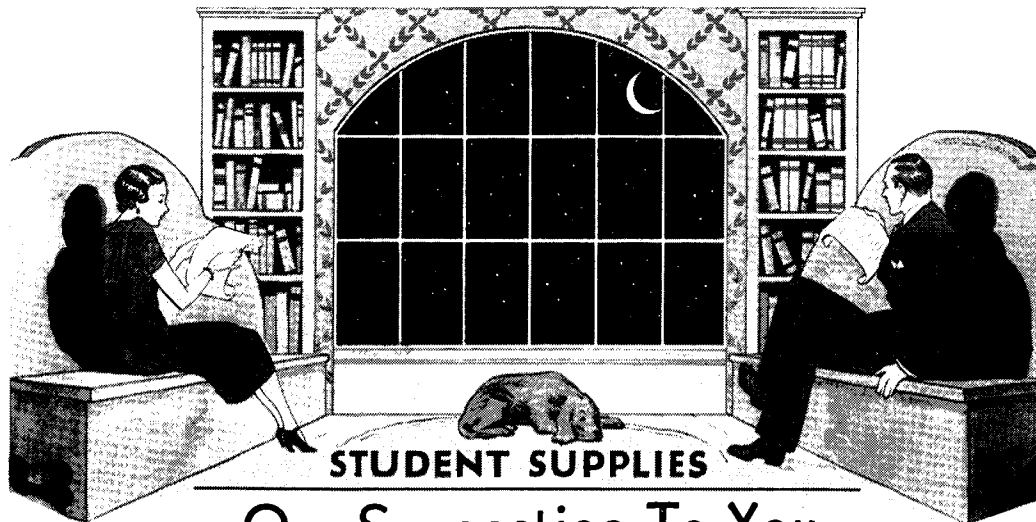


# PROLETARIAN



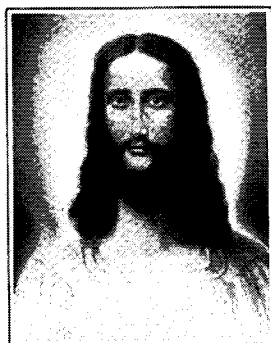
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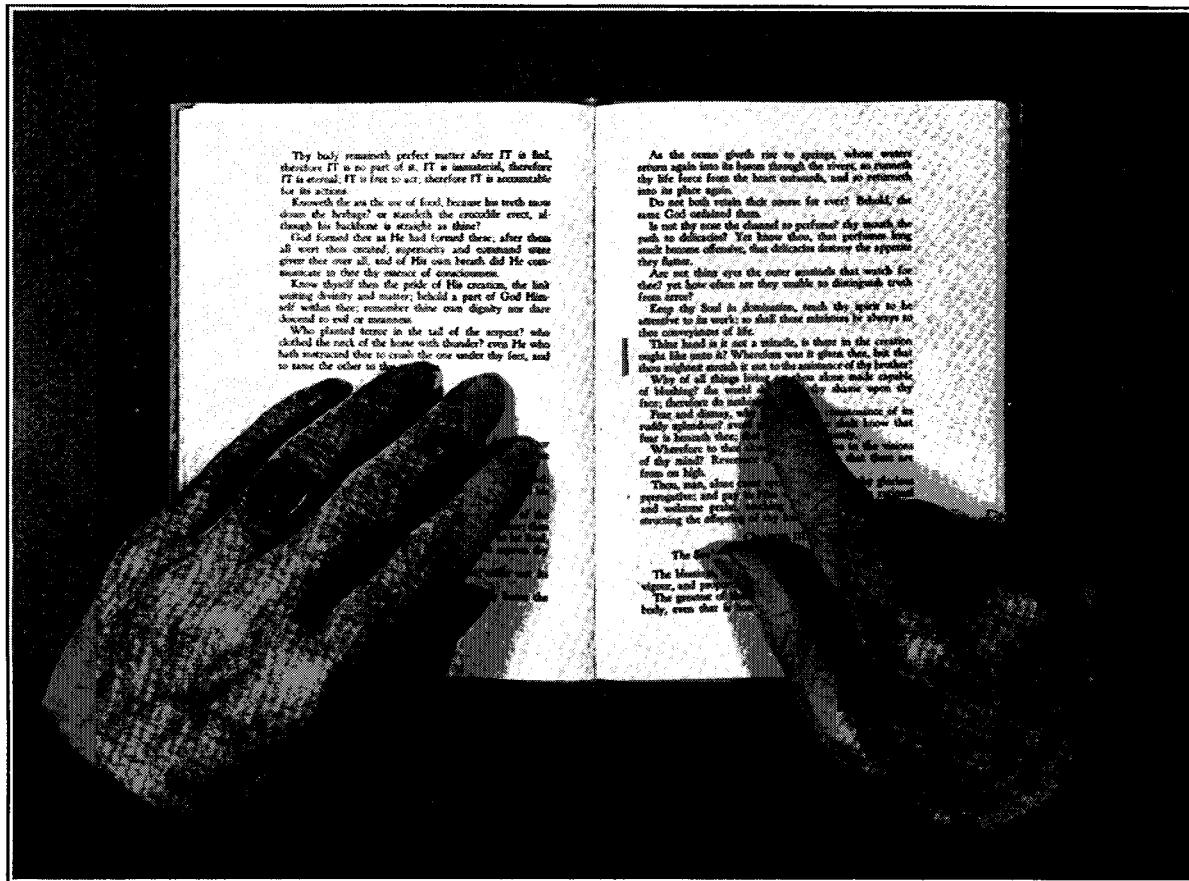
IT MAY be financial independence, a trip around the world, a home of his own, or just peace of mind—but in everyone's life there is some goal for which he strives, some inspiration which gives life a zest—something which makes it livable. Millions of humans since the dawn of history—and even today—find happiness in emulating some noble character because of his or her virtues and spiritual values.

Jesus the Christ, not alone as a religious character, but as a symbol of the highest good as a *master of right living*, has been outstanding in drawing mankind onward and upward for centuries. Every student of mysticism and philosophy, therefore, should have a picture or painting of this avatar, this spiritual light of the world, in his or her home or sanctum—not for religious purposes—but as an *ideal and inspiration*. So that this could be possible, we have prepared a beautiful replica of the large oil painting of the Master Jesus, by Dr. H. Spencer Lewis. An art photographer has made a very fine photograph of the painting, which registers the beautiful expression and the mystic Aryan character of the Great Master. Each photograph is on antique paper and most suitable for framing. Add this delicate, uplifting touch to your *sanctum*.

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SAN JOSE, CALIFORNIA, U. S. A.



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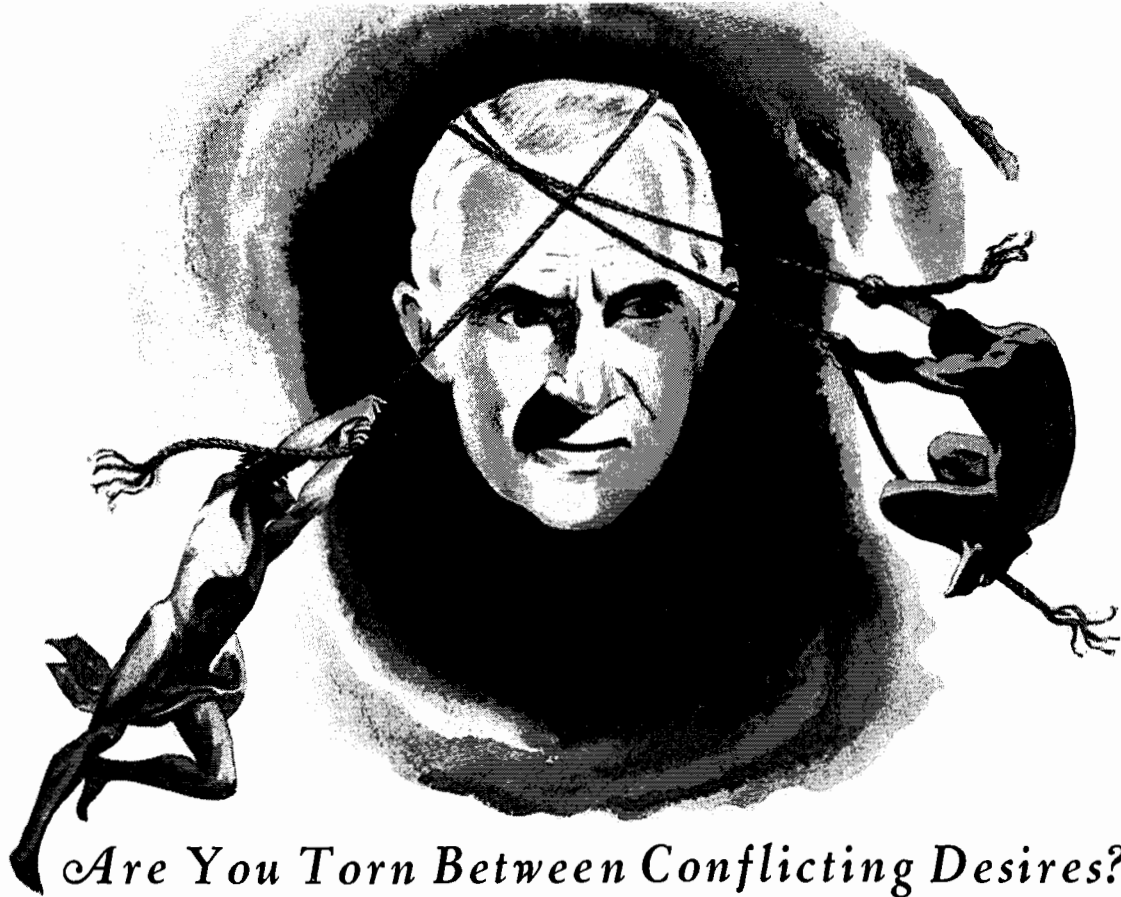
## BY THINE HANDS

Precision instruments rival the functions of mind. Mammoth machines singly accomplish what once required the labor of thousands of men. Notwithstanding this highly mechanized age, the hand has not lost its eminence as the executor of human thought and skill. In laboratories, studies, and workshops, it is the hand which translates ideas into forms. Anthropologists are agreed that it is the *prehensile* qualities of the human hand which made it possible for man to so fashion the world to his liking.

The above allegory is a *study in hands*. It likewise points out a reference to the mystical significance of hands, appearing in a translation of ancient Tibetan teachings, known as "Unto Thee I Grant."

(Photograph and composition by Frater Edward Probert.)

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# ROSIKRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XXI

JUNE, 1943

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ROSIKRUCIAN PARK

SAN JOSE, CALIFORNIA

THE  
THOUGHT OF THE MONTH  
HOW TO BECOME A MYSTIC

By THE IMPERATOR



PERHAPS the first requisite in preparing for *mystichood* is to discard all of the popular conceptions of what a mystic should be. The mystic is not one who fits into an objective pattern. He cannot be "typed," that is, he has no characteristic role like Santa Claus or Father Time. The mystic is one who adopts a particular attitude of mind. Like everyone who has a *noble ideal*, he doesn't always have indications of it on his person.

The mystic is a man, that is, he is of the species *Homo sapiens*, like the rest of us. Consequently he is very much a mortal, subject at times to all of the foibles and temptations of a human. He naturally has all of the physical variations to be seen in any passing throng of people. Further, the state of *mystichood* has no racial roots. Asiatic blood can bring forth no greater mystics than that which flows through the veins of an Occidental. It is likewise an illusion to think that geographical location stimulates the mystical attitude of mind. There is no especial atmosphere in Tibet, Egypt, China, or India, which imbues all who merely reside in it with mystical attributes. Like gold, the elements of mysticism are wherever you find them—that is wherever you come to experience them.

It is well to add that the attributes of mysticism are not inherited. The sensibilities and that intelligence which a mystic may display could exist in another person not mystically inclined. They might make such a person, for an example, an orthodox religionist, actually unsympathetic toward the doctrines of mysticism. The rather unique comprehension of life which a mystic is said to have is not a Cosmic endowment. Succinctly put, the mystical attitude of mind is not a Divine concession. Patently, then, a mystic is one whose state of mind is *an acquisition* rather than a mysterious mantle that descends upon him and sets him off by intention from other men.

*The First Steps*

The mystical aspirant must acquire certain *positive convictions*. He must believe them sincerely. Moreover, he must *know them* to be so, through personal experience. This is his first test, namely, if he cannot be convinced of such fundamentals, he should not delve further into the recondite principles of mysticism. The mystic cannot accept a personal God. He cannot conceive the Deity as being of either sex, nor of having a form which is comprehensible to man, in that it is equal to anything of which man has knowledge. To the mystic, for God to be anthropomorphic, that is, to be of the image of man, is to imply that the human, finite mind is equal to an all-inclusive realization of the nature of God. Since it is so very apparent that man is ignorant of many of the ways of his own being, for him to assume to have complete knowledge of

the extent of God is an impious thought to the mystic.

Further, reasons the mystic, can God be confined by the limits, the forms which man's mind is able to conceive. To the mystic, the universe and all that exists must either be explained as a capricious, mechanistic phenomenon, with order a notion of man's mind, or else there is an Infinite Intelligence, as a moving cause, with its lesser dependent causes, which accounts for all things. As the mystic is not an agnostic, he accepts the principle of an *intelligent cause*, of a Divine Mind as the primary motivating universal force.

If God is Mind, and therefore causative, how is matter to be explained? If Divine Mind created the gross substances which men perceive and have named matter, from what did this Mind create them? Since, to the mystic, the Divine Mind is *All-Being*, limitless, all-inclusive, there could have been no other substance from which it could create physical properties, matter — and even souls. To the mystic, a belief that the physical world, material substance, was generated out of a state of nothing is inconsistent with the nature of God. Since God is *everything* to the mystic, there could not be any condition or negative state of *nothing* which would exist concomitently with or beyond Him. If something can be created out of nothing, then nothing is *something*. If anything else existed, then that would limit the nature of God, for at least God would not be that thing. The phenomena which men recognize as matter, and which *science demonstrates* has existence, must therefore have come from the nature of God, this *Divine Mind*. If it came from God, it never was really created, for it always would have been. If this Divine Mind constitutes all of the realities in the universe, All-Being, in other words, it must always have been. There could not have been any beginning for the Divine Mind, for from whence would it come. Since the Divine Mind is eternal, then that which is of its nature, or the substances which flow from it, physical realities, for example, are likewise eternal.

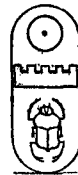
#### *Mystical Pantheism*

To the mystic, then, the Divine Mind did not create the earth, the worlds be-

yond, and all of the material particulars, of which we have knowledge. Their essence, the radiations and energies of which they are composed, are of the nature of this Divine Intelligence and have always been. They change, yes, just as mind itself is ever active in the changing of consciousness. The true mystic, then, is very definitely a *pantheist*, namely, to him God is in everything, everywhere. To the mystic, the stone, the tree, the bolt of lightning, as well as man himself, is of God. These things are not creations of God, they are *of the nature* of God—the Divine Mind. To the mystic, this simplifies one of the greatest theological and philosophical problems of the centuries—that of trying to reconcile the spiritual with the temporal. Since all things are of the Divine Mind, there is not the difficulty of trying to show a relationship between two conditions which are ordinarily conceived as diametrically opposed. As an analogy, darkness is not a positive state as is light, it is only a lesser manifestation of light.

Does this mean that the mystic has the same adoration for a tree and a mountain, for example, as the orthodox religionist would have for his God? The mystic replies to this query by asking, "And where is God?" Since God or the Divine Mind, to the mystic, is ubiquitous, pervades everything, everywhere, God, then, exists to him in all things of which he is conscious. Each thing which manifests does so by virtue of the intelligence of God, which constitutes its properties, which man perceives. The mystic does not see God remote in a legendary region, or within the confines of a temple or cathedral or off in a corner of the universe, but rather in each breath which he takes into his lungs, in each sunset, and each leafy bower.

There is this distinction—each particular which the mystic perceives is not all of the Divine Mind, but rather just one of an infinite variety of its expressions. Consequently, the mystic is not that kind of a pantheist who is a nature worshipper. Since to the mystic the Divine Mind pervades all, *no one thing depicts* all of the Divine nature. Just as the personality and abilities of a great man cannot be known by any single one of his accomplishments,



neither can the Divine Mind be conceived by a study of any one of its myriad phenomena. Since the Divine Mind is *all-inclusive*, the mystic realizes that his devotion must also be all-embracing. Each thing of nature which man discovers, the mystic reveres as one member, one finite part of the infinite Divine Being. He, therefore, devotes his spiritual love to no one thing or substance. Conversely, nothing, no matter how mean its effects upon his well being is to be considered entirely outside the bounds of the Divine Being. Therefore, nothing can be or is intrinsically evil.

#### *Man--The Complex*

To the mystic, the more complex a manifestation of the Divine Mind, the *more real* it becomes. Nothing to the mystic is without reality, for everything is of the Divine Mind, but the more something participates in the manifestation of the Divine Mind, the more completeness it has. Thus, for analogy, if a dozen parts are needed to complete a puzzle picture, the more of that number we can obtain, the more perfect our realization of the picture.

The mystic looks upon man as the most complex manifestation of the Divine Mind. In other words, to him man is an embodiment of more of the attributes of the substance of God than any other being. The mystic, therefore, makes man his *principal study*. In a careful analysis of the nature of man, the mystic finds his consciousness more replete with the essence of the Divine Mind. Simply put, in knowing man, the substance of God is made more contiguous to the mind of the mystic. There is more of Divine Mind functioning in a human than in a grain of salt, or in a flower, or any lesser living thing. The Divine Mind in things, the mystic realizes, is *quantitative*, not qualitative. The quality of God which is in a blade of grass is no less Divine than that which permeates the being of man, but in man there is more of the substance of God—a greater amount of the Divine Infinite attributes.

The true mystic does not continuously prate about a brotherhood of man. To him, all things in their *primary substance* are already and must be united.

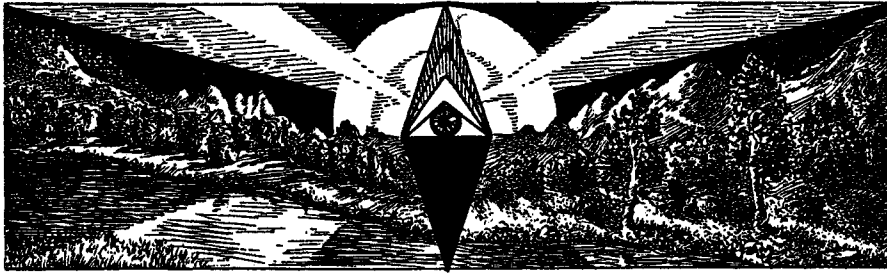
Nothing can be put outside of the pale of unity with the whole universe. For something to exist disunited to other things would mean that it would need be a cosmos unto itself. It would be a rival to the Divine Mind. Since the Divine Mind is all, all things are of it and of *each other*. Consequently, the mystic does not seek to bring about a brotherhood of men and things, but rather an understanding of the *already existing*, eternal integration. Men cannot separate themselves from their common origin and dependency upon the Divine Mind, but they can and do pull against each other. It is this which the mystic seeks to overcome. Further, the mystic knows it is not that men seek to separate themselves from their kind, but only that they are looking and moving in different directions. Unify the purpose of men through common understanding, and they would rejoice in the realization of the unity of their beings.

To the mystic, the soul of man is the *harmony* of his composite being. The cells which compose the tissue, bones, and blood of the body are of Divine substance. How could they be otherwise, if the Divine permeates all. In man also are resident the Vital Life Force and the variations of consciousness that are Divine. The intelligence and higher consciousness which orders man's being and which unifies all of the forces and substances of which he is composed is more representative quantitatively of the powers of the Divine Mind than are the bodily or organic functions. Therefore, this vaster manifestation of the Divine Mind in man, because it is so all-inclusive, is termed "soul," in contrast to the comparatively limited nature of "body." Through the study of soul, we come to learn more of the Divine Mind than we would by limiting ourselves to an analysis of the body. In the study of man, the body stands as one quarter to three-quarters of the soul. Obviously, to confine ones studies just to the so-called spiritual qualities in man, would be to neglect one-fourth of the Divine in man.

Nothing is absolutely perfect in the sense of being complete, except the *whole* of the Divine Mind. As man has

(Continued on Page 195)





## Eerie Lights

By W. L. McATEE  
(From *Nature Magazine*)

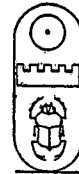


ONE of the definitions of eerie is given in its rhyme skeery, but whether the natural lights here considered are skeery or not depends much upon one's introduction to them. Mine was on a grandfather-guided foray amidst the Hills of Somerset (beloved and celebrated by James Whitcomb Riley) which, with enthusiastic anticipation, we had visited in the hope of fishing in strange waters. Painful it is yet to recall that after dark mosquitos made life so miserable for us that we gave up and started back home. That is why I was awake at the proper time and place to have one of Nature's lights pointed out to me. It was in a decaying log in low ground along the river and was called fox-fire. It was a pale yellowish, steady glow, that did not seem alarming and evidently was not so regarded by the venerable friend and guide of my boyhood.

On the other hand, an acquaintance of later years told me of an experience with moving lights that gave him a distinctly uneasy feeling. He was a young man at the time, just old enough to substitute occasionally for coast guardmen temporarily off duty. Part of the job was to patrol an uninhabited outer

beach where, on the four-mile stretch between stations, a man might find himself out of sight of human habitation and, as to moral support, entirely on his own. On this very beach, inside the great Hatteras shoals, upon which so many vessels have been wrecked, my friend had recently helped to bury the sodden, pallid corpses of a whole ship's company. When, therefore, balls of fire appeared to him at night on his lonely patrol, it is no wonder that they aroused certain misgivings, accompanied by those cool, crinkly, twitchings of the back muscles that are popularly referred to as shivers running up and down the spine. When the fire balls raced along the ground and even climbed poles supporting the telephone wire running from station to station, it was almost too much, but duty prevailed, he must meet the patrolman from the next company at the appointed place, and he did. But, he admitted, he felt creepy.

That others have felt the same about the lights is shown by some of their popular names as: corpse candles, corpse light, dead lights, and death fire. Their appearance has widely been regarded as a portent of death. A little less apprehensively, they have been called elf candles and elf fire. The moving kinds, in particular, have done men's souls no good, and while the names they have inspired lack the repellent words of the terms just mentioned, they have implications that are far from reassuring. Will o' the wisp is a common designation and others are Jack o' lantern, Jack



lamp, Kit-of-the-candlestick, and Wat. Few desire close acquaintance with these mysterious characters, who are less definitely referred to as Lampmen and Lantern Men.

Both those who have, and those who have not, shuddered at sight of the lights or perhaps at only the thought of them, may be glad to be reminded that science has explanations of the phenomena, which should banish all eeriness. Certain bacteria living in putrifying substances, both animal and vegetable, are phosphorescent and make luminous the objects in which they become numerous. The simple glow in the rotten log or stump is produced by fungi that thrive in decaying wood in a most situation. Lantern birds, seen by many people, including capable ornithologists in England, were barn owls supposed to have attained luminosity by having their feathers smeared with light-giving fungi growing in the tree cavities frequented by the birds. The wandering fires, lantern, jacks and so

on, collectively called *ignes fatui* (singular *ignis fatuus*) by the dictionary, are supposed to be caused by the combustion of marsh gas (methane). This gas being formed by decomposition of organic substances, my Carolina friend may have been correct in associating the fire balls he saw with the dead seamen; the gas may have come from their bodies. Finally, another type of the lights seen at the tops of trees, steeples, and on the masts and yardarms of ships, is a brush discharge of electricity, reddish when positive, bluish when negative. This phenomenon is known as St. Elmo's fire or corposant (holy body) and by other names of like superstitious tenor.

Glad am I that my first acquaintance with these apparitions was the simple fox fires and in good company. Now, I think I could enjoy seeing the running and climbing balls of fire, a dancing will o' the wisp, or even a lantern bird, should fortune chance to bring them my way.



"Most men take a problem, not to themselves, not into the chambers of their own minds, but to the first directory of persons whom they can consult."

—Validivar.

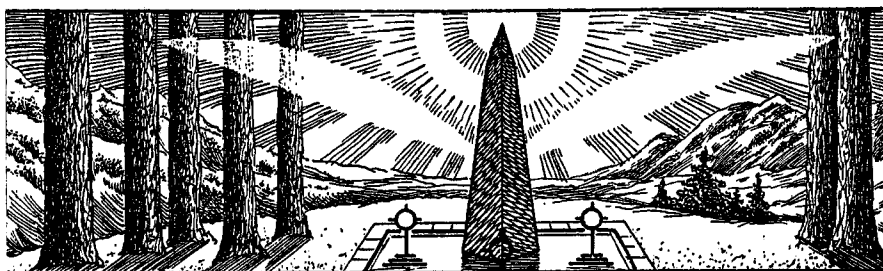
#### A STRANGE PROPHECY?

"It is sufficiently known to wise men, that the same herbs do alter under several climates; and that which is innocent in one may be poison in another; wherefore it is not safe to compound *India, Arabia, America, Germany, and England* together; . . ." — (From "*The Mysteries and Laws of the Rosicrucians*" by Michael Maier, 1656 A. D.)

#### OUR CONVENTION PLANS

Plans for the formulation of the 1943 Rosicrucian Convention program are going ahead according to schedule. It is too early for us to be able to announce any special features of this year's Convention, but we can assure you that there will be many interesting and novel activities in addition to the usual instruction and inspiration of our annual Conventions. Every indication points to an enthusiastic and well-attended 1943 Convention. We are requesting each member to complete his plans now for attending the Convention. You will find that there is no better way to spend your vacation. Do not forget that travel facilities are limited and you should make your reservations immediately, regardless of where you live or by what means of transportation you intend to come to San Jose. We are preparing a special bulletin giving further information regarding the Convention together with additional suggestions regarding travel and living accommodations for the Convention week. If you wish a copy of this bulletin, address your request to the Extension Department, Rosicrucian Order, San Jose, California.

*The  
Rosicrucian  
Digest  
June  
1943*



## The Spirit of Service

By CAMP EZELL, F. R. C.



EVERY doctor, clergyman, metaphysician, and above all, every Rosicrucian, who serves humanity will attest to the fact that each time an act of helpfulness has been performed for one who is in distress, more especially if there is no remuneration involved, the giver annexes more strength to his personality than the recipient takes by reason of the philanthropy.

This is a law, and there are certain rules. One should learn the rules, and then, use them without any thought of dogma.

First, one must qualify himself for service, and the initial process is to eliminate the desire to serve for the purpose of gaining, otherwise the act would be tainted with commercialism.

Secondly, he must keep confidentially the heartaches of the individuals he would assist. And this is difficult. For sometimes we feel that if we tell one person how we have helped someone else, the relating of the experience will be beneficial to the one we are trying to help. This is a mistake. A benefactor has no right to tell the experiences of one person to another. The Cosmic will provide the proper words for us to speak to each individual, if we will but listen to the Voice from within.

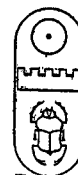
As Dr. Lewis, late Emperor of the Rosicrucian Order, so repeatedly stated in his writings, the experiences of one person concern only himself, and have little value for others except for observation. Then what right have we to broadcast the tribulations of one man to the multitudes, and use him as an advertisement of our power?

Unselfish service is the projection of our consciousness into the life of someone else. This does not imply that we should take the troubles off of his back and place them in our own sack. They are his, and quite often are the result of the working out of the law of compensation, or karma. We are not to assume his karma, but as metaphysicians, our duty is to help him understand the various articles the sack of karma contains, or in other words, his experiences that sometimes appear as if they will grind him into the dust of the earth by their heaviness and apparent unfairness.

But if we desire to become channels through which the Cosmic Hosts can work, we will be directed to say the right thing that will assist in lifting the burden from his heart, or point the way that he should follow. Very often one word, with the proper emphasis, will change the entire course of the life of one who is in the darkest hours of Obscurity.

I have heard people say, "You do not know what you have done for me!" with a sigh of relief that indicated an enormous burden had been rolled from their

(Concluded on Page 192)

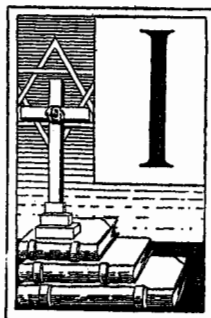




## The Eternal Truths

By DR. H. SPENCER LEWIS, F. R. C.  
 (From the "Rosicrucian Digest," August, 1932)

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



**I** HAVE a message for all actual Rosicrucians and all potential Rosicrucians, and among the latter I include those thinking men and women, who, in these troublesome times, are lifting their eyes above the level of surrounding conditions and

are seeing over the hills and occasional mountain peaks to the beautiful valleys and horizon that lie beyond.

Human beings are tempted in these times to think that with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, that there is nothing nor any one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend and there are foundations upon which we can stand and build not only for the present but for the eternal future and rest assured that as time changes and conditions vary and values of all kinds rise and fall, the foundations upon which we stand will remain adamant and eternally sure.

We are seekers for truth and we pride ourselves upon the fact that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy in the fact that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us and we never become weary of itemiz-

*The  
 Rosicrucian  
 Digest  
 June  
 1943*

ing the many great truths that we now possess as fundamental principles in our lives.

### *Three Eternal Truths*

When all is said and done, however, we are probably deceived by the thought of the multiplicity of truths and misled in our search for the greatest truths by the idea that there are many truths and that these are much involved. After many years of search and study and after many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths, three great eternal truths that constitute the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; man abides; and certain relationships between man and God abide. More than this we cannot be sure of. Our search must center itself around the mysteries of that truth which includes the relationships between God and man, and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of Cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and our going.

It is in this field of study relating exclusively to the relationship of God and man that the Rosicrucians center their searching gaze and their inquiring mind. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, for experience alone will reveal knowledge, and by re-experience of such knowledge we attain wisdom. The mere contemplation of such experiences and the meditation upon the possibility of such experience leads us into theoretical speculation. Out of such theoretical speculation has arisen the systematic schools of religion, science, and philosophy, and it is there, too, that have been born the various forms of religious worship, the various creeds or codes of interpretation and the arbitrary establishment of artificial gods and saints.

This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksand into which men have blindly ventured and have been lost. It has also been the blood-stained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

### *Search for Higher Truths*

In our search for the higher truths and the eternal truths we not only make the search more difficult and conceal the simpleness of the truths by our false belief that the truths are many and difficult to understand, but we create artificial values whereby we may judge them and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are actually coming to discover that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being all that was worthwhile and a saviour in time of trial and trouble are now proving themselves to be worthless and of such a corruptible nature that like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust at any moment.

The world's greatest materialists are learning the lesson and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. Not long ago one of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, said to Bruce Barton in a conversation, "We used to



talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values. . . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but a hard-headed, cold and deliberating economist who with all of his materialistic tendencies has discovered what some of our philosophers have failed to discover and that is that the spiritual values are what constitute real wealth and real power in our lives.

Among other eminent men who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred, is Roger Babson. This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring in reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create. Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

#### *A Great Man Evaluates Truth*

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a

master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a God in creating and controlling artificial lightning. A distorted, crippled, and grossly unpleasant being to look at, physically, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces, he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him. Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, whose knowledge of and ability to control nature's forces was so pre-eminent, casting all of those knowledge and power aside and belittling its value and raising the standard of spiritual values to the heights of supremacy!

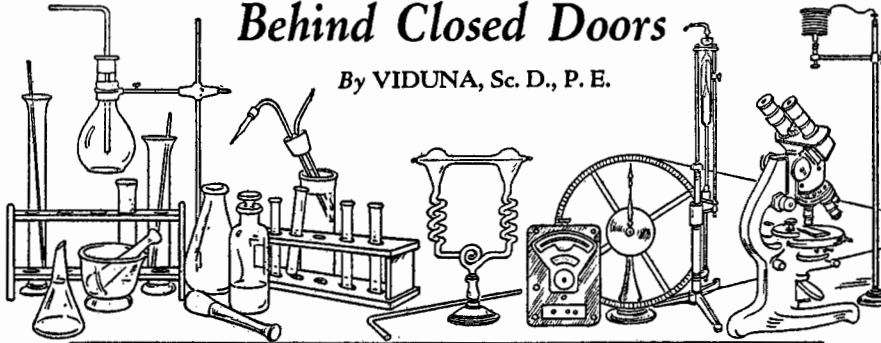
#### *False Standards*

It was by no coincidence of war or man-made conditions or conditions beyond our control, but of a material nature that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago, and thrown to the earth where those who had worshipped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's

*(Continued on Page 191)*

# Behind Closed Doors

By VIDUNA, Sc. D., P. E.



The author of this article, a Rosicrucian, is a scientist and physicist, in a large commercial laboratory. Without violating any trust, confidence, or obligation, he gives us a hint of the future world science is now developing "Behind Closed Doors."



THE fever of war, born of envy, fear, and hatred, has seized almost all mankind and the primitive emotions, thus let loose, engender equally primitive outward living conditions. Soldiers in deserts and jungles, civilians in bomb-gut-

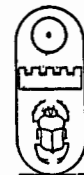
ted cities, and victims of oppression in concentration camps are leading the life of cavemen rather than of civilized races. Even in our more fortunate country the comforts developed by peacetime industry and invention are gradually sacrificed to the prior needs of the fighting forces. Well meaning people ask anxiously whether the present world cataclysm will bring a lasting decline in the standards of living, a return of the "dark ages."

Fortunately, many signs indicate that the opposite is true; that the aftermath of the present upheaval may bring a great upsurge of technical progress. The germs of this progress are of necessity hidden beneath the surface. Those of us who are familiar with one

or another phase, are pledged to secrecy by national more than by commercial self-interest so that the modern scientists, like alchemists of old, toil behind carefully closed and guarded doors. And yet, while no patriotic citizen will attempt to find out nor to divulge any wartime secrets, it is permissible and relatively easy to sense the main trends of scientific endeavor.

One guide in this search are the good will advertisements in which our big industrial firms plow under a part of their highly taxed wartime earnings by promising new conveniences and amusements after the end of the present emergency. The richest source of information, however, are the war news items themselves. If we are willing to believe the word of the prophet that "They shall beat their swords into plowshares," we can visualize constructive peacetime uses for most instruments of destruction. Let us then scan the headlines together!

It is becoming more and more clear that victory depends upon air power. Land armies and fortifications crumble before air assault; mighty battle fleets are dispersed and sunk without getting within gunshot of the enemy ships; besieged troops are fed and relieved, "impregnable" lines attacked from behind



by airborne paratroopers, in short, old-time two-dimensional strategists are overwhelmed by the impact of the third dimension. We do not need to know that we are entering the Aquarian Age ruled by an air sign, to realize that in peace times, too, air travel will break down barriers of distance and mountains and oceans, making the whole world one neighborhood.

Nearly every morning we read that during the night, our bomber fleets roared through the darkness, finding their targets in spite of camouflage, fog and smoke-screens and returning safely to land on blacked-out air fields. The *electrical eyes* which guide these bomber fleets will be harnessed to the communication art so that the world traveler, after his dinner above mid-ocean clouds, will tune in his favorite television show (in stereoscopic relief and full color) or call up home to see and hear his children before he sends them to bed.

We are thrilled by the *mass production* of ships which are thrown together from gigantic prefabricated units comprising entire bows or superstructures. Will we *prefabricate* our future houses as well instead of building them up painfully, brick by brick as it was done in Egypt 4000 years ago? This technical development was physically possibly 10 or 20 years ago, but was held back by misguided selfishness of the building trades — both capitalist and labor unions, with the result that the nation was ill-housed and the building industry itself languished. It will not be withheld any longer when millions of young men returning from the front will clamor for cheap and decent homes.

These prefabricated homes need no longer be the cliff dwellings of metropolitan canyons. Modern high speed traffic, whether by streamlined train, by supercharged automobiles on high-speed lanes, by transport plane, autogyro or helicopter, permits *decentralization* of our residential zones even if factories remain centralized. Actually, the factories themselves will be spread throughout the country. What has begun as a war-time safety measure to avoid putting all eggs in one basket (that is in one concentrated bombing target), will continue as a matter of convenience, of health and of local labor supply. The

need for the cultural stimulus of the city will wane due to the excellence of radio television broadcasts and, of course, the constant possibility of a "flying visit." Needless to say, these future homes will be *insulated* against the rigors of climate and *air conditioned* just as the cabins of our stratosphere planes must now be sealed and air conditioned to make fighting at 40,000 feet above ground and at 40 degrees below zero possible. From airplane cabins we shall also copy the custom of insulating walls and doors against noise so that Baby and Grandma can sleep while Brother bangs away on his toy drum. Kitchen sinks, floors, walls and furniture will be free from scratches and stains because their smooth surfaces consist of light, noncorrosive metals or one of the many plastic materials developed by our metallurgists and chemists. Upholstered furniture and drapes will be resistant to moths and to flames either because they are impregnated or made of spun glass. Clothing will be light and comfortable to wear but protect us from summer heat and winter cold.

All these new conveniences, which seem minor if taken singly, but which add up to a greatly improved standard of living, are due to the *development of new materials* which was stimulated although not started by wartime needs. One phase of this search for new materials, however, is typical of war: During the first world war it was derisively called by the German word "Ersatz" because only Germany felt the pinch of the blockade. Now, having lost access to many important raw materials ourselves, we take the matter of *substitutes* very seriously; and well we should, in peace as well as in war. Once every country or at least every major group of countries has learned to be independent of monopolized raw materials, there can be no further talk of "have" and of "have not" nations and one great incentive to war will have been eliminated.

Among the saddest news items are reports about the food policy of the Germans. By withholding certain vitamins, they try to cow the spirit of conquered nations so that they remain able to do slave labor but are emotionally in-



capable of organized rebellion. Reverse the aim and you have the prospect of keeping mankind physically and mentally fit from childhood to an old age by the science of *nutrition*. This does not mean milling and cooking the life out of natural foods and then trying to put it back again by concentrated chemicals as in our "enriched" white bread which is still much poorer than the course dark bread of the Russian peasant. But modern *Dietetics* is beginning to catch up with Rosicrucian lore by looking beyond calories and sufficient supply for the needs of muscles, bones and teeth. They recommend simple uncooked foods which give the internal alchemical factories of our body glands the material from which they can synthesize all vitamins, hormones and enzymes needed to our physical and emotional welfare.

Let us close our survey by analyzing another recent war bulletin: "British Parachutists in Norway raid 'Heavy Water' plant built to prepare 'Atomic Explosive.'" This recalls pre-war research in which heavy water atoms were hurled into uranium. An occasional direct hit of atom against atom broke up the uranium atom into two fragments which flew apart with the tremendous energy of about 100 million volts. Here we sense research which, we hope, will not come to fruition in times of war and selfishness. Its implications are truly awe-inspiring. We are face to face with the attempt of modern science to realize on a large scale the goal of ancient alchemists: *transmutation of the elements*. If mankind ever masters this art, it will be independent of all sources of raw material. As Rosicrucian teachings point out, the only difference between a stone, a lump of coal and a flawless diamond is in their rates of vibration. Mysticism also teaches that high vibration rate

means power. Therefore, if science finds the key to the vibration rate of elements, it can turn coal into diamonds, dross into gold. By transmuting an element with a high vibration rate into one with lower vibrations it will set free the difference as power. A few pieces of rock will yield enough energy to hurl freight planes across continents; to heat and light entire cities; to drive our machines and to free all living beings from the burden of physical toil.

Mankind will then have reached nearly complete mastery of the material side of existence—and with it a grave crisis in its evolution. If this alchemical knowledge, this super power, is ever turned to negative purposes, it will wreak swift and terrible destruction upon entire races and civilizations. A cataclysm like that which engulfed the mighty Atlantis will wipe out a generation whose moral growth could not keep up with their intellectual knowledge and the few survivors will have to start painfully again from primitive barbarism.

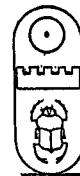
Shall we believe in the imminence of such doom? The writer, for one, prefers to take hope from many signs of moral awakening. He sees the advocates of hatred still at work even in our country, but he also sees that they must hide their aims behind idealistic names such as "Social Justice." But it is out of his province to discuss the moral forces which also are at work "behind closed doors." They have already been outlined by the Imperator, Ralph M. Lewis, in his series of articles entitled: "What of tomorrow?" In the uncertainties of scientific, political and social tomorrows we Rosicrucians are sustained by the conviction that the world is ordered by a kindly Mind Power which will ultimately guide us to Wisdom, Love and to Its own Peace.

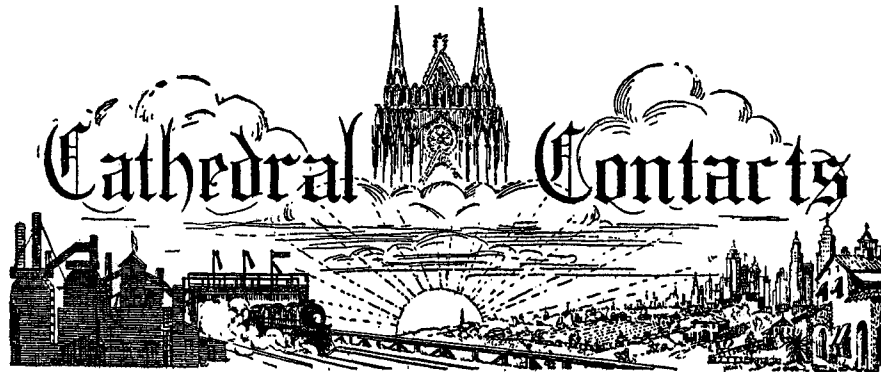


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"Many men and women live so unintelligently and with such abandon that they are forever contracting mental and physical pains, which eventually cause them to see the end of life and happiness as nothing more or less than a freedom from their particular distemper."—*Validivar*.





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.*)

### FREEDOM AND DESTINY



MAN'S desire to know himself has always led to his becoming familiar with the environment of which he is a part. One cannot understand the true purpose of any plan without understanding all the elements involved, whether they be directly

concerned with the particular plan or idea or whether they are directly involved. In the case of Man, he is an organism which, due to his ability to be comparatively free in movement and thought, occasionally becomes so free in thinking that he believes that everything about him is not as important a factor

to his well being as actually exists. The fact of the matter is that it is not entirely within our power to choose the extent of influence of environment upon us. The universe is a unit and whether Man wishes to acknowledge it or not he is a part of this larger unit. Man's dependence upon the rest of the universe for his very life existence proves beyond doubt that he cannot exist independent of it, but, more than the mere acquisition of food and air, so necessary for life, there is also the fact that the very forces, which we may call the manifestation of God, are so working through the entire universe that if we are to be completely happy, or reach a reasonable state of adjustment in our daily living we must consider the fact that we are a part of this larger scheme.

In various systems of philosophy and in many forms of religion there has ex-

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isted the underlying belief in a pantheistic universe. An extreme form of pantheism is that in which God is only recognized as existing in the created universe or that all forces and power which manifest in all creation is God. Generally, pantheism considers God eminent within the universe as well as transcending the universe and the power behind and within all creation. Ordinarily, we refer to the laws that cause the universe as the "Cosmic laws." These laws and our reference to the Cosmic as a thing are no more nor less than a term applied to the existence of the Will and laws of God as they actually manifest in the universe. In other words, the Creator has set into effect certain laws which are sustaining the universe in a manner desired by the Creator. They function concurrently for the purpose of bringing about an end. It is Man's belief and conviction that this end is good; but, while many profess such a belief, they are not always aware of the necessity of working with these laws which are to direct their lives toward a purposeful and ultimate end.

If we accept these statements as a basis of our reasoning we are to see in them the unique manifestation of both freedom and destiny. It is not our purpose here to analyze the problem of free will, but to accept as a fact that Man does have a certain freedom of choice in the accepted or naive sense of the word. He has the choice of motion and thought only limited by certain restrictions of which we are aware. At the same time we understand that a limitation of which we may not be aware is a limitation placed upon us by the laws that the Creator has ordained. A few illustrations would be: Man's limitation due to the law of gravity; and, Man's inability to perceive objectively beyond the limit of his physical senses. All limitations are such that Man cannot choose freely to what extent he is limited by destiny. Destiny need not be considered the same as fatalism. It is rather, a process of acquiring an understanding of these Cosmic laws which operate through all the universe, including the individual Man.

In his recent book "The Garment of God,"\* John C. Merriam, the author, points out in detail the influence of na-

ture in human experiences. Nature here is considered almost synonymous with our definition of Cosmic. That is, nature is the universe as a whole manifesting the laws of God as they exist in the universe and function within our own being. In this book Dr. Merriam quotes two verses by an unknown author which will illustrate the attitude that Man must realize is essential to his adaptation to the environment of which he is a part. The first of these verses is:

"Who walking in the spring may see  
Fresh green upon the poplar tree,  
And smiles with hope as he goes by,  
Begins to see his destiny."

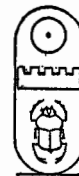
The second follows:

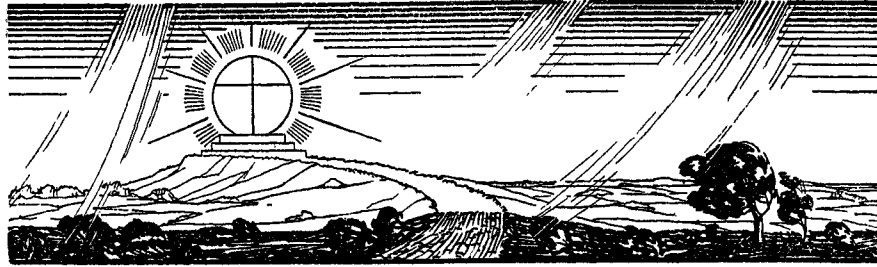
"He who can see the glory fade  
From noble works that God has made,  
And keep faith fresh in his soul's eye,  
Is master of his destiny."

The first verse illustrates that Man can begin to be aware of his destiny because of the operation of nature's laws at the season of the year in which progress and new life is evident. At this time it is comparatively simple for Man to adopt an outlook for a brilliant future. He is able to see the possibility of his becoming master of his destiny. The real test of his determination to continue the development of himself comes when he faces those conditions and changing manifestations of laws, as illustrated by the autumn season, in which all constructive forces seem to become dormant and there exists a condition which appears destructive rather than constructive. If Man can face the forces of the universe operating apparently against his wishes and purposes and still keep faith in the ultimate, purposeful manifestation of these forces, he is literally master of his destiny. The viewpoint which Man must always strive toward making a part of his philosophy is that realization that while Cosmic laws work toward a purpose, he must ever strive to work within rather than to work against them. By attempting to adjust his living to the flow of these laws he is living in accord with Cosmic laws and is limiting the affect of a binding destiny upon him.

(Concluded on Page 187)

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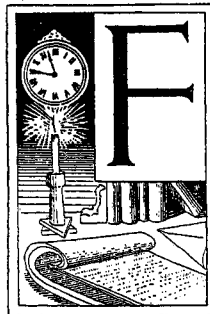


## Rishis

A MESSAGE FROM THE HEIGHTS OF THE HIMALAYAS!

By NICHOLAS ROERICH

The Rishis are sacred Hindu sages, masters of Hindu and Tibetan teachings. The following article is allegorical in part, and must be read carefully for its inner meaning. The author is a world-renowned artist of Tibetan landscapes, a Legate of the Great White Brotherhood, also a member of A. M. O. R. C. In a communication from India to the late Emperor, which accompanied one of his manuscripts, he said in part: "On our snow-peaked Himalayas, we are looking forward to receiving records of your enlightened activity, and I shall be glad if you will send us the *Rosicrucian Digest*."



FROM the steep cliffs waterfalls glitter like silvery heavenly threads. Brilliant splashes caress the stones which have ancient inscriptions about Truth Eternal. The stones are different, the signs of them are also different, but they are all about

the same infinite Truth. A sadhu thrusts himself with his lips to the stone and drinks the blissful drops of water. Drops of the Himalayas!

A long row of sadhus and lamas is stretched along the road to Triloknath, the old sanctuary and place of pilgrimage and prayer. From many different roads these pilgrims have met here. Some complete their spiritual wanderings walking along with a trident, some with a bamboo cane, others without anything, even without clothing; and the snow of the Rotang Pass is no impediment to them.

Are all of them good? Are all highly spiritual? But even for the sake of a

single righteous one, a City is sometimes pardoned. Thus forgive them, they are going along the good path.

The pilgrims walk, knowing that here lived the Rishis and Pandavas. Here is the Beas, or Vyas, here is Vyasakund—the place of fulfillment of all wishes. Here the Vyasa Rishi collected the Mahabharata.

Not according to legends, but in reality, Rishis lived here. Their presence animates the cliffs, which are crowned with glaciers, the emerald grazing places of the yaks, the caves, and the roaring torrents. From here spiritual calls were sent out, of which humanity has heard throughout all ages. They are taught in schools, they have been translated into many languages — and this crystal of accumulations has been stratified on the cliffs of the Himalayas.

"Where to find words to praise the Creator, when I see the incomparable beauty of the Himalayas?" sings the Hindu. Along the paths of the Guru, along the heights of the Rishi, along the mountain passes of the pilgrims of the spirit, has been accumulated that treasure which no torrents of rains can wash away, and which no lightning can turn to ashes. He who goes to the

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Good, is blessed on all paths. How touching are all the narratives which describe the meeting of righteous ones of various nations. In a forest the deodar trees touch each other with their tops in the wind. Thus everything of the highest meets, neither injuring nor harming aught. In the past quarrels were settled by single combat; now agreements are reached by a discussion of the chiefs, as devidars discuss matters between themselves. What a nice word: devidar — the gift of God! And not without reason is this significant name, for the resin of the devidar has healing powers. Devidar, musk, valerian, roses and other similar substances form the beneficent medicines of the Rishis. Some wanted to abolish them by an invasion of new discoveries, however humanity again reverts to the fundamental knowledge.

Is the story of miraculous stone a fairy-tale? But you know well that it is true. You know how the stone comes. Is the heraldic unicorn a fairy tale? But you know of the Nepalese single horned antelope. Is the Rishi a fairy-tale? The hero of the spirit can be no imagination and you know this also.

There is the photo of a man who without harm walks through fire. This is not a tale, but an indisputable photograph taken by the Chief of Police of Pondicherry. Witnesses will tell you of the same fiery trials in Madras, Lucknow, Benares. And not only the sadhu walks without harm on flaming coals, but he leads behind himself those who wish to follow him and hold themselves to him.

At the Ganges in Benares a sadhu sits on the water in a sacred posture. His crossed legs are covered by the surface of the water. The people flock to the riverside and are amazed at the sight of the holy man. Another sadhu is lying on the points of iron nails, as if on a soft bed, and on his face there is not even a trace of suffering or discomfort. Yet another Sandhu has been buried for many days, still another takes various poisons internally without harm to himself. Here is a lama, who can fly in the air; another lama by means of "to-mo" develops in himself heat to protect himself on the snows and mountain glaciers; there a lama can strike

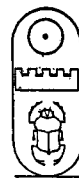
dead a mad dog with his "deadly eye." A venerated lama from Bhutan tells how during his stay in Tibet in the Tzang district, some lama asked a ferryman to take him across the Tzam-Po free of charge, but the cunning man replied: "I shall take you over all right, if you can prove that you are a great lama. There runs a mad dog that is doing much harm here, —kill it? The lama said nothing, but looked at the dog, raised his hand, said a few words, and the dog fell dead! This the Bhutanese Lama had seen himself. Of the same "deadly eye" and "eye of Kapila" one hears frequently in Tibet and in India.

On a map published in the seventeenth century by authority of the Catholic clergy, there is mentioned the country Shambhala. As on the map printed in Antwerp, so also on the photo of the Chief of Police in Pondicherry, and in other testimonies of lamas, everywhere are scattered parts of the same great Knowledge.

If one can walk through fire, and another can sit on water, and a third remain suspended in the air, and a fourth rest on nails, and a fifth swallow poison, and a sixth kill with his sight, and a seventh harmlessly lie underground, then someone may gather within himself all these grains of knowledge. Thus can be transmuted the obstacles of lower matter! Not in some far-off fictitious age, but now, right here, where there are also being investigated Millikan's cosmic rays!

But all these are not yet Rishis. Of the Rishis, the great Spirits, Sri Visvani speaks so wonderfully. This enlightened preacher of the Good and spiritual leader, to whose voice great veneration is accorded, comments as follows:

"Blessed is the nation whose leaders follow thinkers, sages, seers. Blessed is the nation that receives its inspiration from its Rishis. They are men who will bow alone to Truth, not to customs, conventions, and popularity. The Rishis are the great Rebels of humanity. They tear up our comfort-cults. They are the great non-conformists of history. Not consistency, but Truth is their watchword. We need today this rebel-spirit in all spheres of life, —in religion, in



politics, in education, in social life."

Remarkable words! Not all Rishis walked on fire and not all had themselves buried alive, but every one of them brought a whole spiritual realm for the Good of the world. Every one of them, as a Boddhissatva possessing mastership, strengthened the new achievements of progress! Every one of them pronounced in his own language the sacred vow of the construction of a revived, refined and beautiful world!

For the life of a single righteous one, a whole City was preserved. As such beacons, lightning arresters and stongholds of the Good, stood up the Rishis of various nations, of various creeds, of various ages, but of One Spirit, for the salvation and ascension of all!

Whether the Rishi came on fire, whether he arrived sailing on a stone, whether he came on the whirlwind, he always hastened for the general Good. Whether he prayed on mountain summits, or on a high river bank, or in a hidden cave, he always sent his orisons for the unknown, for strangers, for laboring ones, for the sick and disabled! Whether the Rishi sent white horses to save unknown travellers or whether he blessed unknown sea-farers, or guarded the City at night, he always stood up as a pillar of light for all, without condemnation, without extinguishing the flame. Without condemnation, without

mutual suspicion, without weakening each other, the Rishis ascended ever upwards the eternal Mount Meru.

Before us is the road to Kailas. There rises one of the fifteen wonder enumerated in Tibetan books. The Mount of the Bell! Along sharp ridges one climbs to its summit. It stands above the last junipers, above the last yellow and white mountain folds. There Padma Sambhava had walked—this is recorded in the ancient monastery Gando-La. Many Rishis walked there. And he who gave the mountain the calling name "Mount of the Bell" also thought of the Bell for all, of helping all, of the Universal Good! Here Rishis lived for the Universal Good!

When Rishis meet on mountain paths they do not query each other: whence do you come? Whether from the East, or West, or South or North? This is quite evident: that they come from the Good and go to the Good. An exalted, refined, flaming heart knows where the Good is and in what it can be found.

Some travellers of the caravan started arguing and discussing the properties of the various Rishis. But a gray-haired pilgrim pointed at the snowy peaks, radiant in full beauty, and said: "Are we to judge of the properties of these Summits? We can but bow in admiration of their unreachable splendour!"

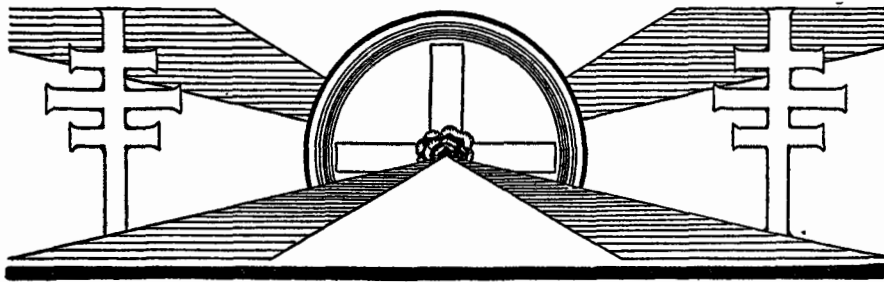
"Satyam, Shivam, Sundaram!"

#### DAILY TOKEN OF APPRECIATION

Most of us take health and good fortune as a matter of course. A number of us pay tribute solely to ourselves for our successes, be they large or small. However, when adversity strikes, we are wont to lay our grievances at the feet of another, or we suddenly become very much aware that there is some higher power than our own to whom we appeal immediately for succor. Too often, even a daily prayer which we originally intended to express sincerely our gratitude for Divine munificence degrades into a meaningless habit. It is only when we make some sacrifice each day, no matter how small, as a token of our gratitude, that we truly become conscious of our Cosmic benefits and obligations. This *self-admission* of even the simple rewards of life strengthens us to face the occasional adversities with courage.

The following is an excerpt from a letter by a Frater of humble station in life. He has made a simple, *daily ritual* of his appreciation of the Cosmic benefits of health and peace of mind which he enjoys. He says: "The enclosed small amount, to be used as you see fit, is the accumulation of 5¢ a day. I never fail to lay aside this little amount each night for the blessings and privileges of each day, regardless of what comes to pass during the day. Of course, I never use it for my personal benefit, but rather only to assist someone else in some way. The last few monographs' instruction of closing the day with prayer and thanks, and also on beginning the day, are things that I have been doing for several years, that is, most of them. I find more enjoyment from life, even sleeping and eating better than ever."

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## Living to a Plan

By RALPH M. LEWIS, *Imperator*  
PART II



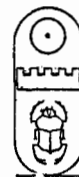
THE second sphere of interest in which we should divide our lives for intelligent and planned living is the *functional* sphere. How should we live? What is the manner, in other words, in which we should live?

Let us first make plain to ourselves that *life is to be lived*. It is folly for anyone to conserve living, to treat living as a hothouse plant, as something that should be sheltered. What does life mean to most of us effectively? Is it not a series of *conscious moments*? These conscious moments are limited. There is a number allotted to each of us, and none of us know how few or how many there are. The only value of these conscious moments is what we can receive in barter for them, that is, in the exchanging of them for experiences. If we do not exchange them, we have nothing for life—or for having lived.

The man who will not spend life, who will not give freely of his conscious moments for experiences, who will not challenge his existence and desire to know as much about it as possible, finds himself at the end of life, regardless of how carefully he has lived and how long he has lived, a *pauper*. He has been robbed of the only value which life

has. He is like a thief who has stolen gold and fled to a desert island. There he sits with his gold, but it is valueless to him.

There is no more pitiful example of unfortunate human beings than the aged man or woman who has lived a long and sheltered life, more or less a recluse, who has carefully tried to preserve his conscious moments, and who has not spent them for experience. When we become old, the closer we approach the threshold of transition, the more do we become introverts. When we are young, we are principally extroverts. We look outside of ourselves. We can imagine and plan for a future and dream of what we are going to do in the years ahead, and we derive a certain amount of pleasure in this anticipation. But in old age, it is futile to resort to imagination, to plan ahead, because there is little or no future left for us on this plane. Thus the only enjoyment we get in later years of our lives is to turn our consciousness within, and to draw upon the memory, the experiences stored therein, the experiences acquired by the spending of our consciousness during the early years of our life. If we have lived a sheltered life, if we have hoarded these conscious moments, we find our memory a barren room, devoid of experiences. The happy man and the happy woman, in the sunset years of their lives, are those who can reminisce and live in the past, the enjoyable experiences they acquired through the wise spending of their conscious periods.



### *Virtues as Safeguards*

However, in this functional existence, in this spending of life, we must set up certain necessary safeguards. It is disastrous for us to dissipate our powers, our faculties, and our attributes, to throw them away. It is one thing to live fully; it is another to live foolishly. We must not, in living life fully, tear ourselves apart like a machine without a governor. The greatest restraints which have been proclaimed for man since antiquity as safeguards in living are the so-called *classical virtues*. Now we are not going to consider virtues from the moral sense, that is, as to what is good and what is evil, because we are not making any precise distinction between them. We realize that everything is a variation of the good, as we have already considered.

Our consideration of virtue at this time is from the ethical and the psychological point of view. Ethics concerns right and wrong, a right and wrong conduct. Now there are certain agreed purposes behind most the act of man. That is, as human beings and as society we come together and we agree that there should be a purpose for this and a purpose for that. For example, we agree that man has a right to seek his livelihood. Therefore, we say that it is ethically wrong if someone interferes with that purpose. Psychologically, virtue is often considered as the discipline of self, the use of will power to restrain ourselves. But I think the clearest, the most concise conception of virtue, is that expressed by Aristotle in his now famous "Doctrine of the Golden Mean." To Aristotle, virtue was a difference, or the intermediate way, between an excess act and a deficient act. In other words, some of our acts are deficient. They fall short. Others go to the extreme. Virtue is that conduct or those acts which follow the middle course.

Plato declared that there are four cardinal virtues as being the natural ones. They are natural because they seem to be aroused or prompted by our own instincts. There are also theological virtues, but they seem not so much a part of us, because they are not related to our instincts. The first of these

cardinal virtues, and as safeguards in our planned living, is *prudence*.

We are inclined to think of prudence as caution. However, prudence is far more than caution, as we shall see. Caution is really the avoiding of some misfortune that might befall us; but prudence, on the other hand, is *acting thoughtfully*. Perhaps a simple analogy may make this more understandable to us: Let us presume that a man is walking down the street, along a heavily trafficked thoroughfare, and suddenly he decides to cross the street in the middle of the block, and he steps up to the curb. Before stepping off the curb, he looks to the left and he looks to the right, to avoid being struck by the passing traffic. In doing so, he is displaying caution and avoiding any misfortune befalling him, but he is not displaying prudence. If he were a prudent man, he would have been more thoughtful in his actions. He would realize the danger in crossing the middle of the street. He would realize from his thinking that it would be more to his advantage to cross in a pedestrian lane or to go to the corner of the street and to cross with the traffic light.

All of us are at times impetuous. I believe we will all admit that we have been guilty of impetuosity. Impetuous acts are those acts which are committed with emotional abandon, where we allow ourselves to be swept away by emotion, by impulses, without reflection in advance. Sometimes we boast that we did something impetuously, on the impulse of the moment, which worked out satisfactorily. If an impetuous act is favorable to us, it is really not to our credit. It merely means that at this time our act did not happen to conflict with circumstances. When we act impetuously, we are gambling with circumstances. We are plunging into the dark, as it were.

We must admit, however, that as human beings we are all moved by our desires. In fact, desire is the stimulus behind each of our acts. It is the momentum which carries us, which moves us forward. If we did not have these desires, all of our powers, our faculties, our abilities to accomplish, would be dormant and would atrophy. We would



not even have the incentive to use them without desire. A man without desire would be like a machine. He would have to be primed by something or somebody other than himself. He would require some external force or power to be put into motion continually. And so we say that though we are a being moved by desires, prudence consists of thoughtful action. It requires us to examine each of the acts which we are about to commit, in the light of reason as to their probable and possible outcome.

#### *The Cause of Fear*

The second of these safeguards or classical virtues is *fortitude*. We think of fortitude as being courage. Fortitude principally consists of the individual's struggle against ignorance. The greater that struggle, the more the requirement for bravery. *The unknown* is that which man fears most, the unknown of any event or circumstance, possibly of himself and of the future. The more that is unknown to us, the more we fear, because the unknown gives each human being a sense of helplessness, as though he were combatting some invisible force, and does not know where to come to grips with it.

The savage fears far more than modern man. The average person fears far more, because of his misconceptions and his superstitions, than does the scientist, the philosopher, or the mystic. Those who are wise and sagacious are rarely called upon to display fortitude or bravery because with their wisdom, with their understanding, they have little or no fear. The less we fear, the fewer the demands upon us to be brave.

There are many examples cited from time to time of so-called extreme courage, great courageous acts. But actually, much of that courage is an obsessional fixation, a dominant idea which grasps hold of the mind of the individual, frequently the result of mob hysteria, and extreme emotionalism. The individual does what is considered an act of courage without reason, without thought. He is like a moth flying blindly into the light. The moth could be said to be courageous. More likely it is just motivated by a power which it cannot understand or comprehend, and is

dazzled by the circumstances. With wisdom, we repeat, there is little requirement to display fortitude.

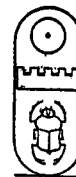
The next of the virtues or safeguards to consider is that of *temperance*. Etymologically, or from the dictionary point of view, temperance means moderation, and perhaps that is as sufficient a definition as is necessary. But very unfortunately, many persons misconstrue temperance, at least in its application, as *self-abnegation*—in other words, a kind of self-denial, a denial of the things necessary to, and which flow from the very nature of the objective self.

This is perhaps due to many strange religious and moral conceptions, some of which are quite well established and accepted today. These religious and moral conceptions consider the appetites, the desires and passions of the body, as Satanic, as mere temptations that are continually put before man, and which he should avoid. These conceptions are somewhat like those held by the ancient Stoics, who contended that the emotions were *weaknesses of the flesh*, and therefore all emotionalism was to be suppressed completely. People who think this way are in continual conflict with themselves. They are trying to separate the body from the moral and spiritual self. They seek to deny the body its natural demands and wants. Intelligently we should look upon and indulge the appetites as a natural part of ourselves, so long as our indulgence does not reach that point where it is offensive to others. Insofar as nature is concerned, the appetites, the desires, are efficient causes. That is, they serve a practical and necessary end. They are a part of nature's scheme and plan, and cannot be denied without violating nature.

#### *The Extent of Pleasure*

Temperance has a practical side which we must recognize if we are going to live normally and *live fully*. I think that is best illustrated by some of the doctrines and ideas of the philosophical school known as the Cyrenaics of ancient Greece. The Cyrenaics held that the *summum bonum*, or the highest good, namely, the final end in life, was happiness. They defined happiness as

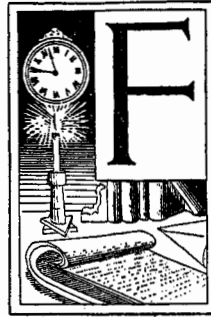
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## Marie Corelli

By NORMAN S. FLOOK, B. C. E., F. R. C.



FOR twelve years previous to the advent of World War I, Marie Corelli maintained the position of England's "best seller," and for more than twenty years the most popular woman novelist in any country. *The Sorrows of Satan*,

published in 1895 had an immediate sale greater than that of any previous English novel and it is said to have made the name of Marie Corelli as familiar to English readers as that of Charles Dickens.

Miss Corelli was born at Gloucester Terrace, Bayswater, in 1855. While very young she was adopted by Dr. Charles Mackay, LL.D., a journalist and writer of some fame. Dr. Mackay was for a time a colleague of Charles Dickens on the *London Morning Chronicle*. Also he was for a while a war correspondent in the United States in Civil War days. Among his friends were George Meredith, the well known writer, and Lord Lytton, the author of many works including *Zanoni*.

Previous to the legal adoption of her pen-name of "Marie Corelli," this young lady was known as Minnie Mackay. Her early education was rather informal, and as a child she seems to have spent much of her time alone amid rustic surroundings. For a short while in her early teens she attended a French con-

vent. A musical career was planned for her, but her ability along this line was soon overshadowed by her taste for writing.

Her first publication was a magazine article, entitled "One of the World's Wonders," which appeared in *The Temple Bar*, printed by Bentley & Son. It was about a grotto built of oyster shells at Margate. For this she received ten guineas and she at once set to work upon her first novel. In the preface to a later novel she tells that this first story was written "solely on account of a strange psychic experience which chanced to myself when I stood on the threshold of what is called 'life'."

### Early Successes

The first novel, *The Romance of Two Worlds*, appeared in 1886. It was widely read and much discussed. It went through 40 editions in England, was translated into several continental languages, and was pirated in America. From then on book after book appeared rapidly until her transition in 1924.

Miss Corelli's earlier years were spent at Fern Dell, Mickleham, close to Box Hill, near which George Meredith lived at Flint Cottage. In 1883 the household moved to 47 Longbridge Road, Kensington, to remain for some years. It was during this time that there sprang up a life-long friendship between Marie Corelli and Ellen Terry, famed English actress, whose home was at 33 Longbridge Road, Kensington.

*Thelma*, published in 1887, was very successful and Marie Corelli soon became a national figure along with such

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notables as The Prince of Wales, Gladstone, and Ellen Terry, all of whom were her close friends. After the appearance of the fourth novel, *Ardath*, Gladstone sought out the author to compliment and encourage her. He recognized the ability displayed and the uplifting character of the work, together with her power to move the masses and sway the thoughts of the people. The Princes of Wales, later Edward VII, was very familiar with her works and was her friend until his transition. Queen Victoria and the Empress of Prussia also were her friends, and the Queen of Italy invited her to Rome. She was reputed to have been the only writer to have received an invitation to the coronation of King Edward VII.

In 1889 Miss Corelli moved her household to Stratford-on-Avon; first to Hall's Croft, in a rented house for a few months, then finally to Mason Croft, Stratford, where she remained until the end of her days.

At home Miss Corelli was known as "Sunshine." She believed in and practiced a hearty cheerfulness at all times and especially in the face of calamity. She was unable to rest while any disharmony pervaded the atmosphere. Although fairly active in a social way she never married, and she seemed to prefer a quiet retired sort of life. Ella Wheeler Wilcox was a frequent visitor at Mason Croft and the Lloyd George family was among her friends, as was Sir Thomas Lipton. On one occasion she was a guest on the latter's yacht for a Norwegian cruise.

#### *Bacon-Shakespeare Controversy*

At Stratford Miss Corelli was very active in a movement to preserve Shakespeare memorials. She had no patience with the efforts to attribute these great writings, which she admired so much, to Sir Francis Bacon, who is now recognized as the real author by many profound scholars. Her activities along this line provoked considerable local controversy.

In the prologue of *The Life Everlasting*, one of her later works, reference is made to some of the earlier writings in the following quotation:

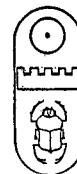
"So I played with my pen, and did my best to entertain the public with

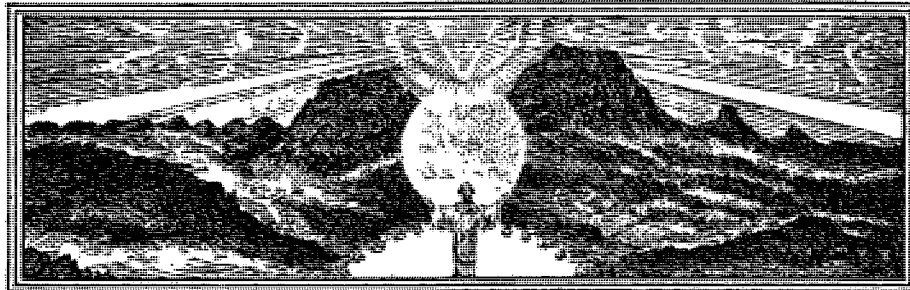
stories of everyday life and love, such as the least instructed could understand, and that I now allude to the psychological side of my work is merely to explain that these six books, namely: *A Romance of Two Worlds*, *Ardath*, *the Story of a Dead Self*, *The Soul of Lilith*, *Barabbas*, *The Sorrows of Satan*, and *The Master Christian*, are the result of a deliberately conceived plan and intention, and are all linked together by the *one theory*. They have not been written solely as pieces of fiction for which I, the author, am paid by the publisher, or you, the reader, are content to be temporarily entertained, —they are the outcome of what I myself have learned, practiced and proved in the daily experiences, both small and great, of daily life."

#### *Member of Secret Fraternity*

In a letter written to Mr. Arbuthnot, vicar of the parish church of Stratford-on-Avon in 1900 mention is made of the fact that she was one of a very numerous fraternity or order consisting of 50,000 or 100,000 people altogether, the rules of which prohibit public worship, "That we may be seen of men," but that they simply tried to obey the words of Christ as spoken by Himself. Also she wrote of having the advantage of the teaching of one of the finest Hebrew scholars in Europe who instructed her as to the actual weight and symbolic meaning of every word and line.

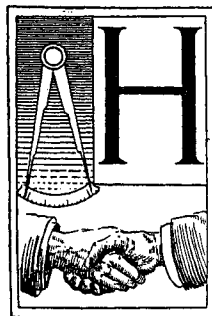
When approaching 70 years of age, Miss Corelli appeared to be no more than 50 and had the buoyancy of spirit and the vitality of a young girl. She had, however, not been free from various periods of ill health during her very active life. In January, 1924, a heart attack occurred and this culminated in her transition six weeks later on April 21st. The mortal remains were interred in a local cemetery on Eversham Road. The value of her estate was small compared with the tremendous income from her labors, and this is explained by the generousities and charities of her lifetime, also to her reluctance to make business investments. Mason Croft, however, was endowed to be preserved intact just as she left it, by the household which was devoted to her, and for whom appropriate provisions were made.





## To Our Brothers "Over There"

The following is a reprint from the November, 1917, issue of *The American Rosae*, the first magazine published by the Rosicrucian Order, AMORC, in this jurisdiction. This article appeared during the last war and was intended for the fratres—and sorores too—who had gone to the front and "Over There." It was to remind them that Thursday night was a principal Rosicrucian convocation night and that they should, even for a few seconds, enter in attunement with those who remained behind. Because it is again so appropriate we republish it.—*Editor*.



AIL, Brothers of the Rosae Crucis! You are far away from the land you love and from those most dear. But what are time and space but mediums of thought, and absence but a trick of the objective mind?

Wherever you are, this magazine comes to you through the love of those you left behind or through the kindness of some unknown friend. It is sent as a harbinger of a message. It is a token of remembrance, —a friendly hand clasp bringing to your mind that other hand clasp by which you were made to know the ties of fellowship.

What would we not say to cheer you at this time, if in sadness and sorrow this message finds you?

Close your eyes, Brothers and Sisters, as you read this message and recall your sweet and glorious passage across the Threshold. Attune your mind for the moment to the divine vibrations which permeated the Temple when first you entered therein; and in this attune-

ment, in this mental picture, find again a realization of the one-ness of all who are bound with you and to you in the joyful communion of the sublime mysteries Rosae Crucis.

Every Thursday night throughout your dear land of Liberty, and in many other lands, there are assembled men and women who have felt that same omnipotent, never-changing, ever-strengthening, and always Peaceful consciousness of the great Light in the East which was so sacredly symbolized in our Temple. On those nights, where e'er you may be, in the midst of fright and terror, fire and water, pain and anguish, shot and shell, thunder and storm, quiet and ease, give one thought if you can to the many quiet assemblies of Brothers and Sisters whose vibrations for strength, power, life and Peace Profound are directed toward you, from the North, the South, the East, and the West.

And, should darkness come upon you and the world seem lost to your consciousness; should suffering dull your mind and terror tempt your steadfastness to the principles we love so well and know to be so true, —yield not, Brothers and Sisters, but see beyond the objective field the Rosy Cross stand-

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ing between you and temptation, and gather from its rays that strength, and find in its outstretched arms that support, which knows no victor, and never fails.

Strive on, honored patriot of our beloved land! To honor our Flag didst thou sacredly promise, and thou has been chosen to prove thy fidelity.

Here, in the land you left behind you, are many who look to you, the while they do what e'er can be done to help, to maintain the integrity of our national principles, our Country's honor and our

glorious privileges of freedom.

Nonetheless a mystic are you, and greater are your opportunities to work for Peace Profound while serving as a soldier of the Flag and our Rosy Cross. Hand in hand may they triumph over evil and bring Light and Life and Love where darkness and destruction prevail.

And when you return you will find awaiting you the praise of the nation, the love of those you left behind, and the true clasp of fellowship in every Lodge of our beloved Order. God be with you 'til we meet again!



### CATHEDRAL CONTACTS

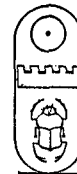
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Just as the changing seasons illustrate the birth and decay of nature's processes, just so in our individual lives are we influenced by those factors which bring happiness and success as much as those which bring disappointment and failure. It is through the process of living both these phases of existence that we come to know the true meaning of laws which are affecting us. This is not an elaborate philosophy, but a simple one, as a truly workable philosophy usually is. There are those who are seeking occult and mysterious phenomena who attempt to live in a world aside from true environment trying to detach themselves from the actual job of living. Such a philosophy may have its interests and attraction, but only a philosophy which makes it possible for us to *live* and meet life's problems from day to day has true value. The test of useful knowledge is in its use, in its application to our daily lives. We may enjoy the luxuries of life, but we cannot be sustained by them at all times. We must, as the familiar saying goes, "take the bitter with the sweet" in order to understand that which is of value.

Our destiny and our freedom, therefore, do not lie within ourselves alone but in our cooperation with the entire Cosmic scheme. This may be discouraging to those who say that no Man cannot possibly know the purpose or the ultimate end of the scheme. It is true that we see only a segment of the

manifestation of these laws at a time, but when we have been able to direct some part in our effort toward the attainment of contentment and happiness we have used that part of the Cosmic forces that have made this step possible and therefore, controlled our destiny to that extent and progressed a step further on the path to freedom. Man's purpose on earth is not to grasp in a moment's reflection the whole meaning of the universal scheme, but it is rather a period of testing to determine Man's ability to adapt himself, as he passes through each step of his evolution, to these laws that manifest the whole of universal creation. Destiny, then, is our lot in a material world in which we are, by the process of learning, becoming more able to work in accord with the laws existing about us. Freedom is the ultimate emancipation from any limiting physical force and a step toward complete coordination with the laws of God and God himself.

You will be guided in achieving a better understanding of your place in this scheme by devoting some thought and attention toward considering yourself a part of the whole of nature. It is in this process that the Cathedral of the Soul can help. It provides the opportunity of being alone with these laws in an otherwise complex world. Learn how it may serve as a medium for your growth and advancement. You may request a copy of the book "Liber 777" that explains its purposes.





## SANCTUM MUSINGS

### THE ARTISTRY OF LIVING

#### IX—Sacrifice

By THOR KIIMALEHTO, *Sovereign Grand Master*



OD bade Moses build a tabernacle for Him in the wilderness. He did not say, "Rub Aladdin's lamp and the materials you need will be supplied." He said, "Ask the children of Israel to give thee gifts." And each gave not only what he could spare but of his very best. When Solomon built the magnificent temple in Jerusalem, he did not expect something to drop magically from the heavens or to spring mysteriously from the earth. He sent to countries far and near for the cedarwood, the ivory, the gold, and the precious stones that he wanted. Three times a year each Israelite had to visit the Temple in Jerusalem. Nor was he permitted to come empty-handed. He had to bring his offerings of the first fruits and the first-born of his cattle and herds.

Does God need anything from the hand of Man? Nay, my friends, for the whole world is His. God does not need Man's gifts, but Man needs to learn to give. It is characteristic of the lower nature to grasp; it is characteristic of

the higher nature to give. As Man rises in the scale of evolution he emerges from the shell of self and opens his heart to the needs of his fellow men.

In the training school of life, Man is afforded innumerable opportunities to learn to give, to realize that other human beings have the same right to live and grow as he has, to develop joyously, to cooperate harmoniously. Each time he gives of himself and the work of his hands, so much stronger becomes the love aspect of his nature. As his heart becomes more loving and more responsive to the needs of his fellow human beings, he approaches the divine archetype. He becomes a better channel for divine powers and purposes. He takes a step forward in his own evolution. He helps the evolution of his race.

To become a Rosicrucian member with the desire to receive affluence or a refuge from poverty, sorrow, and insecurity, can only have negative results. To continue membership in the Order is like achieving a great ambition. Does a man achieve greatness in any field with little effort and in a short time? Does not the musician spend hours each day over his instrument? Does not the scientist frequently spend years to enrich science with the addition of one fact? Have not men devoted a lifetime to realizing an ideal?

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No career is comparable to that of service in the world-wide activities of the great White Brotherhood. It may be easy to fulfill the requirements of the early degrees. It is another matter to remain undaunted and steadfast for a period of seven years, ten years, and even more. The tests at first are simple and easily comprehended. The later tests strike deeper. Becoming a part of the brotherhood is like entering the marriage state. Can you be faithful in storm and stress? Can you be faithful when heavy clouds obscure the horizon? Can you be faithful when sorrow clasps you close?

You must prove your loyalty. Each candidate will be called upon to prove his loyalty in specific ways. You may be called upon to prove it by paying your dues when it is a sacrifice. The two dollars a month may be trifle to one member. The sum may seem a great sacrifice to you. There is your test. It is just as much a test as saving money for a college education or for a trip abroad. You may think the sacrifice too great. Then you have given your answer to the challenge. You have failed. But we do not want you to fail. We want you to be strong and of good courage. We want you to forge steadily ahead. We want to know that your loyalty is beyond reproach, that your faith is perfect, that your motive is pure. We want the name Rosicrucian to stand for substantial worth and achievement. We want the name to connote the highest type of idealism. We want the term Rosicrucian to mean infinitely more than another commonplace fraternal organization.

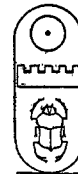
Remember that *we* are not testing you. The Cosmic tests you. Life tests you. A siege of illness may make study impossible. When your health is restored, you can resume your studies. The pressure of business or war may compel you to be inactive for a while. You can, however, return. You need not forget the Order completely and lose all interest in your studies. You may have but one evening of leisure or one free day. Are you willing to devote that one evening to your studies? In this way, you prove that your dedication to divine purposes is wholehearted, sincere, and genuine. You prove that

the Order is first in your heart. Many difficulties cannot turn aside the dedicated soul.

Do you indeed love the Rosicrucian studies? Do you wish to learn so that at the same time you may hasten your development and serve humanity? Then fear not the sacrifices that may be necessary. Though you may have to save up the money dime by dime, you shall not lack nor suffer. Though you may have to give up your leisure day, your strength will be unimpaired, your vision will be undimmed. "Never have I seen the righteous forsaken nor his seed begging bread," said one of the sages of old. "Though you sow in tears, you shall reap in gladness," declares the psalmist. "Though you go forth weeping, you shall return bearing your sheaves in joy." When Jesus observed the poor widow contributing her mite, He called His disciples to Him and said, "I tell you, indeed, that this same poor woman has put more into the treasury than all the others; for they gave but a part of their superfluity, while she in her poverty threw in all she possessed—the whole of her living." This exemplifies beautifully the Cosmic law of becoming deserving of blessings.

If the hand of destiny seem heavy, remember that underneath are the sheltering arms. Men have been called to martyrdom and have not shrunk from the trial. Shall we fail in lesser tests? Surely it is not difficult for the true Rosicrucian to have a loving heart and an open hand. A Rosicrucian knows that before he can receive he must give. He must sow the seed, he must cast his bread upon the waters, he must set aside the tithe of Amra. He must consider what he has as a loan from God to distribute where necessary.

All shall be restored and ten-fold. None need fear putting the Cosmic in his debt. Man may prove ungrateful, but God never is. God sacrificed Himself in love when He created the World. Sacrifice is the great law of the universe. It is one of the divine foundation stones. All creation is sustained through sacrifice. All creation sacrifices itself that man may live and grow. We, too, must share in the hymn of creation. We must participate in the act of sacrifice. One of the sacrifices demanded of us as



members of the Order is to do all we can for its stability and growth.

Many forget that membership in the Order is a privilege. The Order is not merely a correspondence school, it is not merely a fraternal or benevolent society. Our aim is not merely sociability nor good will. We are an Order of teachers and workers. We have entered upon a course of training that is not only intellectual but physical and spiritual. It is not a question of paying for a course of instruction. Making progress is more than a question of comprehension and diligent study. Only the fit person will be permitted to proceed. Certain moral qualities are indispensable for advancement. Once you have entered the Order, once you have placed your feet upon the Path, every event in your life becomes meaningful and every reaction becomes significant. In every word you say, in every deed you do, you reveal your strength or weakness of character. You reveal yourself just as surely in a trifling event as in a major crisis of your life. In fact, frequently it is easier to be heroic in an overwhelming crisis than to do the little heroic acts that even the dullest and humblest routine demands.

In the heart of every human being lies buried a dream. In the soul of every mortal is a deep-seated longing for adventure and romance. To be the explorer of unknown territory is the secret ambition of many a boyish heart. Many realms of material exploration are forever closed. The oceans have been charted, the poles have been claimed, even the ocean bed has been traversed and the air has been conquered. New fields of endeavor beckon in the

mental and spiritual realms, in the sphere of soul and personality.

Who wants to live for bread alone? Who wants to go through the motions of existence with no higher aim in view, no star to lead, no mountain top to reach? Who wants to live forever on the dusty plain when he can live on the sunlit mountain-tops? Who wants to burrow wormlike in the earth when he can fly in the sunshine with iridescent wings? Who wants to live clamlike for self alone when he can serve God and Humanity?

The call of the soul can not be denied. The voice of the heart cannot be silenced. The lure of the divine is irresistible. The soul flies to God as a bird to its nest. Here is glorious adventure for all. Here is romance that puts all earthly love into the shade. You need no large sum of money. You need no elaborate equipment. You need not traverse unknown territory. You need not wait for better happier times. Here is adventure that you can begin right where you are. Here is adventure that beckons to the humblest soul.

How fortunate we are that we have stepped aside from the beaten path. How fortunate we are to have heard the glad tidings, to have yielded to the call of the heart, to have heard the cry of the soul. How fortunate we are to be permitted to approach even the outer court of the noblest Brotherhood in the world. "Come unto me, ye who are weary laden, for light is my yoke," said the Prince of Peace. "Sweet is it to die for one's country," said the poet Horace. We say rather, "Sweeter is it to live for God and Man. Sweeter still the sacrifices that love demands."

#### YOUR PATIENCE IS APPRECIATED

We regret that your issue of the "Rosicrucian Digest" and other communications may not reach you as promptly or as regularly as in normal times. We have made it a special part of our instruction work always to have our mail sent regularly. However, conditions exist today over which individuals and organizations have no control. Mail pertaining to the war effort ranks first in importance. It is a small sacrifice for us to accept delays in mail and transportation inconveniences. If you do not receive mail promptly or there are delays in the answering of your letters, kindly be patient, knowing that we are aware of this situation also, and we are doing the best we can to handle your mail efficiently as soon as it reaches us.

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## THE ETERNAL TRUTHS

(Continued from Page 172)

grossest material. It was decreed in the Cosmic laws and plans that man might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vain-glorious worship in order that he might taste of the poison of material things and then drop to the earth suddenly and be awakened from his dreams to true realities.

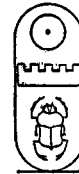
### *A New Generation to Rise*

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the money changers out of the human temples and who will destroy the golden idols and replace them with spiritual things and characters of high morals and high ideals. Even the rising generation is passing through the crucible and through the fire of transtion, and in preparation for its great awakening and first stage of evolution the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude. But it is only part of the great change taking place and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall. Gradually the young people are realizing that in sin and evil there is an end to all pleasure and an end to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs at the bottom to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the

outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we examine into the lives of those now in high schools and colleges we will find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year are being thrown into discard and that now goodness of some degree and that spiritual values of some kind are entering into their consideration. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward while the strong ones are being led upward. Character is being re-made, spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of rebuilding nations, rebuilding our business principles, rebuilding our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from Cosmic decrees to recreate life upon a new basis.

We, who are the losers today as adults, will have to retire and remould our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to taste of life early. They have dared to find whether the material things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to experiment. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious. They have torn the multicolored robe from the figure of Truth and brazenly faced its nakedness with neither shame nor regret, and in



their astonishment great light has come to them revealing the hypocrisy of our lives and the false value of standards we have established. To condemn them now in the midst of their investigation, at the very hour of their desertion from what we made them to what they will become, is to condemn our own shortcomings, our own hypocrisy, our own false living, and our own weaknesses. They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to recreate our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence; namely: God abides; man abides; and the relationships between God and man abide.

### *Rosicrucian Standards*

Let us go onward then and forward with our banner of Rosicrucianism not merely leading a grand parade of those who are leaders and pioneers in thinking, but acting as a guide to those who would follow, ever mindful of the weak and the tottering, the lame and the halt, who strive to be with us and keep up with us and share in our knowledge. Let us never push onward so rapidly that we do not have time to stop and reach back with a strong arm and hand to help those who cannot keep apace with us. Let our searching eyes move in all directions that we may be watchful for the signals sent out by those who would hail us and join with us. But ever let us keep the standard high that our banner may be above and beyond the reach of hands that would defile it or despoil it. Let it become pure in the light of the Cosmic. Let it be brightened by the sunlight of the heights. Let it be lofty in every sense. Let us honor it but never worship it. Let us respect it but never adore it. Let us add power to it but seek no power in it, for our worship, our adoration, should be given to God and in Him alone should we find the source of all power and all human earthly values.



## THE SPIRIT OF SERVICE

*(Continued from Page 169)*

shoulders. I have made the same remark to other mystics who have helped me out of the blackness of the Dark Night of the Soul.

As a matter of fact, sometimes I did not know what I had done for them. I only knew that while talking to them, the Still Small Voice had directed the conversation.

The statement was made that we are not to assume the karma of those we would help. This does not mean that we are to hold ourselves aloof, and act solely as pious-looking saints, too good to enter the hovel of a person in unfortunate circumstances. If we aspire to become vehicles for the Cosmic Hosts,

we must divest ourselves of even the slightest trace of snobbery.

The mystic who serves unselfishly, and with only the desire to serve for the sake of aiding the human race, soon suddenly realizes that he has added some peculiar strength to his personality. He observes that people have begun to look up to him in a way that he had never known in the past. He feels, and with a sense of humility, that in cases of emergency he has the power "to speak as one of authority."

Alone in the sanctuary of his heart, he asks: "In what way am I different?"

And the Still Small Voice answers: "Thou hast served others unselfishly, and in silence!"

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## LIVING TO A PLAN

(Continued from Page 183)

pleasure—the pleasure of the mind, but also the pleasures of the body. But they soon discovered something very important about the pursuit of somatic pleasure. They found that pleasure diminishes proportionately to the extent that it is sustained. That is, the longer we sustain a pleasure, the more it diminishes, until finally it disappears entirely. Therefore, they realized it was necessary to be temperate in their pleasures or they would no longer experience them.

Plato also held that pleasure consists of maintaining the equilibrium of the body. The body has certain wants which act like a scale. When those wants are not satisfied, the body is out of balance and we are irritated. As we begin to satisfy those wants, there results a return to normalcy, and we derive pleasure. As soon as the wants are satisfied, the body maintains its equilibrium again. If we insist upon pursuing those bodily pleasures further, the equilibrium is again disturbed, then the pleasures disappear too.

The fourth of these cardinal virtues and restraints is *justice*. Justice has long been a philosophical, controversial subject—that is, as to its content. Perhaps no one shall ever know or understand thoroughly; yet, we all have our own opinions. It has been said often that justice is a divine impulse which has been implanted within the soul of man. That is the mystical, and often the religious conception.

On the other hand, there is a psychological view which I offer. It is my personal opinion, and one which I think is rather explanatory as well. I hold that justice is our instinct of self-preservation aroused by the suggestion of experiencing a hurt to someone else—a hurt which causes us to sympathetically extend to that person the same assistance or the same defense as we would display in our own behalf if we were directly experiencing the hurt. Now some persons can only experience a hurt directly; that is, only if bodily pain is inflicted upon them. But most of us are sensitive, to the extent that we can experience sympathetically the hurt of another. Especially is this so if it is an

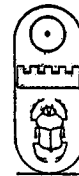
instinctive hurt, one which would cause the arousing of our instinct of preservation. We thereupon extend that feeling of preservation toward the offended person as a display of justice.

Of course, we can explain justice also as a kind of *tolerance*, that is, an attitude on our part which respects the individualism of others, their right to be and act as individuals, so long as they do not jeopardize the collective security of others. In other words, it is each man's right to be himself, and we consider it unjust when others prevent him from being himself.

### Forming Ideals

The third sphere of interest into which we should divide our lives for planned living is *ideality*. This is considering what ends are to be sought in life. Frankly, just why should life be lived, what ideals should we have? Now to summarize: If we sufficiently understood the sphere of reality—the first sphere into which we divide our lives—we would know, as we have seen, that it is useless to seek complete independence, that we are not free agents, that we are very much dependent upon the forces and powers of the universe in and around us, which it behooves us to understand. We would know also that to continue a search for knowledge without wisdom would be futile, for knowledge often results in academic intolerance if it is not tempered with wisdom. And if we understood the second sphere of interest into which we divide our lives—the functional—we would know that it is not necessary for us to have, as a goal in life, great courage, for when ignorance is gone through the acquisition of wisdom, then we have eliminated fear, and we do not have to combat it with courage. We know, as we have seen, that we must not exploit our pleasures, for if we exploit pleasure, the essence of it vanishes. We know, from a consideration of justice, that it is a sympathetic feeling toward others; what serves human interest generally, serves us as well, as individuals.

What other more appropriate ideals could we have than these ends—living by and for these things? It might be said, "to attain material ends." We can



hope to create and gather things of a material nature, that is true. But all of the material things we may desire must need conform to those conclusions we have reached in each of the other two spheres into which we have divided our lives. Material ends such as wealth, fame, and a career, if not put within the frame of the true values of *planned living*, eventually become disillusionments. What thoughtful person would barter a consoling memory for gold, for freedom from fear, for the hours spent in acquiring wisdom?

### SECRETS FROM THE PAST

History repeats itself because human nature is fundamentally the same. The human consciousness evolves slowly. Many of our acts, our deeds, are *rooted in the flesh*. Instinctive impulses and the habits and kinds of thinking formed out of them have changed little with the centuries. Certain kinds of gratifications and courses of action, built upon them, will invariably lead to the same ends. We have made many discoveries in the last *thirty centuries*, but we can make the same mistakes in personal living in the Twentieth Century as did the subjects of the ancient pharaohs. Only those who are ignorant of historical fact continue to refer to the present war as the most brutal and the most barbarous of all times. Only those who are not aware of the heights to which men have attained in the past can say that our views and ideas of today transcend all of those that have gone before. We can learn *by reliving* the lives of those who went before us. We have a world to remake. Therefore, let us draw upon the past as well as the present in constructing the future sphere of living.

One of the most illuminating books on the great Egyptian civilization published in recent years, is the one by Dr. Georg Steindorff, entitled "When Egypt Ruled the East." It contains what were previously secrets of those peoples. They have come to light, as a result of comparatively recent excavations and new translations of their age-old writings. This book is profoundly illustrated and contains many photographs of the art and literature of those peoples which have heretofore never been published. Said the Oriental Institute of the University of Chicago of the author, Dr. Georg Steindorff, "He is the oldest living Egyptologist." Dr. Steindorff is also technical consultant for the Rosicrucian Egyptian Oriental Museum. The book is handsomely bound and contains 284 pages! Its chapter on the life and teachings of Amenhotep IV contains heretofore unknown aspects of the character of that great mystical teacher of the past. The book, postpaid, may be obtained from the Rosicrucian Supply Bureau for \$4.00.

### THE PYTHAGOREAN DOCTRINES

Pythagoras is said to have made three divisions in teaching to his pupils—learning or memorization, knowledge or convictions, wisdom or first-hand experience.

Pythagoras, who was taught music by the Egyptians, gave us our modern theory of sound, scales and octaves. Pythagoras procured teachings from many ancient countries and organized them into sciences such as music, medicine, divination, logic, astronomy, ethics, esoteric cosmogony, and psychology. According to Pythagoras' theories of cosmogony he used the number 5 as the center of the universe. This number 5 was the symbol of that which the sun was but a reflection. He believed in the movement of the earth around the sun, knew the movements of the planets, and recognized truth in the law of the microcosm and macrocosm. However, he believed that this was of two inverse movements—material and spiritual. He believed that the invisible surrounded the visible and animated it; he accepted the theory of reincarnation. His whole brotherhood and mystical system was based upon the Egyptian mystery schools. This Brotherhood of his carried over its degrees, four in all, from these schools along with the discipline and exercises for developing the individual. Pythagoras' greatest contribution to mankind in general, however, was his theory of numbers and the manner in which they were related to music, mathematics, astronomy, science, politics; in fact, all of life. So great has been this influence that a modern writer has written the cosmological theory of numerals which Pythagoras learned from the Egyptian initiates and explains the greatest problem of modern philosophy—that of the reconciliation of the matter and spirit.—*Scribe*.

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## HOW TO BECOME A MYSTIC

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never perceived the whole of the substance of God, he has, therefore, never experienced absolute perfection. Consequently, the so-called perfection and completion of everything which he experiences is relative. Absolute perfection, therefore, must, and always will be the final end, the goal of the mystic. A greater degree of perfection can only come through knowledge and understanding. The more we know, the more we tend toward completing the circle. The more leaves and boughs of a tree we can see at one time, the more meaning and the more beauty it has to us. Beauty exists in the harmony, the relationship a thing seems to have to its surroundings. The more we can appreciate such a relationship among things through understanding, the more beautiful becomes the world of which we are conscious.

### *Science and the Mystic*

The mystic is an ardent supporter of *physical science*, not in merely having a tolerant attitude toward scientific inquiry, but of actually participating in it. To the *true mystic*, the man who believes he is contaminating himself when he enters the realm of chemistry or physics, for example, is either a hypocrite or helplessly lost in a maze of false doctrines. What are the laws of science but the manifestations, the realities, the workings of the Divine Mind. The glory and the greatness of the Divine can be realized by man only through witnessing its wondrous ways. Those who believe in devils and supernatural forces, and tremble at the so-called mysteries of nature are those who are ignorant of science's revelations.

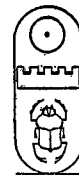
To the mystic, each scientific discovery, not theory, but actual disclosures of basic laws of the material world, are adding stones to the altar of God before which man may worship. A rose is still a rose by any other name. Each scientific demonstrable principle is a revelation of the Divine nature of man, no matter what its discoverer may choose to call it or speculate as to why it is. A true mystic will become as familiar with general science as he will with the mystical experiences, the states of at-

tunement with the Divine Consciousness within himself. "As above, so below"; likewise, as within, so without. The mystic knows that he can only truly appreciate the all-pervading nature of the Divine Mind by finding a parallelism between the phenomena of the material world and the *feelings of self*.

### *Cosmic Compensation*

The mystic neither seeks nor expects any remote, hereafter, salvation, or, conversely, punishment for his earthly deeds. There is no distant, awe-inspiring deity before whom the mystic expects to stand, to have his deeds weighed. Since in mystical doctrine, the Divine Mind exists in the farther nebulae, millions of light years distant, and simultaneously in the blades of grass immediately beneath man's feet, man can never experience any greater proximity to the Divine than he can now cause himself to realize here on earth. The only pain which man can experience in body or mind is that which he or his parents have brought upon him. This pain is the result of an unconscious, ignorant, or a wilful opposition to the Divine Forces in and around him. Like a rubber band, the rebound depends upon the extent of the elasticity—the prolongation of the violation of the Divine law. The compensation—or reward—may come about in this life or it may not. In the Divine whole there is no factor of time. A million years is like unto a second. Therefore, the result of a cause will eventually come about; *when* is a factor of no consequence. The past, present, and future are all one in the Cosmic. Man makes or loses his salvation here on earth each hour. No one can purify or degrade man but himself.

To the mystic one's mission in life is not such a perplexing problem as it often is to other men. This is principally because he does not set for himself such intransigent ends. To the mystic, the commercial world in which many men live by their toil and ingenuity is not a necessary evil, nor need it be a contaminating influence. Men must consort together that they may live. They must produce that which their bodies are dependent upon. Further, only as they are free of discomfitures and wants can



their minds be free, to reflect upon the majesty of the Divine Mind. No starving fanatic can do justice to a realization of God while his body and mind are distorted by abnormal abstinence. Men were given faculties and mental sensibilities, talents, if you will, by which they are to meet the obligations of their physical existence. A man can trade, sell, take part in big business, and yet be a mystic. So long as man never denies the Divine of his nature by failing to heed it, or violating it, he may, through his meditations, no matter what his occupation or profession, become as great a mystic, yes, even more so than the one who feigns a distaste for material things and seeks to keep aloof from the business world or the arts and crafts.

Men are diverse beings. No one man reflects the nature of all mankind. If through understanding man—the most complex of all beings—he is made to realize more of the Divine Mind, then it behooves the mystic to be somewhat gregarious. He must each day meet other human beings, work with them, or play with them to gain a knowledge of their nature. However, he must put them at ease. To act aloof is an hypocrisy. To assume a sanctimonious air is to assume that you have spiritual qualities which your neighbor has not. One need not descend from whatever heights he has personally attained to mingle with men and women, to conform to their customs of decency in whatever sphere of their activity. He may eat as they eat, drink as they drink, and play as they play, and yet be mindful that

his body is likewise divine in its primary essence and any perversion of it brings dire consequences.

#### *The Practical Application*

A mystic should and can be capable of executing some plan in the business, scientific or art worlds as will win the respect of his fellow workers and associates, just as easily as he can turn his consciousness inward and experience the majesty of the Cosmic. It is only their ignorance that causes some to conceive a mystic as inept to confront the mundane realities of the day. It is an insult to the powers which the mystic has developed within himself to believe him helpless, inarticulate in worldly surroundings, and that he should, therefore, hide himself away to some mountain retreat to escape life's realities. This false conception, which is too generally held, purports to make a mystic a failure where other men succeed.

If you would know a mystic, do not confine your search for him to monasteries and temples, but also look for him on the highways and by-ways, in towns and hamlets, and in the hustle and bustle of the great cosmopolitan centers of the world. Where you find a man who is industrious, studious, compassionate, loved by his friends and neighbors, tolerant in his religious views, and who can point out to you the magnificence and efficacy of God in the simplest of things, you have found a mystic. With these qualities whether he be attired in a sacerdotal robe or in the overalls of a mechanic, he is none the less a *mystic*.

#### HOW YOU CAN HELP

At present most of us have limited time available. Nevertheless, we frequently ask how we can help to further the activities of this organization in the current times. With increased traveling and larger concentrations of population, it is evident that many interested people, looking for the philosophy of life which this organization teaches, are writing to us as a result of having found some of our leaflets in stations, trains and other public places. We appreciate the cooperation of many of our members in placing these leaflets where they will be read by those interested in their contents. May we depend upon your continued support and assistance in the distribution of leaflets in places where they will be read by a great number of people. Write to the Rosicrucian Extension Department asking for a small, medium, or large package of attractive literature which you can distribute daily on your way to and from business or social activities.

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#### THE TRANSITION OF A MASTER

Men with a Cosmic mission in life are often endowed with an amazing versatility of talents. Such a man was the renowned Leonardo da Vinci (1452-1519). His painting, "The Last Supper," is an outstanding art treasure of the world, yet just one of his many achievements. He was a scientist, physicist, and engineer of equal distinction. His experimental research included the designing of a *flying machine*. He was a Rosicrucian and a profound mystic. The above scene, by a celebrated painter, depicts him on the threshold of transition. Of death he said, "As a day well spent gives joyful sleep, so does a life well spent give joyful death."

(Courtesy of the Rosicrucian Digest.)



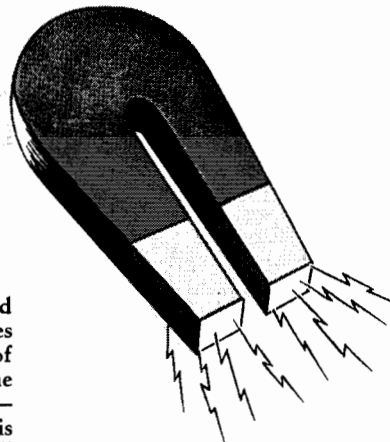
# The PASSION of MATTER!

## The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

By means of *simple home experiments*, you can explore this fascinating phenomenon of magne-



tism. You can learn the useful fundamental laws of this realm of nature which has intrigued scientists and philosophers for centuries.

*Demonstrate to yourself* how magnetism is introduced into objects—and the ways it can be destroyed. Make your own compass; investigate the relationship of polarity to the magnetic poles of the earth.

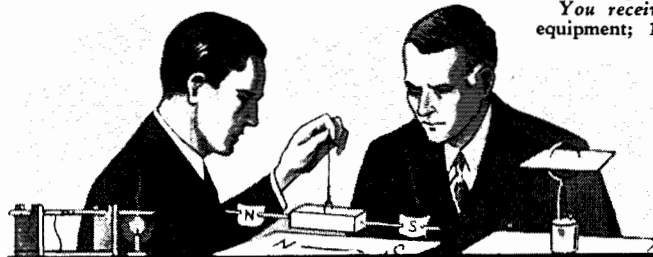
## Rosicrucian Labororium

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Unit Number One of the *Rosicrucian Labororium* has been created to make it possible for you to perform all of the *magnetism experiments* in the Rosicrucian teachings—and many more. *No scientific knowledge or training is necessary*. Anyone using the devices and simple instructions of this unit can spend many enjoyable and profitable evenings at home.

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## THE PURPOSES OF THE ROSICRUCIAN ORDER

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

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(Cable Address: "AMORCO")

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

## DIRECTORY

### PRINCIPAL AMERICAN BRANCHES OF THE A. M. O. R. C.

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

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##### Los Angeles:

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.

##### Oakland:

Oakland Minor Lodge,\* Pacific Building, 16th and Jefferson Streets; Mr. R. E. Clayson, Master; Mr. P. C. Evans, Secretary. Convocations 1st and 3rd Sundays, 8 p. m. in Wigwam Hall; Library, Room 406, open afternoons, 1 to 3:30, except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30 p. m. Phone Higate 5996.

##### Sacramento:

Clement B. LeBrun Chapter.\* Miss Edith Morton, Master; Miss Margarette Christian, Secretary. Meetings 1st and 3rd Fridays at 8 p. m., Friendship Hall, Odd Fellow's Building, 9th and K Sts.

##### San Diego:

San Diego Chapter. Mr. Victor R. Quenzer, Master; Mrs. Vesta Dowell, Secretary, 1036 Edgemont.

##### San Francisco:

Francis Bacon Chapter. Mr. Frank C. Parker, Master, 747 Geary Street. Meetings every Monday at 8 p. m., 1957 Chestnut Street.

#### MASSACHUSETTES

##### Boston:

Johannes Kelpius Lodge. Mr. Joseph A. Evangelista, Master, Tel. Parkway 3026-J; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston Street. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees the second Monday of each month at 8 p. m. from September to June. Special sessions for the public Sunday evenings at 7:45 p. m.

#### ILLINOIS

##### Chicago:

The Nefertiti Minor Lodge.\* Mr. Leon Tonn, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 12 to 5 p. m. and 7:30 to 10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 So. Michigan Avenue, Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

#### MISSOURI

##### St. Louis:

Chapter Master, Mr. Wm. H. J. Coquelin, 915 Bates Street, St. Louis, Telephone Pl. 1741; Mrs. Joseph Hig. Secretary, 9223 Coral Dr., Affton, Telephone Fl. 7125. Regular convocations each Tuesday, 8 p. m. at 3008 So. Grand. Inquiry office open to public daily 2 to 5 p. m., Monday and Thursday nights, 7:30 to 9:30 p. m.

#### DISTRICT OF COLUMBIA

Thomas Jefferson Chapter. Mr. Scott Wilkerson, Master, 1515 25th St., S. E., Tel. LUDlow 0798-J; Mrs. Chrystal F. Anderson, Secretary, 2032 Belmont Road, N. W., Apt. 317. Tel. HObart 4000. Meetings Confederate Memorial Hall, 1322 Vermont Ave., N. W., every Friday evening at 8 p. m.

#### FLORIDA

##### Miami:

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

#### MARYLAND

##### Baltimore:

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

#### KENTUCKY

##### Louisville:

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

#### NEW YORK

##### Buffalo:

Chapter Master, Mrs. Emma Unterfenger, 948 Kensington Ave.; Secretary, Mrs. Sylvia Roman, 36 Sycamore St. Meetings every Wednesday, 7:30 p. m., 225 Delaware Avenue, Room No. 9.

##### New York City:

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

Booker T. Washington Chapter. Mr. Philip D. Nelson, Master, 20 Spencer Place, Brooklyn, Tel. Nevins 8-1557. Mrs. Catherine E. King, Secretary, 64 E. 134 Street, New York City. Meetings every Sunday at 8 p. m., 69 West 125 Street, Room 63.

#### WASHINGTON

##### Seattle:

Chapter Master, Mrs. Mary A. Christoe; Secretary, Mr. W. F. Larimore. Meetings every Monday, 8 p. m., at 1322 East Pine St. Reading room open Monday through Friday, 1 to 4 p. m.

#### COLORADO

##### Denver:

Chapter Master, Mr. Walter Taylor; Secretary, Mrs. Louis F. Branch, 1408 So. Acoma Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 509 17th Street, Room 302.

(Directory Continued on Next Page)

**OKLAHOMA**

**Oklahoma City:**  
Chapter Master, Mrs. Pearl C. Stribling; Mrs. Winnifred G. Atkins, Secretary, 2335 N. W. 30th Street. Meetings every Sunday, 7:30 p. m., Room 318, Y. W. C. A. Building.

**MINNESOTA**

**St. Paul-Minneapolis:**  
Essene Chapter. Mr. James French, Master, 1610 Stevens Avenue, Minneapolis, Telephone Ge 6549; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Avenue, St. Paul, Telephone Em 0225. Meetings 2nd and 4th Sundays at 3 p. m., Leamington Hotel, Minneapolis.

**NEW JERSEY**

**Newark:**  
H. Spencer Lewis Chapter. Mr. Louis N. Perna, Jr., Master. Meetings every Monday, 8:30 p. m., 37 Washington Street.

**OREGON**

**Portland:**  
Portland Rose Chapter. Mr. Marius Carrel, Master; Mr. Rex W. Rawls, Secretary. Meetings, 714 S. W. 11th Ave., every Thursday, 8 p. m.

**UTAH**

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

**WISCONSIN**

**Milwaukee:**  
Chapter Master, Mr. Alois F. Eckmann; Edith M. Wolff, Secretary. Meetings every Monday at 8 p. m., 3431 W. Lisbon Avenue.

**MICHIGAN**

**Detroit:**  
Thebes Chapter No. 336. Mr. Harry L. Gubbins, Master, 16252 Strathmoor; Mr. E. A. Leftridge, Secretary, 678 Stimson St. Meetings at the Detroit Federation of Women's Clubs Bldg., 4811 2nd Ave., every Tuesday, 8 p. m.

**OHIO**

**Cleveland:**  
Mr. Wm. R. Morran, Master, 1281 W. 104 Street; Telephone Woodbine 4116; Miss Anne Rosenjack, Secretary, 12504 Rexford Avenue. Meetings every Friday at 8 p. m., Hotel Statler.

**Cincinnati:**

Mr. O. Jack Buckley, Master, 3519 Michigan Ave., Telephone East 7051; Mrs. Emma L. Ransick, Secretary, Telephone Jefferson 1726. Meetings every Friday at 7:30 p. m., Gilbert Hall, 2524 Gilbert Ave., Walnut Hills

**Dayton:**

Mr. Fred E. Titsch, Jr., Master; Mrs. Wava W. Stultz, Secretary. Meetings every Wednesday, 7:30 p. m., 56 E. 14th St., Rauh Hall

**PENNSYLVANIA****Philadelphia:**

Benjamin Franklin Chapter. Helen Yahn Ezell, Master, 5645 Addison St. Meetings for all members every Sunday, 7:30 p. m. at 219 S. Broad St

**Pittsburgh:**

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

**TEXAS****Fort Worth:**

Chapter Master, Georgia Appel, 3201 E. 1st St. Meetings every Friday, 7:30 p. m., at Elks Club, Parlor B, 512 W 4th Street.

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

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

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**Toronto, Ontario:**  
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 2606L; Mr. Melford Hardy, Secretary, 3836 Fraser Avenue, Ste. 9, Phone Fairmont 2897R. AMORC Temple, 878 Hornby Street.

**Victoria, British Columbia:**  
Victoria Lodge. Mr. Thomas Fulthorn, Master, 447 Kingston Street, Telephone E-3278; Secretary, Mrs. Constance Kaehn, 3530 Savannah Ave., Telephone E-3373.

**Windsor, Ontario:**  
Chapter Master, Mr. S. L. G. Potter, 1867 Chilver Rd., Walkerville, Phone 4-9497; Secretary, Mr. R. Caliguri, 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.

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

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**ENGLAND**

The AMORC Grand Lodge of Great Britain. Mr. Raymund Andrea, F. R. C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6

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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 18th Strand.

**SWITZERLAND**

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

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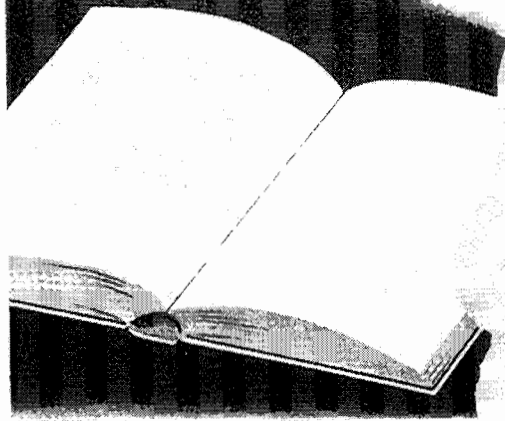
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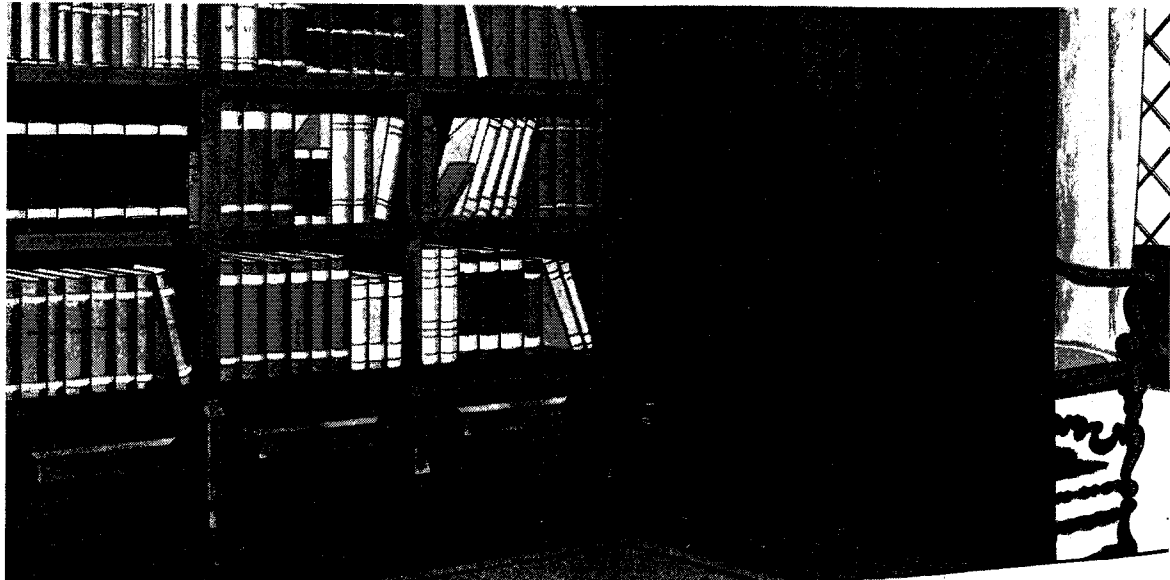
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