produce a specific disease within a certain length of time if it is injected into a healthy guinea pig. However, this same type of organism when grown with other types of organisms in an unfavorable environment, may lose its ability to produce the disease or may be associated with many types of disease if it enters the body through natural channels. A notable example of this is the bacillus Tetanus, a normal inhabitant of the intestinal tract of horses and found commonly in barnyard dirt

and soil. When this bacterium enters the body through a wound, it can cause tetanus or lockjaw. This same organism was responsible for the death of many horses in World War I; exploding shells filled the nostrils and throats

of the horses with dust bearing this organism causing a fatal diphtheria. This organism is quite common and is found in practically every section of the country, but the occurrence of tetanus is comparatively rare.

In Astrology then, as in Bacteriology, an indication for disease may be present but may be offset by some other aspect or unfavorable environment and no disease manifests, but if disease does exist, an aspect will be found indicating it. My findings did not indicate that any one planet would be associated with just one type of disease, but if disease was present, some planet would be active in such a way as to indicate it.

Another interesting parallel between Bacteriology and Astrology lies in the claims of these two schools of thought. The one searching with a microscope for an organism so small it couldn't realize that man existed; the other searching the heavens with a telescope for a body so large it couldn't care whether

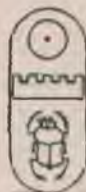
man existed or not. Both hope that their respective findings will solve the riddle of man's woes. It is regrettable that humanity doesn't realize how well it is being cared for.

Astrology, as it is practiced today, is an art, that is, its efficiency depends upon the experience, understanding and imagination of the astrologer, but, like

THIS MONTH'S *Birthdays*

CALENDAR						
					Sat.	
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

- Samuel L. Clemens, born 1835. Eminent author, great contributor to American literature. Known principally by his pseudonym, Mark Twain. One of his works which has endeared itself to readers is "Huckleberry Finn."
- George W. Crile, born 1864. Celebrated brain surgeon, whose discoveries confirmed many occult postulations with respect to the phenomena of mind.
- Robert Louis Stevenson, born 1850. His greatest literary achievements were while he was confined to bed, a virtual invalid. His determination became an ideal to emulate.
- Arthur Wiegall, born 1880. Author and Egyptologist of note. His writings caused him to be accepted as an authority on the life of Cleopatra.
- Baruch de Spinoza, born 1632, of Portuguese-Jewish descent. A philosopher whose writings are some of the most abstruse, yet which represent true mysticism.
- Daniel Boone, born 1734. American trapper, guide, explorer, and frontiersman. His life captured the imagination of American youth, who like the adventures of woodsmen and the early American pioneers.
- Dr. H. Spencer Lewis, born 1883. Author, lecturer, humanitarian. First Imperator of the Rosicrucian Order, AMORC, for its second cycle of activity in America. Recognized as one of the foremost mystics of his time.



all arts, its foundation rests on scientific law. If these laws are respected, then investigation of a scientific nature should reveal certain facts which should help man to live a fuller life. It has been said, "The presence of one white crow alone will prove that all crows are not black." And the finding of even a few scientific facts will make us realize that all of the claims of Astrology are not false. The continuity of certain prominent planets in the chart of a family and the observation of planetary positions during sickness impel me to believe that there is some ground for the claims of Astrology, in that there is something more to be considered than the telling of fortunes. I cannot feel that the position of the planets in a horoscope represents an actual cause, even though their location might enable one to give an explanation of certain occurrences. It is probable that the power which holds the planets to their orbits and produces our seasons also influences man. The planets, then, would assume the role of signposts. We cannot say that a signpost indicating a curve causes the road to turn even though the sign and the turn in the road are at coincidental points. A railroad track crossing a highway is not dangerous because a sign has been erected at the intersection bearing the word "Danger." The sign is placed at that point to call the traveler's attention to this particular part of his environment. It is foolish for the traveler to refuse to cross the track because of the sign—but it is just as foolish for him to cross the track recklessly, paying no attention to the warning. Astrology will serve man well if it helps him to pause and remember or reconsider his God-given abilities. If a mind is trained con-

structively, Astrology can be a strong impetus because of the power of suggestion that can be developed as the mind attributes certain personalities to the planets. The study should not be undertaken by one who desires to increase his limitations for it will do exactly that. It can be taken up with advantage by one who desires to increase his power to act.

In concluding, let us summarize the following points.

1. Astrology is a religion or a step toward a theological idea; the common practice of fortune telling being a perversion of the ancient art.

2. Astrology as it is practiced today is an art; its efficiency depending upon the experience, understanding and imagination of the Astrologer.

3. The horoscope not only agrees with Mendel's law but is confirmed by it, for prominent planets will follow through in the horoscopes of a family as will the dominant characteristics in a pedigree.

4. An aspect indicating activity may not result in action, but if action is manifest, an aspect will be found indicating it.

5. Astrology does not represent an actual cause, for the Cosmic powers which maneuver the planets also activates the mind of man.

6. Astrology can be a strong impetus because of the power of suggestion that can be developed in the student's mind as he studies the planetary effects.

These fundamentals, while few in number, have prevented me from disproving Astrology to my own satisfaction. One may study the subject for a lifetime, learning practically nothing about Astrology, but much about people.

UNDERSTANDING LIVING THINGS

A knowledge of all living things will increase knowledge of ourselves because life is a distinguishing characteristic between living matter and non-living matter. Here is an opportunity to read and to have in your library an up to date, simplified text concerning living things. "Adventures with Living Things," is the title of the textbook formerly used by the biological department of the Rose-Croix University. It is a complete, yet simple, elementary biology. A few copies remain in stock and orders for them will be filled in the order received by the Rosicrucian Supply Bureau for \$2.20 per volume postpaid.



The Nature of Truth

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



HERE have been given to us many classical explanations for the source of our intuitive ideas. Perhaps one of the oldest is given in the dialogues of Plato. In these, Socrates explains his method of interrogation, that it is his intention of

awakening the knowledge of the soul. The soul is possessed of complete wisdom, a heritage, which it brings into human form. Thus, any mortal can be wise who can have that knowledge released. As we are told, Socrates gave evidence of this by ultimately bringing forth from people of humble station, and who were illiterate, profound answers to questions he propounded to them by this method. Thus intuitive truths were held by the Platonists to be proofs of the wisdom of the soul.

Further, intuitive truths have been held to be divine revelations, that is, the special imparting of the wisdom of the god or gods, upon occasions, to man. Then, again, they have been held to be the result of theurgical disclosures, the result of magical processes where suddenly nature's secrets were disclosed to the consciousness of man. In the mystical sense, intuitive truths have been held to be the result of man's personal attunement with the Universal Mind.

It is contended that for a moment the consciousness has an influx, a perception of the absolute, which then, naturally, as a light, disabuses all existing darkness in human consciousness. Every lingering question is answered; every problem has its solution.

I can offer, of course, as a balance for these classical explanations, a psychological one. It can be held that our previous experiences are registered as memory impressions in our subjective mind. Ultimately they become unconsciously associated with the objects of our thought—as for example, a problem or question which constitutes our intellectual desire, and which we seek to overcome or to disabuse. We have a sudden realization of the inference, the link between these latent ideas and experiences and the one with which we labor objectively. It enlarges our entire conception, and the hurdle is cleared in the flash of a second. That inference, *that enlarged conception*, is the intuitive idea.

Truth Through the Ages

The conceptions of truth as had by different thinkers and philosophers through the ages have had many similarities. The minds of men with respect to this subject have at times seemed to reach a certain common focal point, only occasionally being divergent. Let us consider Epicurus, 341 B. C. To him, there were two kinds of truth—the *truths of existence* and the *truths of judgment*. As for a truth of existence,



everything which exists in the nature of a thing is that thing, said Epicurus. To simplify: If our idea of a thing corresponds to the reality, to the nature of that thing, then it is true. In other words, if our perceptions of something, the sum of the impressions we derive from it through our senses, of which the thing inherently consists so far as its objective appearance is concerned, equals our idea of it, then it is true. To look at it in another sense: If an apple in nature is said to consist of the color red, and to be round in form, and of a certain sweetness of flavor, and we experience those things, then our experience is true and our idea is true, since both are the same.

The truth of judgment, to Epicurus, is whether our conceptions, our conclusions, no matter how they are arrived at, agree with the declarations of others as to the nature of a thing. In other words, our judgment is right, where it corresponds to the expressed judgment of others.

Epicurus, contrary to many who preceded him and who have followed, expounded that our sensations, the result of our sense impressions, are always true; that they are not false, and that our senses *do not deceive* us. To him, it is our judgment or opinion which changes, not our sense impressions. These new opinions and judgments create conceptions which may cause us to believe the former ones false. He cites an analogy: One sees a tower in the distance, and it appears to him as round. As he more closely approaches it, however, he discovers that now it is not round, but rather, octagon in shape. This, to Epicurus, is not the result of deception of the senses, but rather, as we came closer we added to, or intensified our sensations, and consequently, we changed our opinions as to the cause of them. Therefore, according to Epicurus, everything is relatively true. If something exists in our consciousness, *it is real while it is there*. We might ask ourselves a question: Which is true, which is real—the round tower at a distance, or the octagon tower close at hand?

He offers what purports to be evidence as to the truth of our sensations. Sensations are true occurrences when

their obstacles are removed. When there are no contraries associated with the sensations, when there are no doubts about them, they are true. More effectively put, when an idea derived from a sense impression, something we see or hear, for example, has but a single reality, can be conceived of as just one thing, then it is true. He used still another analogy. He said that we see a figure approaching which we guess to be Plato. We are not certain. There is somewhat of a vagueness about the sensations. The idea is not clear. However, when finally the figure is close enough to us that the senses attest the trueness of the sensations—in other words, when there can only be one construction put upon them—no confusion existing—then they constitute truth.

God As Eternal Truth

Centuries after the time of Epicurus, still another came forth with ideas which are similar. We merely offer them to show how a search for the nature of truth has many times in the history of thought brought forth ideas which paralleled each other, even though separated by centuries. Let us consider Leibnitz, German mathematician, logician, and eminent philosopher of approximately 1646 A. D. He also postulated that there are two kinds of truth—*truths of reason* or necessity—also *truths of fact*, or contingent truths. The truths of reason are eternal, and no contradiction of them is possible. Such truths of reason concern the nature of God, and final ends, the mission of man, the purpose of the universe, etc. Such eternal truths, as we can see, are really abstract truths, as we have explained. They have no external counterparts. There are no such objective realities which can be conceived, and become a part of the consciousness. The idea is its own reality. It consists of no elements outside of the mind of man which would directly give rise to similar ideas.

Contingent truths, on the other hand, to Leibnitz were those truths which are contingent, that is, dependent upon the senses of man. These constitute man's empirical knowledge, that is, the knowledge of his human experiences, a collection of external impressions, things

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The Appeal of Mysticism

By THE SUPREME SECRETARY



MYSTICISM has an appeal to all who have an inclination to look beyond that which is self-evident. It has received the praise and the condemnation of men and women who have benefited by its ideals or who have criticized its validity.

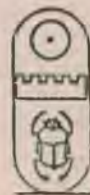
Contemporary authors as well as those in the past in science and philosophy have made references to mysticism and the occult, some in favor of its principles, others trying to substantiate a case against it. It is for the agnostic who refuses to consider the subject matter of mysticism that we must have a ready answer.

There are inferences in the writings of various authors who are outstanding in the fields of science and philosophy that mysticism is nothing more than an adolescent phenomena or a condition attracting only the nervously disordered, emotionally unstable or even the mentally weak individual. One author has stated in effect that when life becomes too complicated, or unsurmountable problems face an individual, it is easy for the unbalanced personality to take refuge from what he finds are the problems of his actual environment by turning to the field of mysticism, religion, or

occult philosophies, and therein try to exist as a personality free from the problems and obstacles that he faces in actual environment.

The questions that arise upon the consideration of these points of view resolve themselves into the following: What is mysticism? Is mysticism an escape mechanism? What is the relation of intelligence to mystical experience? What are the findings and ultimate ends of mysticism? We will analyze each of these points, but first, as a background, we must become aware that the viewpoint of a materialistic science cannot be the final judgment on the subject. In other words, if an individual's viewpoint on all phenomena is based purely upon objective proof, and upon the foundation of a belief in a mechanistic universe and a materialistic philosophy, there is little by which that individual can judge the true merits of anything which falls into the classification of an idealistic philosophy and of a subjective type of phenomena.

We are well aware that not every individual is capable of passing upon the validity of all knowledge. We know that there is specialization even in certain individual fields. There are doctors, for example, whose specialty is the eye or the ear or some other organ of the body. We would not trust a veterinarian to make a diagnosis of a human ill regardless of how skilled or efficient he was in his own field; nor would we call a plumber to repair a valuable radio.



These may seem extreme illustrations but they, nevertheless, illustrate that what we are capable of doing is what we have learned to do by the acquisition of knowledge coupled with experience within the scope of a certain subject. Now, to the materialist, the phenomena of mysticism lies outside his conception because he refuses to entertain as valid any knowledge or any proof of phenomena which does not make itself self-evident to the physical senses. Therefore, when the materialistic philosopher or scientist refuses to entertain that there is anything of value in a mystical philosophy, he is honestly basing this decision upon his own experience and making his decision upon his experience which has entirely closed that field to him. This is not a question of right or wrong upon the part of the individual because we know that materialistic science has great achievements to its credit, but just as we, as Rosicrucians, recognize the value in both the objective and subjective fields of phenomena, we do ask tolerance on the part of those who have not interested themselves to the extent of learning whether or not there is proof of mystical experience.

Mysticism Defined

A definition of mysticism has been given elsewhere in writings of this organization, but briefly, it is usually considered to be a process by which direct knowledge of God and truth is attainable through intuition or insight in a manner differing from ordinary physical sense perception. In other words, mysticism does not deny the existence of a materialistic world, but it states that we may see beyond the material world; that there is in existence all knowledge and all good and that Man, through the very life force which makes him a living creature and thereby different from other material objects, is able to maintain a connecting link with the source of all this life force which we conceive to be God. As the result of the mystics' concept that this life force flows through the universe, it is presumed and has been proven to the satisfaction of those who have sincerely investigated this phenomena that we are able to contact this ultimate and fundamental source of

all knowledge and good through the channel of intuition and insight. It is not important that we define the actual state of manifestation this knowledge takes. It makes no difference whether we believe it to be a personal God or a Supreme Being, or even a pervading force throughout all creation. Mysticism is concerned only with the principle that regardless of what this fundamental reality or original meaning of the universe may be, we are a part of it and are able to direct our thoughts to it and with it.

The next question concerns whether mysticism is a doctrine worthy of our serious consideration or whether it is only a means of escape from reality. At the beginning of this article it was mentioned that one criticism directed at mysticism by the materialist was that it was a principle or concept to which the unbalanced mind or immature individual could turn in order to escape from being bound by the realities and stress of environment. Certainly mysticism cannot be condemned by the truth of this statement, because the truth is not denied in that there are those who do try to find in some type of a mystical teaching a means of avoiding the responsibilities which are theirs in a balanced life. The answer to the critic is that mysticism is one of a thousand or more means of escape used by those who have neither the fortitude nor the ability to face environmental adjustment.

Understanding Escape Mechanisms

Commonly known escape mechanisms are found in such simple devices as giving all attention to pleasure rather than to responsibility. There are actually many people, more than we might ordinarily presume, who use the motion picture theater as an escape mechanism. An individual who goes to a motion picture almost daily is certainly one who is trying to create a different life from the one he has to live outside of the theatre. He projects himself on to the screen and tries to find satisfaction in living an escape from his own individual responsibilities by living imaginatively for a few hours the lives of those portrayed on the screen. The use of an escape mechanism becomes more extreme and more serious to the well being of the

individual when he resorts to the use of drugs as an escape from reality. The habitual drunkard is doing nothing more than doping his physical being with the drug alcohol to keep from being conscious of the realities which he must face when he is sober. Tobacco, in a smaller sense, is also an escape mechanism for those who use it do so as a momentary interruption to the reality of the situation about them as a means of relaxing or directing their attention toward something else. In moderation it is not a serious problem. In fact, we all need an escape mechanism once in a while, but it is the individual who ties himself up with something outside of reality that actually reverses his personality and makes the escape mechanism result in serious personal disturbance or disorder, and whether liquor, drugs, motion pictures, mysticism or anything else is used, it makes no difference insofar as the results are concerned. Neither are these things enumerated condemned because they are so used. The use of anything as an escape mechanism does not condemn its use for a more worthwhile purpose. It is for this reason that we can honestly admit that in the case of some individuals the critic is right—that mysticism is an escape mechanism for some types of minds, but this does not mean that mysticism does not and cannot serve other purposes than merely a means for a flight from reality.

Let us look at the positive side and consider the writings of St. Paul, the visions of Joan of Arc, the prayers of Saint Teresa, the inspiration of St. John the Divine, and hundreds of lesser known mystics whose teachings and principles have been the guiding light and hope of thousands who were not in themselves capable of visioning the illumination that had come to these mystics. Those so inspired were able to make it possible for others to glimpse a part of the purpose and intent of the Creator and the actual position of the human being in relation to life.

Further Considerations

The third part of our consideration concerns the inference of these critics who associate the degree of intelligence with mystical experience. The inference has been given by the extreme material-

ists that mystical experience is accompanied by low intelligence. There is an old saying that ignorance is bliss, that the less we know the easier it is for us to live contentedly because we are shutting out a part of the realities of which we should become aware. On the other hand, there have been illustrations of the fact that the lack of knowledge has made individuals capable of receiving the mystical insight which has been a means of bringing hope and knowledge to others. This is beautifully illustrated in a recent novel "The Song of Bernadette" which will soon be released by Twentieth-Century Fox as a motion picture. The heroine of this story was a comparatively ignorant girl. At least, she was looked upon as possessing little intelligence by the other inhabitants of her native village. It was this girl who was the only one who could drop the artificialities and inhibitions that blinded the others to the vision that she alone could see. If those who looked upon her lack of intelligence had been able to take from their eyes the very parts of their biased beliefs that had hindered them from seeing beyond the physical realities about them, they could have also experienced the ecstasy that was hers alone.

Merely because there have been those who have had glimpses into the world beyond physical phenomena whom we, in our rather smug capacity of judging would claim to be ignorant, it certainly does not mean that only the ignorant have been those who experienced the reality of mystical phenomena. If we go back through history and examine one after another the great religious leaders and great philosophers and the rest who have contributed to the thought and welfare of Man, we will find examples of those who had the best of all instruction available in their era of history together with those whose inspiration was apparently all of their education. So here again we see that mystical phenomena is not disposed to favor either the wise or the ignorant, the poor or the wealthy, the perfectly adjusted individual or the maladjusted personality. To those who have experienced it, it is a phenomenon and a reality just as real and as existent as anything that can be

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The Fountain of Youth

By ORVAL GRAVES, Dean, Rose-Croix University



IF AN individual really and truly wants to choose his own age, he may do so. Most human beings desire youth and vitality, and have an instinctive passion for life. The greatest subject that has engrossed the minds of men has been *immortality*. This great subject, while dealing usually with eternity, has stamped upon mankind the desire for physical longevity. The yearning and strivings of mankind for physical vigor and youth has given rise to many strange tales, legends, tedious studies, and sensational experiments. This article proposes to deal with man's search for eternal youth. The history, legends, practical precepts of health, different strange health waters, Rosicrucian principles for health, elixirs, formulas, and the modern applications as made by medical science will in turn be examined and discussed. From such an examination, we will try to arrive at a practical conclusion.

The idea of a fountain of youth is fantastic. Well, perhaps it is, but it is no more fantastic than the legends of Atlantis and Lemuria, for which modern geological research has endeavored to find verification. Nor is it more fantastic than the old tales of alchemical transmutation, now being validated by

20th Century cyclotrons, and metallic-organic discoveries. Today there are a thousand and one astonishing ideas for the preservation of youth, such as gland treatments, vitamins, and sulfa compounds.

The miraculous legendary fountain of youth had the property of restoring youthfulness and healing sickness, as a result of a person bathing in and drinking of the water. There are many such fountains in the mythology of all races. In the Middle Ages, there was a very famous fountain of youth that was supposed to exist in a region called Bimini. The incidents of such stories about the fountain of youth vary slightly with each race, but the general scheme of all was the same. An aging father or mother excited the sympathy of the children, who decided to go in search of a fountain of youth. If there were several children, the older children started in search first, but temptations and the pleasures of worldly life soon caused them to forget their sick and ailing parent. It was always the youngest son who succeeded in discovering the green sparkling fountain, guarded by a beautiful fairy and her dragons. The young man would always fall in love with the fairy, but he would not remain to win her love. Instead, he would start to take back several flasks of the magic water to his ailing and aged parent. Usually older brothers set upon the younger son, beheaded him, and stole the magic water, whereupon the fairy queen, who guarded the fountain, discovered and

restored the youth to life. They then punished the older brothers and everybody lived a youthful, happy joyous life.

A legend still persists today that there is a fountain of youth somewhere in Florida. Ponce de Leon de Soto, came in search of this fountain of youth, which he believed to be in Florida, or, as he thought, Bimini. According to folklore, this fountain of youth exists somewhere in the marshes of Florida, on a strange green hill. This hill is supposed to have only a single, solitary tree growing on it, and to be the shape of a skull. How many there are who have found the fountain of youth in Florida, no one will ever know. Another strange fact about it is that you cannot tell another person of your discovery, and if you are unworthy, it will backfire with dire results.

The Value of Water

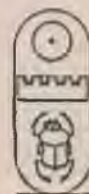
The curative virtues and value of water are well known, and it is without a doubt the most powerful of all natural therapeutic agents. Water baths have indeed approached very near the value of the actual fountain of youth. There are many different kinds of baths, such as sitz bath, sweat bath, Russian bath, Turkish bath, sulphur bath, pine bath, sea water bath, mud bath, vapor bath, etc. Physicians and physical therapists maintain that such baths stimulate the circulation and under ordinary conditions are invigorating and helpful when given under proper direction. The occultist believes that all water baths cleanse and purify the aura, as well as the physical body. Every year, many thousands of persons who suffer from some disease or other are spending millions of dollars, seeking relief from these ailments at famous mineral springs in America and even in Europe. Many people believe that their particular spring is a veritable fountain of youth. The benefits derived, however, are not exactly due so much to the particular contents of the water of the spring, as to the fact that the patient usually drinks large quantities of water, and constantly bathes throughout the day. This drinking and bathing cleanses the system, and eliminates waste material from the body.

Next to bathing, perhaps fasting is the greatest aid for those who strive for the qualities of the fountain of youth. Our Emperor has spoken of the benefits of the fast in relation to the Rosicrucian teachings, in a recent issue of the *Rosicrucian Forum*. Another occultist, who was also a medical doctor, wrote of the great rejuvenative power of fasting, but emphasized that such a fast should be undertaken with the help and advice of a physician. This medical doctor went so far as to say that by the judicious and proper use of fasting, a mystical student could attain a stage of illumination which corresponded to the Rosicrucian Cosmic Consciousness. Such a fast was called the *Illuminati Fast*.

Proper diet and vitamins are of course beneficial to us in this day. A popular magazine had an article recently by a medical doctor, who recommended that the public should try to get more of its vitamins from vegetables and nature, rather than from bottles. Vegetarianism and the drinking of distilled water is claimed by some to maintain youthfulness. Physical exercise, proper breathing, relaxation, the various branches of physical therapy, such as massage and manipulative movements all should be considered by a person seeking to maintain a youthful body. The Greek athletes had an old custom of sitting down after a race and propping their feet up above their heads in order that the increased circulation might bring the blood to the glands in their heads.

Medical Science Is Interested

Modern medical science today has also been fascinated with the problem of the fountain of youth. In order to solve this problem, they have created the new science known as "Gerontology." Not all of the discoveries of Gerontology have been made public. However, vitamins have been discovered that restore grey hair to its natural color, and instead of grafting "monkey glands" for youthfulness, doctors are much more successful by giving intravenous injections of hormones. A medical doctor can actually speed up the functioning of the pituitary gland by simple hypodermic injections.



Medical science may not as yet recognize the power and value of the psychic centers of the occultist, the herbs and elixirs of the alchemist, and the "fountain of youth" practices of Rosicrucian adepts, but it is plainly advancing in these directions.

Suffice to say that certain medical schools in the East promise soon that physicians will be able to prevent loss of teeth, baldness, whitening of the hair, and old age. Whatever system of physical culture or health treatment you do undertake, try at least to consider the physical body as it really is — a human machine. Our mechanic lubricates, overhauls, and tunes up our automobile, but we expect our human machine to run smoothly year after year, without a hitch, even though we give its joints no lubrication nor any de-carbonizing.

There are innumerable reliable works to assist us in keeping ourselves in a state of physical health. Inquire at your home library for a recommended list. One book that needs mentioning, which is perhaps the oldest and best known of its kind, is called "The Art of Living Long," by Louis Cornaro (1464-1566)*. As you can see the author lived 102 years.

Of course, there are many dangerous fads and practices with which we have to be very judicious. Some people claim they can prolong their youth by merely stretching their muscles while lying in bed, or by standing on their head in the living room. Others tell us to drink a great deal of buttermilk, grape juice, "heavy water," mineral water, etc., while still others say we should eat honey, wheat germ oil, and drink the sap of the exotic Joshua tree.

Several years back our *Rosicrucian Forum* contained a discussion by the late Dr. H. Spencer Lewis, wherein he gave the names of a number of people who were supposed to have lived to be over a hundred years of age. When definite proof was sought, more than half of the centenarians were eliminated. Perhaps the strangest modern story of extreme youthfulness is found coming from Peking, China. There a man was supposed to have actually brought the

qualities of the "fountain of youth" very close to modern lives. The strange case of Li Ching-Yun, who is supposed to have lived 256 years, is recorded both by the university authorities and European doctors resident in Peking. Of course, we Rosicrucians maintain that 144 years is the greatest span of life to which an individual can ordinarily attain.

Formulas of Great Men

There have been many strange formulas, which were purported to attain the power to bring about the youthfulness given by the fountain of youth. Roger Bacon, medieval alchemist, cloaked his formula under strange symbols and fantastic phrases. What it really amounted to was the bones of a stag, aloes, amber, gris, pearl, and gold. This is undoubtedly a fantastic formula concealing some truth. Cagliostro, however, outdid Bacon. According to Eliphas Levi, Cagliostro would go into a retreat of forty days once in every fifteen years, in the full moon of May, in the company of a physician. During this time, he fasted, drank May dew, and performed other equally common practices. At the end of his fast, he would take a very strange liquid, which would cause him to lose his finger nails, teeth, and hair. The detailed formulas were related to Eliphas Levi. Then he would bathe in a specially prepared water, all of which would cause him, in a short time, to grow new teeth, hair, and nails, and thus, in brief, the aged man would be restored to youth. It is said that Cagliostro's method is based upon the famous Bath of Immortality which the Gnostics used after discovering the Fountain of Youth. The wonderful herbal formula for youth, known as Saint-Germaine's Tea, has already been referred to, and described in these pages.

Marie Corelli and Bulwer-Lytton, in their respective books, "The Life Ever-Lasting," and "Zanoni," refer to the Fountain of Youth. Bulwer-Lytton has his famous character Zanoni lament upon the fact that a person who possesses the secret of the Fountain of Youth leads a very sad and sorrowful life, unless he has the wisdom that comes

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*This book has been long out of print, is a collection item, and is unprocureable today.



A Physician Looks At Death

By J. H. MALLERY, M. D., F. R. C.



MOST of us think in terms of life. Death is something which must come to us all, sometime, perhaps in the remote future. Something which we must meet, but we seldom think or ponder over it because we are busy with life and its mani-

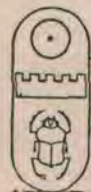
festations. In these troubled times we hear of death on many sides; people murdered to forward a religion of hate; men and women, dying to overcome that belief in force and hate; dreaming of a life of peace and happiness and love. We see the older ones falling in the stress of life, and the younger taken by the so-called accidents of our haste of living. Perhaps, for a few moments it behooves us to think of death, and try to find, to some degree, its meaning and its relation to you and me.

For centuries many have been taught to fear death. To think of it as the end of all things, a finish to a life we have loved, with uncertainty beyond. We talk of the valley of the shadow, of crossing the dark river, of the mysterious adventure which leads to the unknown, to reward or punishment and an uncertain future. The phrase "living in the fear of death" is a part of our church rituals and our legal phraseology. The fear of death has been

preached to us for centuries until it seems to have become a part of the very lives of our people. And yet — has this fear permeated our lives as greatly as it seems? Are we, in fact, afraid of death and what comes after? I think not.

What is death? We may say it is the absence of life. In other words, it is a negative state; wherein the moving power has removed itself from the place it occupied and left that place vacant and lifeless. But what is that force or moving power, and what has become of it when it leaves? The body it occupied is lifeless, like an empty house, but what has happened to the force which gave it life? Can that have died—have dissipated, as it were, into thin air, and ceased to be? No. We have learned to believe that when the first man was created, God "breathed into his nostrils the breath of life and man became a living soul" and at the first breath the life force enters the body and it becomes a living soul. As the original activating breath came from God, the life force must be of Him and hence immortal. This force, which we have come to call the soul, cannot die, it can only go on under the direction of the power which gave it, for it is a part of God.

All about us there is teeming life. There are fields of grain and crops, flowers and trees, birds, animals and myriad insects. Some live many more years than man, while the life of others is measured in a few short hours, but



all their life is lived that the species may live on. The individual fades out of the picture—but the race goes on—whether it be plant, animal or insect.

The economy of life is that nothing ever stands still and nothing really dies. Each individual of the species represents all its ancestors and in it they live. We gardeners plant the seeds, the plant grows through its life cycle, dies and returns to its original elements; but leaves its seeds, that we may plant again. We, striving to grow better plants, give them different care and feeding and cross fertilize them for better bloom and seed, taking on in our small way the powers of the Deity, but so long as a single seed remains we cannot destroy the species, and it goes on and on, either improved by our efforts or in spite of them. So it is with man. There is no stopping. His body is bereft of life and returns to the elements which composed it, but the life force, the soul, goes on as ordained by its Creator, of whom it is a part.

All my life I have been witnessing death, and for the past forty years I have seen many people die; young and old, and in many walks of life. As I see people die I realize more and more that only the body dies; and then only because the soul has finished with it as a habitation and has moved on and left it without life. Many have died after lingering illness and suffering, with full knowledge that the earthly end was near; others have passed with great suddenness, but none have been afraid. The much preached "fear of death" has not been present. Some have met death as a hoped for release from suffering. Others have instantly met it face to face, but all have gone on with fearless

hearts, for they know then, that only the body dies. The soul, which is the man, goes on. Sometimes the faces of the dead show a beauty and nobility we have never observed during life; as if the soul had paused in its flight to smooth away the careworn, tired features and let the hidden glory shine through the dead face; showing the world at last the beauty of the soul which few had seen before.

The dying have no fear of death; only we who are left fear for ourselves the loss of those dear to us, on whom we have depended. We should have no fear, for we have with us always the knowledge of what they were and the influence of their earthly life on us will continue as long as we remain in this sphere of activity. Those we love have merely been promoted to higher things and have moved out of this human habitation to another home, just across the threshold, beyond our human ken. In his *Human Comedy*, William Saroyan says, "Nothing good ever ends. If it did there would be no people in the world, no life anywhere. And the world is full of people and wonderful life."

So we have looked for a time at death, and found that there is no death. The soul, the real man, moves on to greater things because his present span of usefulness on this earth is finished and there is other work for him to do. No matter whether he had been here but a few short years, or had lived a "long and useful life," this is so. For though we die not "we shall be changed, in a moment, in the twinkling of an eye, for this corruptible must put on incorruption and this mortal must put on immortality."

SHARE YOUR "ROSICRUCIAN DIGEST"

When you finish reading your copy of the "Rosicrucian Digest" share it with someone else. Today publications are forced to restrict their circulation, and the amount of material contained in each issue must be curtailed. However, each one of us can share with others the good reading matter which it is our privilege to receive. In each issue of the "Rosicrucian Digest" there is one or more articles which may appeal to someone you know. Point out this particular article and offer your copy of the "Rosicrucian Digest" to a friend so that he too may enjoy its contents.

*The
Rosicrucian
Digest
November
1943*



Temple Echoes

By PLATONICUS, F. R. C.



IT IS the fashion for persons in other parts of the United States (and in foreign countries as well) to speak and write of California as a strange, peculiar and interesting place. Terms of opprobrium and censure are fastened more often

upon Southern California, but the whole state, and the entire west coast, share a unique metaphysical and philosophical reputation.

The presence of so many bizarre cults and odd isms in this lovely clime leads outsiders to wonder if it is a matter of unusual "vibrations," Lemurian inheritance, clever real estate promotion, Cosmic decree, or just what.

Los Angeles and its environs seem to be the melting pot for unusual streams of thought and their appropriate representatives from all the world. To our public assemblies now being held in that city come seekers of every description, every degree of sincerity and worthiness.

This curiosity, this disposition to consider new ideas and new approaches to the great truths of life, bodes well for future development of the Great Work of AMORC in this area. One enthusiastic Rosicrucian assured this writer a few days ago that there are 250,000 potential AMORC student members in Los Angeles County alone! Be that as

it may, one can easily visualize an enormous expansion of our activities and influence in the sunny southland in years ahead.

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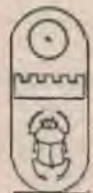
Taking a long look at the Pacific Coast's future from a material, economic and financial point of view, most experts believe that the West holds the keys of our economic world of tomorrow. Expansion-minded Los Angelenos predict that their city is the "New York" of coming decades, that it will be a great center for air and water routes to Central and South America, the South Pacific, and Asia.

* * * * *

Nietzsche's dictum, that we "Live dangerously," is practically the order of the day in these times. One finds much confusion, uncertainty, and yes, danger without looking far for them. Yet we shall not fear. We are girded about with the stout armor of Rosicrucian principles; let it never be forgotten, that Cosmic Law never fails. The mystic has his heart to give him courage and hold him firm, and with this strength he will beat back the foe upon his personal ramparts, to emerge victoriously.

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One of our most interesting callers recently was Sergeant Peter Falcone, USMC, returned a few weeks ago for medical treatment from Guadalcanal and the South Pacific. "Pete" has been a loyal Rosicrucian for many years. Now in his late forties, he was with the army in the last war, and enlisted early with the marines for this conflict. Attached to a division headquarters, he



saw much action on steaming "Guadal," and was invalided home following severe loss of weight and the ill effects of a nearby shell explosion.

Pete has high praise for the courage and tenacity of American troops. Like other American fighters, he found it difficult to understand the fanaticism of the Japanese, who in a great many cases willingly invite death in order to secure a privileged position in their "soldier's heaven."

Despite the sordidness and brutality which he has seen, Pete has never lost his hold upon the principles of Rosicrucianism. He speaks freely of his long contact with the Order, and his resolve to live the Rosicrucian life all his days.

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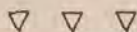
A few weeks ago a beautiful, inspiring Rosicrucian wedding took place in the Francis Bacon auditorium. A young Major of the United States Army, member of AMORC, and his charming, talented wife were united indissolubly by the symbolic rites of the Rosy Cross. These fine young people had been mar-

ried legally more than two years ago, but since that time had become Rosicrucian members, and desired to have their union sanctified also by the unforgettable Rosicrucian ceremony.

There was a certain pathos accompanying the beauty of the event. This competent young officer would doubtless see action in distant places in months to come, and in his heart was the desire to add this impressive Rosicrucian tie to the relationship with his beloved that had brought so much happiness to both of them. She, thinking too of the separation which lay ahead, wished to knit them even more closely through the ceremony's mystic power. Altogether, it was an occasion which left a deep impress upon the hearts of all who witnessed it — each in his inmost thoughts uniting himself symbolically more closely with his or her beloved.

* * * * *

Remember always, that within is to be found the wisest teacher, the greatest physician, the most unerring leader, and yes, even the noblest friend.



"There are but three eternal truths: God abides, man abides, and certain relationships between man and God abide."—Dr. H. Spencer Lewis.

PREPARE NOW FOR THE FUTURE

It is true that the future will take care of itself provided that we take advantage of opportunities to use the present. Every year many Rosicrucian members come from all parts of this jurisdiction to add to their knowledge the benefits that can come through direct class instruction in subjects which interest them most. In this manner the Rose-Croix University serves the individual member of the organization by providing individualized instruction under competent teachers. Each year new courses have been added so that the student now can enroll for courses in science, philosophy, alchemy, music, art, or mystical literature, as well as many other subjects presented during the course of the annual term of the university. Certain requirements must be met for attendance. However, these requirements are simple and can easily be met by any member. When these preliminary requirements are completed, the student is qualified to register for attendance at the Rose-Croix University and may attend either of the two terms following this preliminary preparation. The short course of lessons necessary to prepare for attendance at the Rose-Croix University will be found intensely interesting by each student. Now is an ideal time to meet these requirements for resident study. Full information is contained in the booklet entitled "The Story of Learning." Address your request for a copy to the Registrar of the Rose-Croix University, Rosicrucian Park, San Jose, Calif.



South Pacific

"I am now located in Australia and would appreciate your sending me the addresses of some of the local chapters and lodges. Of course, I cannot name the locality in which we are stationed, so must ask for a general list of the above mentioned chapters and lodges.

"Am receiving the monographs regularly, and surely do appreciate the contact which they help to maintain with the Order. As you can readily understand, the teachings of the Order are of greater value than ever before to those of us who are in the military service. The monographs we are now receiving are of particular interest and much benefit is being derived therefrom. Please accept again my most heartfelt and sincere gratitude for the wonderful benefit which the teachings have brought to me. The lessons and the principles, and the wonderful knowledge, and above all the very certain and marked mystical progress, are indeed above any price which could be paid."

M/Sgt. Carl B. Udd
Hq. Det. 1st Cav. Div. U. S. A.

Somewhere In England

"It is rather difficult to explain what the Rosicrucian Code of Life means to a member that has been separated from normal life and brought in contact with people of all races. Thought seems to be the Universal Language and friendship is no difficult accomplishment. When one is able to, with his thoughts, bring into harmony, the minds of those he meets, he finds a new world opened to him no matter what country he visits. The English people have more than made me welcome. In many English homes I have found the open door policy and made life long friends and in many instances, it is more than the term "Friendship" can express.

"To the Rosicrucian, a strange country does not really exist. For he finds that great oneness of all things and looks deep into the hearts with which he comes in contact. This makes the tone of voice and the nationality of speech merely a material expression. The inner expressions are Universal. The emotions, the love and sorrows are the same and mutually understood."

S/Sgt. Arthur M. Edwards ASN
980th Military Police Co. (Avn)



• BUY MORE BONDS •





Tomorrow We'll Go Places

By FRANKLIN M. RECK

(From Better Homes & Gardens Magazine)



FOR our vacation this year," you're saying, "let's take the overnight plane to London. Then maybe try the helicopter tour of the Alps and fly home by way of Lisbon."

"It would be nice," somebody else in the family admits, "but

wouldn't it be more fun to ride in one of those big new busses up the Alcan Highway to Alaska?"

That's how you may be planning your vacation a few years after the war.

Because the overnight hop to London is a fact. And so is a polar hop to Russia. The skyway to Natal and North Africa is real. Planes that can be guided safely through fog to airport are real. Planes that rise from a parking lot and land gently on a roof are real.

The money we put into War Savings Bonds is buying us these future trips at the same time it's building tomorrow's skyway. The war, experts tell us, is telescoping 20 years of air progress into two. That's why, when the travel hunger is on us once more and it comes time to cash those bonds, we'll be able to plan quick trips to almost any part of the world.

Our railroads and bus lines aren't so spectacular, but they, too, are planning hard-to-resist service for the day when the bonds start to burn a hole in the safe-deposit box.

Want to look first at tomorrow's train? Part of it you've already seen,

but part of it is new. Putting it all together, here's what it will be like . . .

Light in weight, low to the track, gray, blue, or silver in color, the cars blending together in smooth articulation so the train seems one continuous line. An observation car with a rounded end, with soft davenports and chairs inside, with fluorescent lighting, and decorations of brown and cream and rose.

Up ahead, coaches with comfortable, adjustable seats. A club diner where you can get breakfast for a quarter, lunch for 35 cents, and dinner for 40.

Shock absorbers underneath, and roller bearings to give you a smooth ride. Air that's not only cleaned and temperature-controlled, but sterilized by rays and governed by thermostat so that a shivery porter won't overheat the car.

Glass windows that won't fog, constructed of two panes of glass with a layer of gas between.

For riding through the desert, tinted panes so you can gaze out at cactus and mesa without the nuisance of sun glare.

What we mean is that the lightweight, streamlined coach train is taking over. The familiar black-and-blue train, the train of dark, painted steel coaches, is done for. No more will be built.

Rates on the streamlined coach train are likely to go below the present two cents per mile.

When it comes to airplanes, we find that tomorrow's plane has already been built and turned over to the army, with day-after-tomorrow's plane in test-flight stage.

Tomorrow's air liner carries 50 to 60 passengers instead of the present 21.

It cruises well above 250 miles an hour instead of the present 180, bringing Chicago within three hours of New York, and San Francisco 13 hours from the Atlantic.

This is the ship we'll be given right after the war. But who knows? Maybe by that *time day-after-tomorrow's* plane will be tried and proved and ready for service. Because aviation is that way. Nobody else in the world is so busy shoving Today into the past and reaching forward to pull in Tomorrow as the airman.

Let's step out onto the airport and look at *this* one.

It rests on a tricycle landing gear so that the cabin is level when the plane is on the ground. That way, you and I won't be sitting at an uncomfortable slant or, if we're in a sleeper plane, find ourselves slipping down toward the foot of the berth.

You note four engines in the wings, any two capable of supporting the ship in flight. Cruising speed, you're told, is 300.

You go inside and see something new in arrangement. The immense cabin is divided into two decks. The lower deck is a comfortable day coach with seats much like those in the present-day air liner. The upper deck contains compartments for night passengers.

The nose of the ship is a full-height card room and lounge. Strolling back through the day coach to the rear, you find a full-height observation room, mostly plexiglass, through which you will be able to gaze down at mountain peaks 10,000 feet below, or up at the undimmed cyclorama of stars. Here the amateur navigator can study the air-speed and ground-speed indicators, alti-

meter, and a map on which a lighted bulb gives the ship's position.

Passenger capacity of the ship? One hundred. Two hundred. Whatever the needs of the service call for.

But the private traveler will hardly be earthbound. There'll be stall-proof, spin-proof fixed-wing ships that will take us around the country at 120 to 150 miles an hour, using no more gas and oil than the prewar auto. And for those of us who hesitate to fly the conventional fixed-wing airplane, there'll be the helicopter with its lifting propeller, capable of rising from your back yard and landing on your office-building roof. With this ship, as nearly fool-proof as any craft built by man, we'll be able to fly to hidden lakes unreached by any highway, or come to a landing beside an inn perched high on a mountain top.

Your mind goes back. You think that for five thousand years men struggled for ways to get around.

On foot. On horseback. By dug-out canoe. In many-oared galleys, with a hundred men sweating in chains to carry a few.

Then, in your time and mine, the secret of power was unlocked and men began to ride on rubber, on steel, on cushions of air. Operating in the free climate of individual enterprise and daring, men flung webs of steel rail across the land, built airports, tourist camps, pendulum cars, bedroom cars, air liners, autos, and ribbons of concrete. World War II came, and under its impetus we suddenly found ourselves neighbors of the Dane, the Frenchman, the Chinese, and the Boer, and the world was a little place, soon to be within reach of our checkbooks and two-weeks-with-pay.

NINTH DEGREE INITIATION IN SEATTLE

Members who are in or above the ninth degree and live in the vicinity of Seattle will have the opportunity to receive the Ninth Degree Tempel Initiation. This elaborate ceremony will be presented by the degree team of the Seattle Chapter on Sunday, November 28, at 6:00 P.M. The Chapter temple is located at 1322 East Pine Street, Seattle, Washington.





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 REALIZATION OF IDEAS



IT WILL be readily conceded that ideas have been a most important factor in progress. The idea has always preceded anything new; the idea has existed prior to the invention of a new commodity or process. In fact, it is the creative ability of

familiar has been preceded by an idea, many other ideas have existed in the minds of progressive and thinking men and women through centuries that are still no more than ideas that have not materialized or been brought to a point where they existed in practice as well as in a mind or a group of minds.

The highest aspirations of Man are represented in ideas — the ideas that have to do with the betterment of the world as a whole. Ideas of peace, justice, and truth have been upheld by the religious teachers and philosophers of the past, and even more important, by the men and women who have made up the populations of various communities throughout history. Yet in spite of the fact of the existence of the ideas over a period of centuries these ideas have not become realities in the world in which

Man to have ideas and to put them into operation that has been at least one outstanding and distinguishing feature that has separated Man from the other members of the animal kingdom. But ideas alone are not enough. While every step of progress with which we are

we live. On the other hand, ideas that have come into men's minds within the past few years, relatively speaking, have materialized and become accepted facts. It is very noble for us to hold ideas that are worthy of human betterment, but it is far more important that these ideas be made effective and not retained merely as a concept of the mind, regardless of how noble our purpose or thought may be. The nobility of this thinking is not an excuse for our failure to have realized some of the fruits of these ideas in actual living.

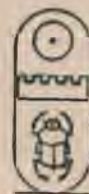
At the present time we are very conscious, possibly more conscious than at any other time in our lives because of dissatisfaction with existing conditions. We do not wish to live in a world of strife which carries with it suffering and sacrifice; we want to live in a world where we can function as intelligent individuals. More than ever, then, we think of the time that is coming when peace will reign and when individual rights and beliefs will have respect and first consideration. These ideas are some of the most worthy of which Man can conceive, but if the future is going to hold a realization of this type of thinking we must realize that these ideas of today must represent action not only tomorrow, but by action *now* insofar as it is possible for us to bring into overt manifestation the ideas and principles which we hold in our minds at this time. Can the man who is hoping for a just peace expect that peace to exist if he is in conflict with many factors of his immediate environment? If an individual quarrels with the other members of his family, with his fellow employees or employer, is he going to be able to fit into a peaceful world in the fullest sense when he is thinking only thoughts of peace and practicing the fundamental elements of conflict in his daily life? When men are striving primarily for the acquisition of wealth and property regardless of what the cost may be to others, insofar as the process is concerned, are these individual's ideas of truth and justice going to exist in a world which they, themselves, have helped form by disregarding these various principles?

As we look back over Man's history it is not hard for us to see that a pos-

sible reason that the ideas of peace and justice which men have carried in their minds have not come into existence is because the average individual has more often demanded these standards of someone else rather than of himself. It is typical for us not to be affected by serious problems in the lives of others. In other words, we are affected only when we are aware of the severity of the situation as it applies to our own lives. Therefore, if the ideas which represent our aspirations and fondest hopes are to materialize, these ideas must be crystallized in our own minds and become sufficiently a part of us so that we will strive to put them into effect in all our actions. Such a crystallization of ideas is truly opposite to daydreaming which is merely wishful thinking, or rather, putting together our wants which we would like to see exist in our environment, but doing nothing about it.

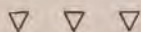
The procedure for each human being should be to analyze first the ideas which constitute his fondest hopes and aspirations. Are they worthy? Are they unselfish? Are they in accord with our general concept of progress and growth? If we can answer these questions in the affirmative to the best of our knowledge, then these ideas must be crystallized in that we will adjust them to situations in our immediate environment. This means the application of the principles which the ideas uphold by seeing that our actions and behavior are never in conflict with the principles which we have selected as worthwhile. We will then bring, through actual practice rather than through the use of words, a realization to other human beings that the practice of ideas is far more important than merely holding them as thoughts. If we can actually make them apparent as potent factors in our own lives through our own practice of these principles, we will be contributing our bit to a better world in which all men's desires will not be in the form of daydreams but increasingly approaching reality.

The steps of this process involve time to think, time for contemplation. While action is most worthy, a foundation for action must be found in our mental lives. A few moments regularly spent in



the analyzation of our ideas and the crystallization of those that are worthwhile will be important in helping us take these steps that make these ideas realized. The Cathedral of the Soul can serve those who avail themselves of

it to promote this end. Know how to plan the time which you spend with yourself in your own contemplation of your mental states. The book "Liber 777" is yours to help you when you request it.



AN APPEAL OF MYSTICISM

(Continued from Page 375)

perceived with the sense of sight or the sense of taste. Furthermore, just as the wise or ignorant or rich or poor can behold both beauty and evil, so can they perceive with their inner senses beyond the physical world and gain a knowledge of what is ordinarily called the unknown.

Finally, we must be able to point to the findings and the ultimate purposes in mysticism. In all things, whether it be a system of ideas or the physical proofs of science, the final accomplishments or ends, or the proof of the usefulness or validity of the process or system of thought is the ultimate test of value. It might seem impossible for us to analyze the ends to which the various mystics have arrived in a few significant points. Mystics living in extremely different times and places have had experiences particularly in terms of their own understanding and interpretation, but if we assemble all the facts and the essence of the teachings lived by these individuals as they affected those about them, we find that these individuals have all upheld a few fundamental principles to which they have been in complete agreement as have investigators in various fields of scientific endeavor. The following are the conclusions to which mystics generally agree, and the greatest that have lived have contributed to these principles.

The Fundamental Principles

First, the universe is a manifestation of a unity and therefore, all apparent existing separation or states of differentness such as those which exist between mind and body, between one mind and another, between life and its source, between appearance and reality, are all illusory.

Second, evil is not an actuality, but is no more than an illusion which exists

in the finite minds of men due to their ability to view only a part of the whole Cosmic scheme.

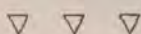
Third, time is only an illusion and unreal or at least only a concept of objective mind and all that is real is eternal and exists outside of time.

Fourth, the true and fundamental reality of all things is based upon the existence of a universal Cosmic consciousness which embraces God and all things which he has brought into existence. The mystics may disagree as to whether this consciousness is personal or impersonal, but that it is an all pervading force throughout the universe is generally agreed.

In these four principles we see that the mystics have offered a solution to some of the fundamental problems of philosophy and of our existence. It is true that the mere fact that the majority of the mystics uphold these ideals and arrive at these conclusions is not in itself proof of their validity, but as even the most severe critics of the principles of mysticism can hardly deny the sincerity of many who have contributed to these thoughts, it is not possible for us to reasonably deny this conclusion as entirely without evidence and support of our contentions. In mysticism we are dealing with truths which lie beyond the realm of finite reason. The characteristic feature of knowledge with which we are daily concerned presupposes that there will be both a knower and that which becomes known and the former is separated from the latter. If I hold a pen in my hand I am fully aware that the pen is one thing and that I am another and that there exists no relation between the two, other than the use being made of the pen at the moment. Knowledge which is mystical knowledge reaches across this gulf which

separates the knower from the known so that when the soul truly becomes conscious of an experience which is of God or of a fundamental reality, the soul ceases to be separate from God. The thing known and a condition of oneness is achieved where the knower, that is the self or soul, becomes one with God which is known. From the point of view of the mystic the soul is ever striving to reunite itself with the fundamental reality of which it is a part and in so reaching out to contact this force

which it knows as God, the emotional responses of reverence and love are brought into manifestation. And so as in the experience of earthly love, the self feels a state of attunement and oneness with the self that is beloved, so it is that the relation of Man to mystical phenomena and truth is never purely intellectual and separate from that thing known, but is always a part and related to the actual experience which comes to be the prime motivating force in the life of the mystic.



A Matter of Words

By VALIDIVAR



OO often we traditionally accept words without knowing their true meaning, and thus we err in the interchange of them. Words are symbols of ideas. Use a word understandingly and it will have a positive, *beneficial influence* upon your

life. A person would not say *stop* when he meant *go*, because the meaning and difference of these two words is quite clear to him. However, there is an equal difference between the words: *confidence*, *faith*, and *belief*, yet they are commonly and erroneously substituted, one for the other, by most persons.

A. *Confidence* is a personal assurance. It is derived from a knowledge of those demands being made upon us and

the extent of our personal powers to fully meet them. Confidence, therefore, can only grow through experience, for it is only by experience that we learn and develop our personal powers.

B. *Faith* is a presumption of the nature of something. It is the unquestioned acceptance of appearances of things, whether words or objects.

C. *Belief* is a conclusion, without the verification of experience. In the absence of any knowledge contrary to them, beliefs are the most positive factors of our thinking, for they represent the sum of our reasoning.

Consequently, from the above we can realize that we can only have *confidence* in ourselves, but we may have *faith* in others. Furthermore, until we know otherwise, *belief* has an influence upon our actions equivalent to knowledge. The danger in beliefs, however, is that we are often reluctant to part with them for knowledge.

NINTH DEGREE INITIATION IN BOSTON

Members who are in or above the ninth degree and live in the vicinity of Boston will have the opportunity to receive the Ninth Degree Temple Initiation. This elaborate ceremony will be presented by the degree team of the Johannes Kelpius Lodge on Sunday, November 21, at 4:30 P.M. The Lodge temple is located in Suite 237, 739 Boylston Street. The registration donation is \$1.00.





SANCTUM MUSINGS

AN AMERICAN PHILOSOPHY OF LIFE

By THOR KIIMALEHTO, Sovereign Grand Master



THE Rosicrucian philosophy of life embraces the study of both mysticism and occultism. Although the mystic philosophy is a gift of the East, it is an essentially American mode of thought and outlook upon life. Whatever is finest

and best in American religious and philosophical thinking emanated from the Oriental teachings. That George Washington was a Mason is well-known. That Benjamin Franklin, Thomas Jefferson, and Alexander Hamilton were Rosicrucians is well-known. That Sir Francis Bacon planned the first Rosicrucian community that was established on American soil is well-known. The seal of the United States is of Rosicrucian origin.

One of the great mystic classics of the world is the Bible, including the Old and the New Testaments. If you remember your early American history, the first constitutions drawn up for the various colonies were completely modeled on the legislation of Deuteronomy. The Puritans tried to live the life of the Old Testament as they interpreted it.

One of the most mystic of American sects is that of the Quakers.

The greatest name in American literature is Ralph Waldo Emerson; in philosophy, William James; and in poetry, Walt Whitman. These personalities tower above all contemporaries and successors. They strike a distinctively American note in their sphere of thought. Yet Emerson, and Whitman, who considered himself a disciple of Emerson's, were life-long students of the Oriental philosophies; and William James in his monumental *Varieties of Religious Experience* and in his letters reveals his intense interest in psychic phenomena and the unexplained mysteries of religious experience. His pragmatism is in many points similar to the Rosicrucian postulates.

Emerson was the foremost exponent of the Transcendentalism that was popular in New England in his day. In the *Over Soul* he points out that each soul is a segment of the universal soul and a channel for the divine energies. Each soul is linked to every other through the Over Soul. "Let man then learn the revelation of all nature and all thought in his heart; this, namely; that the Highest dwells with him." In his most famous essay on *Compensation* he explains the law of balance, the law of action and reaction manifesting on every plane of life—physical, men-

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tal, and spiritual. "What we call retribution is the universal necessity by which the whole appears wherever a part appears." In his essay on *Self-Reliance* he strikes the typical American note of independence. A man attains maturity when he realizes that his task in life is to cultivate his own potentialities and to reply wholly on his own innate divine powers. "Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation." "Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles." "Trust thyself; every heart vibrates to that iron string." Emerson accepts the basic truth of mysticism that spiritual laws are the foundation of our universe.

The mystic note is sounded even more clearly in his poems. You remember the well-known *Brahma* which is really a poetic rendering of a passage in the *Bhagavadgita*.

"If the red slayer think he slays
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and then turn again"

According to Dr. Bucke, that profound student of illumination, both Emerson and Walt Whitman had experienced Cosmic Consciousness. Walt Whitman's emphasis on Brotherhood and Comradeship, on the greatness latent in the common man, on "the divine average" is the typical mystic doctrine of the oneness of all life and the divinity latent in every living creature. To him there was no near or far or great or small. He identified himself with every human being, no matter how undeveloped and primitive. That he was aware of his illumination is evidenced in these lines:

"Darest thou now, O Soul,
Walk out with me toward the unknown
region,
Where neither ground is for the feet nor
any path to follow?"

Similar themes appear in the essays of William James. Every man has powers of which he is for the most part unaware. He is like the iceberg, two-thirds of which is submerged. He does not use a fraction of his potential ener-

gies. It takes a crisis to reveal to him what he is capable of achieving. His pragmatism takes its name from his insistence on demonstration.

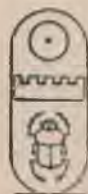
Many other American writers have been inspired by mystic truths. You are familiar with *Nautilus* by Oliver Wendell Holmes which refers to reincarnation. Edwin Markham in *The Man with the Hoe* expresses the thought that man is responsible for his fellowman. You recall these stirring lines:

"O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-
quenched?"

Professor Hocking in his volume, *Types of Philosophy* points out in the chapter of Mysticism that the greatest humanitarians and reformers in the world are found in the ranks of the mystics. The mystic philosophy furnishes a powerful stimulus to action, and its truest representatives have been courageous, independent leaders and teachers.

When we think of the typical American, we think of men like Benjamin Franklin, a public-spirited citizen, interested in every phase of the life of the community. We think of experimenters like Luther Burbank, inventors like Thomas Edison, immigrants like Jacob Riis, negroes like Booker T. Washington, and statesmen like Abraham Lincoln, a man who rose from poverty yet remained a son of the people. We think of the men who dedicated their genius and their lives to the service of the nation. Our great Americans have come from every racial stock in the world. In the democratic tradition there has been no emphasis on race or blood, no discrimination as to color, sect, or creed.

The mystic philosophy is truly American. Remarks about alien philosophies, quietistic and pessimistic in trend, unsuited to the tempo of the twentieth century and the strenuous demands of our age, are mere twaddle, revealing abysmal ignorance. Read the Gathas of Zoroaster. They emphasize action as the basis of the good life — good thoughts, good words, and good deeds. Read Deuteronomy in the Old Testament, read the Psalms, read the Prophets. Action is the theme—righteous-



ness and social justice are not the debased and spurious brand that were broadcasted from Royal Oak, Michigan.

Read the Sermon on the Mount. The divinity of the common man is stressed; the virtues of kindness and gentleness and humility are emphasized; not race and blood, not noble birth or wealth. The theme of Christianity, the theme of every true religion, the heart of mysticism, is the life of love. And the life of love is the life of action. How can love be manifest if not through forgiveness, refusal to harbor resentment, refusal to be swayed by prejudice, refusal to participate in movements stirring up strife and racial and religious antagonism? Democracy may permit every arrant knave to bray aloud his asininity, but perfect love pays no heed and makes every effort to prevent the poison from spreading.

The genuine mystic does not flee from life, does not seek escape from reality, does not shun his fellowman, and does not shrink from assuming responsibility. He who, as a result of his mystic studies, loses touch with his fellowmen or loses interest in the pursuit of wisdom has misinterpreted the mystic philosophy. The aim of mysticism is to make the human being a complete and perfect man, self-directive, able to exercise initiative, every faculty alert, and able to work harmoniously with his fellowman for the welfare of society. Mysticism deplores the rugged individualist whose motive is only self-interest. Mysticism deplores the corporate state idea which strips man of his individuality, which subordinates him wholly to the ends of a warlike, predatory state, and which reduces him to a robot, a cog in a soulless machine. The leader in mysticism is never a dictator, a brute, a bully, or a neurotic. The leader in mysticism is a servant of the people, a man of compassionate understanding, an inspiration and an example to all generations. The song of hate is never a mystic song. Habits like refraining from eating of meat, the drinking of wine, and the smoking of tobacco may be laudatory, but are not the primary qualifications of a mystic.

Let us sum up the basic truths of the Rosicrucian philosophy of life. We

teach the oneness of all life. We teach the fatherhood of God and the brotherhood of man. We teach the perfect human being, the man of balance, whose heart and head and hand work together. He has manly strength and womanly compassion. He exerts himself to the utmost so that he may be the most useful to his fellowman. He makes no distinction of race, creed, sect, or color. The sufferings of all mankind are dear to him. He gives what he can to all. His life demonstrates the mystic teachings. Emerson said: "What you are speaks so loud that I cannot hear what you say." So is it with the true mystic. His actions reveal him and declare him. We preach the life of love and action. We teach the mystic life. We know it is the truly *American Way* of life.

Friends, let us be loyal to the teachings of the Order. Marie Corelli in *Life Everlasting* states that one of the greatest obstacles in the path of the student is the influence of others. Let us vow never to be swayed from the following of our high ideals. The age may be materialistic. We need not succumb. The age may be brutal. Let love be our guide. There is a resurgence of intense nationalism throughout the world. We can do our duty to the state and yet rise above nationalism and love all mankind. We can work for the fellowship of nations and a world federation of states. There are times when to be true to the highest within us we must run counter to the age in which we live. I do not believe that America today is bereft of ideals or vision or altruism. But those who believe in the reality of spiritual principles must assert their conviction. A united spiritual front is the need of the hour. Let us not be remiss in this great task, O fellow workers. In the army of the Lord let us not be the laggards in the rear. Wherever we are, let us take the lead in asserting the spiritual life to be the truly American life. Let us provide food for the hungry, clothing for the naked, consolation for the despairing and brokenhearted. Let us strive for peace. It is our duty and our privilege to demonstrate to the world that there are other standards, other ways of thinking and living, and nobler ideals.



Thanksgiving

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

(From the Rosicrucian Digest, November, 1930)



IT MUST seem strange to the Cosmic hosts to look down upon the earth plane and see men attempting to do strange and mysterious things which should be free from any degree of strangeness whatsoever.

Man certainly has made his life very complex by attempting to systematize and regulate the affairs of the spirit. If man would restrict his tendencies to regulate things to the material matters he would enjoy his life more abundantly than he now enjoys it.

Man was given tremendous creative power by God, for the purpose of mastering and becoming the master over the material things of life. Man performs wonderful things when he attempts to dam the flow of rivers, or span the canyons with bridges, or hold steam in a small container and make it propel an engine or send the energy from a dynamo out into space to spell words at distant places. In all of these things he is a master magician because God gave him the power to do it.

However, when man attempts to regulate the things of the Soul and spirit as he has regulated the flow of water

and the movement of the winds, he goes too far and makes a sad mess out of it.

Why should man have ever conceived the idea of setting aside one day out of three hundred and sixty-five to be thankful for the things he enjoys every day in the year? It is merely another attempt to regulate all of his personal and impersonal affairs. He has taken the good old sun calendar and tangled it up into months, weeks, and days, until it is a difficult problem to trace exact dates through antiquity, and now man is proposing again to make some more changes in that calendar. He has divided time into a peculiar arrangement so that two houses adjoining each other may have a difference of one hour in their standard time. And then he creates a daylight saving time to attempt to fool himself into utilizing more of the sunlight and not so much of the star light.

Man really has so many things to be thankful for that if he took just one important item a day upon which to meditate and give thanks to God, he would need at least the three hundred and sixty-five days in a year to cover the important blessings. How man expects to reduce all of his prayerful attitudes and all of this thankfulness into one day or part of a day, is something that we cannot understand.

We have become quite a polite nation here in the Western world despite the fact that we are still so young that we



do not realize what real culture and politeness mean. At least we have put on an outer robe of politeness and find it a regulation of the business world to say "Thank you" for the things we receive, even when we have earned them and paid for them. We say "Thank you" to the telephone operator who gives us the number, and yet our telephone bills at the end of the month really pay for her services. We say "Thank you" to the postman who hands us our letters, even though our taxes pay him for bringing the letters to us. We say "Thank you" to the grocer, butcher, baker, when they hand the little parcels to us, even though in the next instant we hand him coin to cover his services as well as his materials. We say "Thank you" to the usherette who escorts us to our seat in the theater, and we say "Thank you" to the conductor on the train or trolley car when he opens the door to let us step out. In fact, we say "Thank you" when we are not thankful at all and don't mean it, but say it because we do not want to appear to be too impolite.

Think of the blessings, the gifts, the voluntary benedictions that are given to us daily, hourly, and every minute of our conscious existence by God and the Heavenly Hosts! Do we say "Thank you" for these? All of these are gifts for which we have paid nothing and really give nothing and, therefore, we should be more ambitious and anxious to express appreciation and say thanks for them, than we are to say thanks for the things given to us by those who are being paid for their services and their materials.

Think of the one great gift of *life* itself, and of consciousness, and of power to *think* and *do*. Only when we look upon the lifeless body of someone near and dear to us and realize that it can no longer do the things it has been accustomed to doing and on longer expresses itself as it has in the past, do we realize what a marvelous, supreme gift life is; and only when we are face to face with the possibility of losing life do we put a true valuation upon it. I have heard hundreds, who, in their illness or approach to transition, tearfully promise that if life and health were given to them they would ever

after be thankful for these blessings and do everything they could for others and to the glory of God to express such thankfulness. It is a rather late time to think of the opportunities that life affords us when we are about to lose life itself.

The time to think of this is each morning when we arise and find upon coming out of the darkness of sleep that we are conscious, not only of life itself but of our own being and of everything around us, and that we still have the power and creative ability to accomplish great things in life. Then is the moment to rise up in our spiritual expression and give profound thanks.

Throughout the day whenever a cheerful thing, an enjoyable thing, and especially a spiritual thing is realized by us we should then and there give thanks sincerely and reverently.

Make each day of life a day of thanksgiving and then you will not need to review the year's benedictions on a designated holiday, and try to express in some formal way the appreciation that should have been expressed informally and privately so many times during the year.

Everyone of us, no matter what our station in life may be, has many things for which to give thanks. Even our sufferings, if understood rightly, are valued lessons which many others in the world would be glad to have. I know those in foreign lands who would look upon some of our modern inconveniences and problems as valued lessons, if they could have them, whereas we look upon them as restrictions and annoyances cast in our path by the hand of fate. If we still retain the ability to think, and can still move our bodies and retain consciousness in the being of God and the spirit of Christ we have more than we probably deserve and we should be thankful and continually appreciative of these gifts.

Start out tomorrow by making each day a day of appreciation for what you have, instead of a day of regret for what you do not have, and you will find that the gates of Heaven and the benedictions of the Cosmic will flow more freely to you than they have in the past.

Give thanks unto the Lord — give thanks every day.

THE FOUNTAIN OF YOUTH

(Continued from Page 378)

from the indifference to the things of the world. This naturally follows because one who would actually possess the powers of the fountain of youth would outlive all of his friends and loved ones, and would live in a strange new world, unless he had the wisdom of a great adept. Marie Corelli, in her book "The Life Everlasting," speaks a great deal about the value of youth and long life. In fact, her Seventeenth chapter deals with the secret of a long life—a certain magic book of Paracelsus. Paracelsus, of course, is mostly known for his alchemical elixirs. Ancient and modern elixirs of youth have been formulated by the alchemists, either after having obtained a sample of the Fountain of Youth for analysis, or because of their intense desire to bring health and youthfulness to mankind. These elixirs, of course, cannot be given with any degree of certainty to the public. Like all matters related to the Fountain of Youth, a person's sincerity of purpose, worthiness, etc., must be judged before he is allowed knowledge along this line. Suffice to say here that the Rosicrucian Order, AMORC, contains in its teaching and related studies sufficient knowledge, help, and methods for increasing the span of the average human's life. In one of our degrees, an explanation of old age and illness is given, which is based upon an operation of the magnetic law of attraction and repulsion. This law is so simple that the average member usually overlooks its importance at first, but it has

truly formed the basis of youthfulness and long life for many of the adepts down through the ages.

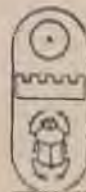
The Secret

Occultly speaking, the real support of youthful vigor, strength, and activity is in the aura, as stated by Paracelsus. If most of us possessed the mental and spiritual powers of adepts, we would maintain our aura and body in a state of youthfulness. As it is, however, we have to depend upon various methods of bathing, physical culture, physical therapy, diet, medicine, etc. The secret of the whole quest of youthfulness lies in our mental attitude, mental aspirations, interests, and activity, and the bringing into effect of the *adductive quality of thought*. In other words, the particular solution of our own case will be attracted to us, if we do not die mentally. That is, as soon as a person starts looking backward and speaking of the good times when he did this or that or the other thing, he should instead start looking forward, take some interest in the things of the present, be of some use in his community, take up a hobby or a new study. Such actions will give one an incentive to remain youthful. As a result, a youthful, progressive mentality will be formed and not allow the mind to become stagnant and old. Consequently an active, liberal, and interested mind will not allow the body to become crystallized and old. Then truly will one experience the daily springtime of youth. Longfellow has captured the meaning of the fountain of youth, when he said: "In youth the heart exults and sings."

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You will send Christmas cards and folders again this year—it is a hallowed tradition of which we are all mindful. But why not have your greetings unique—*something distinctive*—that truly bespeaks the *mystical spirit* of Christmas? The Rosicrucian Supply Bureau has again especially designed distinctive Christmas folders, with which you will be well pleased. Non-members to whom you may send them will also appreciate their symbolic importance. The folders are made of select, artistic paper with envelope to match, and the design is printed in two colors and embossed in gold. In addition to appropriate wording, they contain an attractive and inconspicuous emblem of the Order. This special design has not added to their cost. They may be purchased at the reasonable price of six for 80 cents; and one dozen for \$1.30. We pay shipping charges. Order now and avoid last minute Christmas congestion of the mails.

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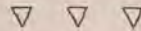
WHY RACIAL DISCRIMINATION EXISTS

(Continued from Page 366)

considered themselves superior because of the advantages they had received from this ideal environment. When they entered the hot and arid lands of India, they came upon a native people known as Dasyus, or Dasas. These people had not become adept at the things which the Aryas had developed by virtue of the favorable land in which they lived. Consequently, the instinct of self-preservation asserted itself through its attribute, pride. The Aryans referred to these native people contemptuously as being of Dasa color, *black*, in opposition to Arya color. The word for color then was *varna*. Later *varna* became known for "caste," showing that color distinction was the cause of the caste system.

Perhaps it was with the Aryans that the first racial discrimination began.

A tomorrow, not too far distant, will find men living under equal conditions. Science will offset present climatic and geographical differences. Racial and physical differences will disappear in assimilation and in the adaptation to the uniform conditions. The "lead" which some races have had will be overcome. Opportunities will be equal. Only true superiority will then exist. This will be a superiority of the intelligence and initiative of the *individual*. Such will be found among peoples of all different racial descents. The idea of *racial superiority* will then have become relegated to the place of inglorious myths.



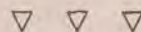
THE NATURE OF TRUTH

(Continued from Page 372)

heard, seen, etc. Now, though they may seem to be true, it is possible for us to acquire contradictions to them. We could have experiences by the same means as the contingent truth exists, that would produce ideas which would oppose their reality, refute them possibly, or at least confuse us. Therefore, the contingent truths are *relative truths*; true at the time, but possible of change at any future moment.

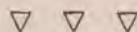
Consequently, to Leibnitz, the highest truths, those of the greatest importance to man, are the truths of necessity, namely the truths of reason, the abstract truths that flow from the necessity of our own nature, our own being, such as our conception of God, which has no external counterpart, and which cannot be objectively perceived. That is, no aggregation of sense impressions amounts to the idea of God.

We may conclude, then, that the only test of truth (we offer this as a proposition) is the singleness of the nature of the idea we have. If the idea alone is real, represents nothing but one reality, means one thing to us, cannot be distorted or confused, it is truth to us. We may also take in connection with truth a pragmatic view. The value of anything is the extent that it can be used by us. That is, whether it can be used spiritually or to further our physical or our mental welfare. In this sense, even disagreeable things have value, because the disagreeable, such as pain or irritation, impels us to avoid the cause of them, which might disrupt the entire harmony of our being and bring about the cessation of our life. Consequently, as we, singly, realize a thing, its nature, the idea we derive from it, it is true, and it is a truth worthy of being retained if it has value to us, that is, if it can be used.



The
Rosicrucian
Digest
November
1943

"It is much easier to be critical than to be correct."—Disraeli.



● READ THE ROSICRUCIAN FORUM ●



LEMURIAN WRITING?

On the edge of the great lava beds northeast of Mount Shasta, California mountain of mysterious legends, are found these enigmatic petroglyphs. A rocky ledge in the surrounding wasteland for an area of nearly one quarter of a mile is inscribed with ancient symbolism as above. The petroglyphs are apparently of three different periods for some contain colors and show greater refinement in their execution. Local Indians are unable to decipher them. Speculation prevails as to whether the legendary descendants of the Lemurians wrote them. In the above inscription may be seen a circle with a cross within it. Like the circle with a dot, it is one of the earliest symbols known to man. The ancient Egyptians adopted it from prehistoric peoples, and assigned to it the meaning of the *beginning of creation*. The dot depicts the creative force of nature, and the circle, the all-inclusive universe. (Photo courtesy of R. R. Clayton)

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

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

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(Directory Continued on Next Page)

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

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

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

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

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

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

ENGLAND

The AMORC Grand Lodge of Great Britain. Mr. Raymond Andrea, F. R. C., Grand Master, 31 Bayswater Ave., Westbury Park, Bristol 6.

EGYPT

Cairo:

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

Heliopolis:

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

MEXICO

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

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

DENMARK

Copenhagen:

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

SWITZERLAND

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

DUTCH AND EAST INDIES

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

Spanish-American Division

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

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

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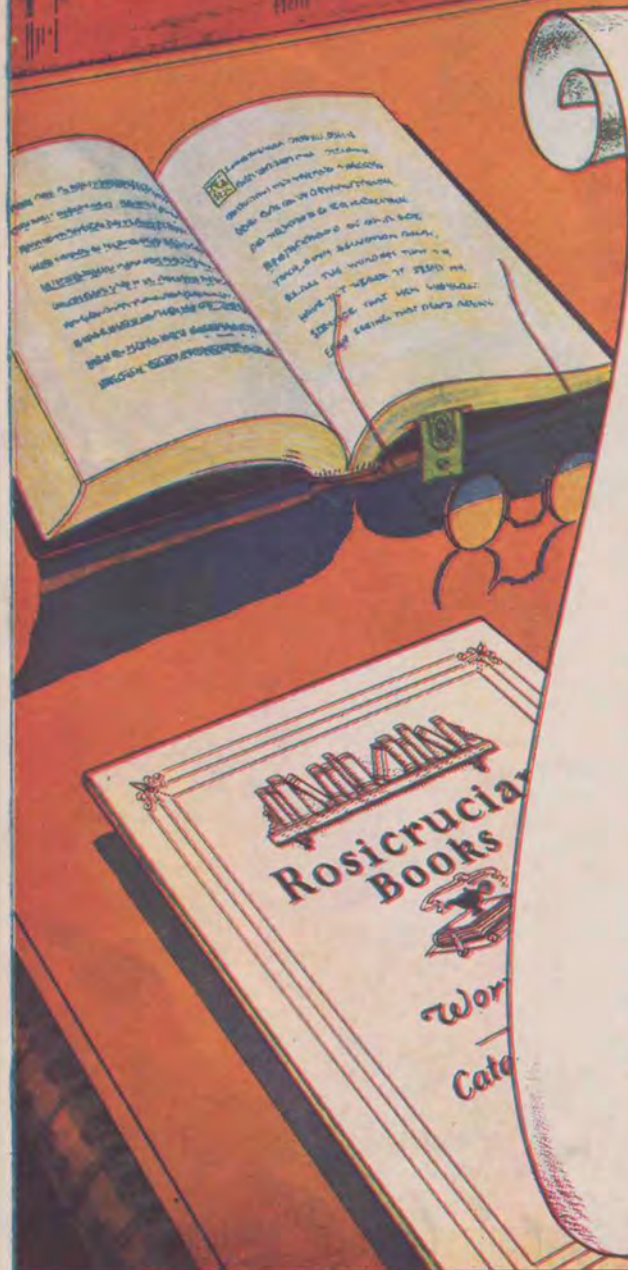
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