

# ROSICRUCIAN DIGEST

MARCH, 1945 • 25c per copy



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Month's  
Feature*



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### TEMPLE OF A THOUSAND STEPS

Here is an artist's conception of the *Temple of a Thousand Steps* in Chiapas, southernmost state of Mexico. It was drawn from photographs and preliminary sketches provided the artist by Richard Clough, professor at the College of the City of New York. Professor Clough had just returned from explorations in Chiapas. The drawing shows how the temple must have looked originally and how it would look today, if it were completely unearthed and restored. At the top of the steps are the ruins of a pyramid with two altars on its flat top, overlooking the Cenote, or cliff-bound Lake Agua Azul. Professor Clough regards the temple as perhaps "the most unusual aesthetic conception of a temple building in Mayan archaeology."

(AP Photo)



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*The* ROSICRUCIANS  
SAN JOSE (AMORC) CALIFORNIA



# ROSICRUCIAN DIGEST

COVERS THE WORLD

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

VOL. XXIII

MARCH, 1945

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: *Frances Vejtasa*



# THE THOUGHT OF THE MONTH

## THE MYSTICAL TRINITY

By THE IMPERATOR



MYSTIC of old asked the question: "What are the three most desirable things beneath the sun, not in the sun, but within it?" Then he proceeded to answer his own question. He replied that the three most desirable things are *Life, Light, and Love*. By the paradoxical statement that they are not in the sun, but within it, he meant that these are not properties or elements to be actually found in the sun, but nevertheless they are dependent upon the sun and manifest within its sphere and influence. Life, Light, and Love are the most desirable things for man, because without them his existence is very definitely incomplete.

Existence, so far as we are concerned as humans, consists of the state of consciousness. It is our awareness of internal and external impressions, and all these realities of which we are conscious. Life, Light, and Love confer upon our consciousness, or existence, *three dimensions*, just as matter has its dimensions of length, height, and breadth. If a visible object, for example, appears to have only two dimensions, namely, length and breadth, it is incomplete. We find it difficult to relate it to other things, to determine where it ceases to be and where other things come into existence. Also an over or under-emphasis of life, light, or love causes a distortion of the human consciousness, and makes our existence seem incomplete and unsatisfactory. It

produces, shall we say, an unbalanced existence. Life, light, and love must not be thought of as a mere esoteric term, or an aphorism. They are really states of our existence. The different aspects of each constitutes a lifetime of study. However, it is advisable to analyze each of them briefly to determine whether we have neglected any one of them, and consequently distorted and limited our existence.

Life is indifferent, we are told by Epictetus in his "Meditations." But he also says the use of life is not an indifference. Now, this may be interpreted to mean that life fulfills its function of generation and of development of living things indifferently, insofar as the individual is concerned. Life follows a law of order and necessity in its creating. That is all one may expect from the physical aspects of life. When you reach maturity or when you have procreated or are able to procreate, the physical life cycle is completed, as far as you are concerned. Life has no further interest in you. Life is entirely indifferent to whether you succeed in your ambitions or whether you fail. It is indifferent as to whether you experience suffering or happiness. In the nature of life, these factors do not exist. Such values depend upon the manner in which you use your life. Biological excellence exists only in that you are. The excellence of life is in the creation of you or the creation of any living thing. All other values which may be attributed to life come from application of it. We may liken physical existence

to a shovel. The end of a shovel consists in its conforming to its design. A shovel is always *nothing more*. Any glory which can be attributed to it must come from its use in the hands of the user. And so, as Epictetus says, life is indifferent, but the use of life is not.

It is also a law of life, we are told in philosophical literature, to do what follows from nature, namely, to pattern ourselves after it. If we desire every act and every circumstance of our living to keep up with nature, it is incumbent upon us to observe nature in her many moods and aspects. We may interpret this to mean that nothing exists outside of the pale of nature. As we have been often told, there is nothing new under the sun. Everything has its form or its cause rooted deeply in the laws of nature. Consequently, it behooves us, if we are to follow the laws of life, to tie fast to nature the elements of our imagination and our plans. The more, in fact, we inquire into the phenomena of nature about and in us, the more doors leading to the fullness of life will be unlocked for us. We can see this demonstrated about us; every modern invention has its parallel in some existing phenomenon of nature. The camera, with its lens, iris, and even its film, corresponds to the human eye. The telephone receiver, with its oscillating diaphragm, may be likened unto the human ear, which also has its diaphragm and impulses which are carried from it. The most delicate electrical system parallels the sympathetic and spinal nervous systems; so if we wish to expand our living, let us follow nature.

Your life, your conscious existence can only grow as you absorb into yourself more of the cosmos in which you exist. The growth of the conscious life is a kind of accretion. It consists in adding to ourselves things and conditions around us. The conscious life may also be likened unto a cell. We must assimilate into ourselves, as the cell does, elements of the substance in which we exist, or our life will be exceedingly limited.

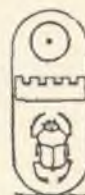
### *The Game of Life*

Pythagoras compared life to the great games, such as the Olympic games that

were played in Athens. He said some went to the games to compete for prizes; others went there just to sell their wares, as vendors. And, best of all, were those who became spectators of the games. The spectator of life is one who has a philosophical attitude. He doesn't presume that life has any single value to any man. He believes there are a variety of values and consequently he is always alert to many experiences, participates in as many as he possibly can, because in these varied experiences are buried gems—the gems which form the diadem of happiness. Pythagoras divided life into four quarters, each of twenty years. The first quarter is the boyhood period. The second quarter is youth. The third quarter is young manhood, and the fourth quarter old manhood. These four quarters correspond to the four seasons of the year; namely, boyhood to Spring, youth to Summer, young manhood to Autumn, and old manhood to the Winter season.

Henry Cornelius Agrippa, born in 1486, was a great occultist, mystic, and philosopher. In his renowned work *The Magic Mirror* he also divided life into four quarters. The first quarter, he relates, is from the first to the twenty-first year. It is the Spring season of the life and represents youth, love, and growth. The second quarter is from twenty-two to forty-two. It is the Summer period. It represents mind, intellect, maturity of thought, manhood, fruitage or accomplishment. The third quarter, covering the years from forty-three to sixty-three, the Fall season of life, he depicts as wealth, physical and mental maturity, and karma. The fourth and last, or Winter season, includes the years from sixty-four to eighty-four, and is the time of the pass-over, or the preparation for transition. Each of these quarters of life, he stated, begins with the Vernal Equinox, the Spring period, and each of the quarters of life ends at the Winter Solstice, about December 21st.

Agrippa also related that man has three equal points in his life. In other words, there are three periods within life and these three periods he referred to as being primary *initiations* which we must pass through during our life





period. The first begins after our physical birth, the first Spring quarter of our life, from one to twenty-one years of age. The second period, or *initiation*, comes at forty-eight years of age, when we have crossed the meridian of life, or the zenith of our life's period, and the third period, or *initiation*, when we enter into the Winter season of our life, the sunset, the closing quarter. He states that the upright body of the cross symbolizes these quarters of life. For example, the upper point of the cross symbolizes the Spring season of life; the left arm of the cross represents the Fall quarter; the right arm of the cross, the Summer season; and the base of the cross, the Winter season or the close of life.

Agrippa analyzes most interestingly the value of these seasons or quarters of life, and what man is expected to do to utilize them intelligently. By the time one has attained twenty-one years of age, and has completed the Spring season of his life, he should then have received the tools for his future. These tools may be the *trade* or *profession* in which he should be trained or prepared for, or they may consist of the accumulated experiences of others, which were expounded to him by preceptors in schools or universities. The Summer season of his life, the middle period, is the time for activity, mental and physical. It is a time to produce; namely, to create and manifest the ideals which should have been established during the Spring season of life. If our products, our achievements during this Summer season are not the best, it is probably due, says Agrippa, to our desultory living, to our neglect in preparing ourselves during the Spring season of our life. Agrippa states that the Winter season, or the sunset years, is the time when man calls a halt to his labors. It is the time to reap the benefits, if any, from what has preceded. He states that this is the time when man strikes a karmic balance. He does not mean that that is a time when we must compensate for what has occurred in previous incarnations, but rather that that is the time we should begin to enjoy the results of thoughtful planning or living, or when we experience the results of careless living and wasted years.

### *The Three Mystic Stages*

According to Islamic mysticism, or the mysticism of the Mohammedans—which, incidentally, is a highly organized and inspiring system of instruction—there are three stages of the mystic's life. These three stages also apply to those who are aspiring to the mystical life. Certain aspects are veiled in the beginning and in the middle of the mystic's life. In the beginning period, external things, the things of the world, temporal interests so occupy the consciousness, according to Islamic mysticism, that the inner sense, or God, is *veiled* from the consciousness. Man then gives little concern for the spiritual values of the Divine impulses. Later, in the middle period of existence, a transition occurs. The world becomes veiled because man has a sudden awakening. He has realization of his spiritual nature, and he takes such a delight in it that he adjusts his whole thought and living in accordance with this new-found, and newly realized experience. He is inclined to neglect practical living, the realities of his everyday world, and so the veil again comes before his consciousness. This middle period of the mystical life is called by the Islamic mystics the period of *intoxication*. It is a period of spiritual ecstasies, an *afflatus*, when the consciousness takes wings and transcends all worldly interests, sometimes to the detriment of its welfare.

In the final stage of the mystical life, however, the created things, the things of the world no longer veil God from the consciousness of the mystic. He is quite aware of the nature of God, but also his realization of God no longer veils his consciousness of worldly things. God is seen as the creator, and the universe, as created things. In other words, in the final stage of the mystic's life a balance is struck, and man has an equal appreciation of the law and the manifestation of the law. This final stage of the mystical life is appropriately called *sobriety*, by Islamic mystics. It is the soberness of understanding, the *temperance* of understanding. It is neither the extreme of objective consciousness nor the extreme of Divine Consciousness.

(Continued on Page 55)





## Choose to Sing

By JAMES FRENCH, B. M., F. R. C.



FROM crude beginnings of sound, such as grunts of satisfaction, cries of fear, loud laughter, subdued sounds of love and so on down the ages of song and speech, the human voice has developed into opera and oratory. If a singer or speaker has the urge in his soul and has achieved the physical and technical mastery of his voice, he indeed possesses a powerful instrument to win the hearts of men.

Almost all people sing, after a fashion. It usually begins in the morning with the hum of a little melody upon arising, which continues in the bathtub. Many a person has had the courage to sing at this time because of an inward urge and because at that time the heart and mind are carefree. The children sing on the streets, as they go to school.

Singing is a marvelous releaser of tensions and a sure way to attune oneself to the Cosmic. Singing brings enjoyment not only to the singer himself but to others. It improves the health of the singer, trains his mind, and is of definite cultural value. Think of the happiness one absent-minded informal singer can give to a group of tired people in a public place. Always encourage people to sing; some may become the singing stars of tomorrow.

All people can learn to sing well if they have a normal throat and a good ear. Do not let anyone tell you it is easy to become an exceptional singer.

It takes a long time, hard work and patience. But why not learn to sing well as a cultural accomplishment? Don't go at learning to sing with a set jaw and a cold determination. Make it fun and be satisfied with a slow, steady program. Don't go to a teacher and ask him if you are going to be a John Charles Thomas or a Marian Anderson. He will, if he is truthful, not be able to tell, until a reasonable amount of time has passed. Many people with better voices than the stars have not reached the heights for various reasons. Voice alone is not enough.

There are many ways to use the singing voice and much difference of opinion as to which is best. Voices are in different states of development. When you buy a piano, you can get one which is in poor condition or made of poor materials and won't stand up, or you can pay more and get a perfect instrument which will respond to the will of the performer. A good piano requires a good performer. However skilled the performer, he could not play as well on the poor piano as on the good one. A singer is both the instrument and the performer. A voice may be a good voice but weak or forced or short-ranged and have any number of physical flaws. These flaws can be eliminated by obeying nature's laws and the law of development, which demands that gentle muscular action precede the more vigorous.

In order to sing really well, one must develop the voice so that it will respond



with ease of manner and purity of quality over its entire range and also with all degrees of power from pianissimo to fortissimo on all vocal sounds or vowels. All good tones of the voice are made without any sensation of pull or discomfort or trick adjustments, but poor tones always have the undesirable conditions. In all voices which need development there are usually two kinds of tones, the strong and the weak. It is only natural if the condition exists in your voice, that you should work on the weak tones till they match the strong if you wish to have an even-toned voice. Usually the tones which are the strongest in a voice are the lower tones, or lower middle tones. The reason for this is that we talk usually in the lower or middle range of our voices.

#### *Positive and Negative Voice Elements*

The weaker tones in a voice are usually the higher pitches above the normal speaking range because they have not been used as much. There can be many degrees of development of strength of these higher tones, and these have also been given names to describe their qualities. Usually teachers call these upper tones "upper register tones" or head voice and some daring teachers, the falsetto voice. These so-called voices in a voice seem to have qualities which should be combined and made into one perfect voice. I like to call this condition in a voice, the positive and negative elements. The "head voice" or upper quality in a voice has a soft, beautiful, floating quality but usually lacks power. This is the "positive" quality of a voice. The "chest voice" or lower quality in the voice has a strong but hard sounding quality. This is the negative quality. When the positive and negative qualities of voice are combined, the result is a perfect manifestation of voice from the lowest to the highest tone and from the softest to the loudest dynamic, or increase in volume of the tone. This gives the singer a perfect instrument with which to express.

The way to gain the union of the "head voice" and the "chest voice" qualities is to bring the "head voice" quality down as far as the lowest tone, and strengthen it till it merges into the

"chest voice" quality. Some may ask, "What if I do not have any high tones or head voice, but only the low or chest voice quality?" Right there is the key to development. People who cannot sing high and seem to have nothing but chest tones never sing softly. If they would practice their smallest tone on those lowest tones, they would soon find they were singing the head voice because the so-called "head voice" is nothing but the softest tone one can sing at any pitch. If they would practice those soft tones till they were strong enough, they would discover they could swell the tones into the so-called "chest voice" without a change. The practice of singing low soft tones is also the key to singing the high notes, because when singing the soft low notes the vocal cords are vibrating their full length and thereby exercising the part of the vocal cords used in singing the high notes and all without strain or discomfort.

If anyone wishes to prove to himself these ideas, the following exercises will be helpful if given a fair chance by a reasonable amount of practice, of at least an hour a day over a six-weeks' period. By that time you will have established a process which you will not wish to discard.

#### *Exercises*

1. In a position of rest, either standing or sitting, try to sound the smallest vocal tone you can make, holding the note at a pitch that is easy for you in the lower part of your voice or even the lowest tone you can easily sing. This beginning pitch will vary with the different voices (soprano, alto, tenor, bass), and with the individual condition of the voice.

This tone should be sung on all the vowel sounds at least, Ah-A-E-O-oo. Probably some will find the sound of the letter "m" with the lips barely touching, the easiest sound to begin with. The student should hold these little tones for five or six seconds without making them louder than a minimum of tone; and change the pitch a half a tone higher, letting the tones adjust themselves until there is a sign of tension. If the tone tightens, you have reached the limit of your present degree of strength of the edges of your vocal cords and should not proceed

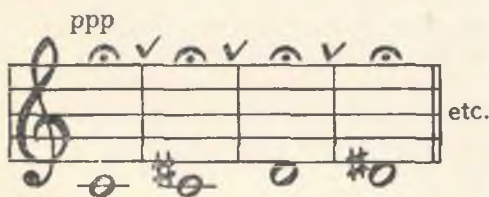


higher until you have strengthened the good or easy range and find you can go higher without tension or pressure. This would mean you had gained a degree of strength not possessed before you started this work.

If one could sing from the lowest to the highest tone without more pressure, over half the developing work would be done in gaining a perfect range. A student will never tighten if strength is in the vocal cords to allow him to go higher. One must gain this strength by not forcing but by gradually developing the strength necessary.

2. After a reasonable range has been covered on the sustained minimum tones, one may use the moving minimum work (as indicated below), going slowly up and down the scale covering the easy range developed by the sustained minimum work. As the strength shows by the ability to go higher and lower, extend the voice in half tones higher and lower.

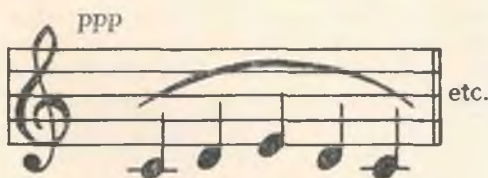
Ex. 1



"m" and all vowels

Continue as far upward as it is possible to go with ease.

Ex. 2



"ah" and all other vowels

3. As soon as the ability to sustain a small, clear tone has been acquired, the next developing exercise should be

used but not before the sustained and moving minimum tones have become very firm and clear in sound. At first the sustained and moving minimum tones may sound breathy because of the weakness of the edges of the vocal cords on soft-tone work. The next work should be the slow crescendo of the tones over the range acquired by the work on the minimum tone. In this way, one may acquire the ability to use the voice at all degrees of tone between *ppp* and *fff*. This swelling of the tone was what the old Italian singing masters called the *messa di voce*.

The minimum tone should be the first point of attack, which of course is *ppp* (pianissimo) and should be swelled to the next degree louder which is *pp* (piu piano).

Ex. 3



These swells should be practiced on all vowels and should not be swelled any further than the quality of the minimum tone is maintained, which is a clear, firm tone.

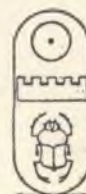
After the above degree of swell has been practiced, you may swell on through all degrees of power as follows: First, *ppp*, *pp*, *p*, *mp*, *mf*, *f*, *ff*, then *fff*. Finally one should be able to swell and diminish on every tone of the range of the voice as below indicated.



Scales and runs should not be practiced till this standard of tone quality over a good range has been developed. When one has accomplished the above work in the voice, one will be able to take up song studies and the musician-ship part of singing and be proud of the voice as an instrument capable of responding to every wish; one would then indeed "Choose to Sing."



"It is far easier to resort to the pages of a book than to ideas of the mind. Consequently, there are more readers than thinkers."—Validivar





## The Rosicrucian New Year

IMPERATOR PROCLAIMS WEDNESDAY, MARCH 20  
BEGINNING OF TRADITIONAL NEW YEAR 3298



FOR SO long a time, man has related his life to the calendar that it is difficult for him to realize that the calendar is an artificial thing in the sense that it is man's own creation, which serves him as an instrument through which he can adjust his life to the cycles of the universe. Traditionally, even before a calendar similar to the one we use today was adopted, man has always recognized a certain time each year as introducing the beginning of a new cycle. Most outstanding in these periods of change are the beginnings and ends of the seasons. In history and mythology, there are indications that the seasons always have been looked upon in relationship to the periodic activities of man. Spring has always been considered as a period of rebirth—the beginning of something new. Summer is a period of growth and a continuance of that which is begun in the spring. Autumn is the period of culmination and harvest; while winter is indicative of transition and rest.

With this conception of the seasons, it is understandable how even ancient man looked to the evidence of spring as the beginning of the new year, so that in rituals and practical living this season came to be observed in many lands and among many peoples as an

era, or period, of a New Year. The calendar which we use today has deviated from the periods which coincide with the beginnings of the seasons, but traditionally we still observe the anniversary of the time when the sun enters the sign of Aries, as the beginning of spring and of a new cycle of life.

From the traditional founding of the Rosicrucian Order to the present day, this time which coincides with the first day of spring continues to be the Rosicrucian New Year. It is at this time that our Lodges and Chapters ritualistically observe the beginning of a new period, close their yearly activities and start the new.

Therefore, on March 20, 1945, when a new spring begins, it will be the Rosicrucian Year 3298, and that date is hereby proclaimed by the Emperor to be the date of the traditional New Year's observances. In all Rosicrucian Chapters and Lodges, special ritualistic ceremonies will take place on this occasion. All members are invited to participate in these special convocations; and Lodges and Chapters are advised to hold their special New Year's rituals on, or as near to as possible, the exact date of the New Year. Members may communicate with the Lodge or Chapter nearest them, as listed in the Directory of the *Rosicrucian Digest*, for details of the day and hour that the convocation will be held. The New Year's observance will be conducted by the

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officers of the Supreme Grand Lodge in the Francis Bacon Auditorium, Rosicrucian Park, on Sunday, March 18th, at 7:30 p. m. Every member in the locality of San Jose at that time is cordially invited to be present.

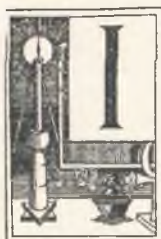
For those members who do not live in an area adjacent to a Rosicrucian Lodge or Chapter, there has been prepared a modification of the Rosicrucian

New Year's ritual, based upon the ritual performed in Temples of the organization. A copy of this *Rosicrucian Sanctum New Year Ritual* can be obtained from the Supply Bureau. Please enclose ten cents to cover mailing costs. This ceremony may be conducted in your own sanctum on the date of the New Year, or as near to that date as is possible.



## They Learned of Love

By THEODETI



IN THAT peaceful and beautiful kingdom which lies just north of the Mountains of Silence there lived one Niarb, a man learned in the lore of the Secret Sciences and a tireless seeker for the Letter of Truth deeply buried within the half forgotten Mysteries of Life.

The greater portion of his days had been spent in study, in profound and painstaking research into the archives of the past and the workshops of the trained, scientific thinker. This was his World, this and the lecture room where, with steady voice and assured demeanor, he spoke to the eager-eyed young novices as they sat cross-legged on the floor and nodded their turban-crowned heads in response to his expressed wisdom.

Yes, Niarb was learned and respected, a man rightly accounted wise by all who knew him. As he stood, surrounded by his disciples, one could see reflected in their faces the light shed by this great intellect, as the Teacher spoke of *Love*.

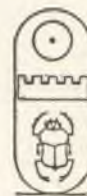
It was just at the close of the class, and throughout the discourse the subject of *Love* had been portrayed with all of the thoroughness and ingenuity as could be accomplished only through the mind and researches of a master thinker. It had been presented from

every possible point of the intellectual compass and had been so clearly analyzed and synthesized that all could with ease see the structure and framework of the processes which gave it form and connected it with the *All* that *Is*.

Finishing the discourse, Niarb stepped down from the low dais and with slow dignity walked toward the door, as a pathway was opened before him by his respectful and awe-inspired students.

It was just at the moment of stepping from the doorway into the sun-lit courtyard that discord entered the well-ordered world built by Niarb. It was only a minor discord and one which passed with but fleeting notice, but it did cause a momentary feeling of irritation. A small boy had blocked the Teacher's exit, a tearful and sobbing small boy who, with unthinking step, clumsily stumbled against the person of the Master of Learning. Niarb, absorbed in the subject of his lecture, barely noticed the burden being carried in the small, brown arms of the heart-broken child. It was limp and had once been a dog before accident had overtaken it. The small body responded lifelessly to the childish embraces of its little master who blindly, impulsively, was carrying it home.

Niarb passed on. He had lectured well and felt sure that he had covered the subject of *Love* thoroughly.





## Light from China

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

(From *The Rosicrucian Digest*, October 1936)



FROM one of our members far across the seas comes the story and revelation of an ancient manuscript, and it sheds much valuable light upon the age of many of our present-day scientific and mystical doctrines. According to the facts submitted to us, and verified by the editors of several newspapers who made a thorough investigation, a very unusual manuscript was discovered quite accidentally during the early part of June of this year (1936), along with some other precious documents in a specially made vault in a section of the Great Wall of China.

The records show that a few years ago a Japanese bomb blew away a part of the famous Chinese wall, and that the large opening in the wall remained untouched and uninvestigated for a long time. Here recently investigation was made by two men who claimed to have in their possession some ancient manuscripts marking that section of the Great Wall as a sacred place, with intimations that it contained a hidden treasure of a mystical and educational nature. They secretly devoted much time to the removal of the debris around the injured wall and to exploring the adjoining sections. These two men claimed to be the present-day descendants of an ancient and mystical organization, the name of which they

refused to reveal. Newspaper men who investigated these claims finally decided to withhold whatever information they had secured, claiming that the men were undoubtedly the preservers and conservers of some ancient traditions and unquestionably associated with some secret society still existing in China. At least the newspapers were impressed sufficiently with the fact that the men were representatives of a highly esteemed secret organization of world-wide existence, or at least world-wide affiliations, and were not commercially minded, nor in any way associated with any political plan or worldly scheme involving the political conditions of either China or Japan.

At any rate the two men, with the assistance of several trusted associates, continued their explorations and finally uncovered precisely what they had predicted they would find; namely, an especially built vault of a small size, and of such construction and materials as had never been found in any masonry or similar work in any other part of China, and much like the vaults of today. It was quite evident from the very beginning of the discovery of this vault that although it had been built many hundreds of years ago it had been done by men who had knowledge of building materials and building principles long in advance of their time.

One of the principal manuscripts brought to light from this strange vault

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explains in an introduction by the author of the various manuscripts, how and why these manuscripts were placed in this strange enclosure. If the introduction is true, the author was a priest in one of the mystic temples, living at the time of Emperor Chin Ize Wang. Up to the present time a study of the manuscript has not revealed the exact year or era of this Emperor's rule, and because of the many changes in the calendar and the many different ways in ancient times in which periods of centuries and eras were indicated, the problem is a difficult one.

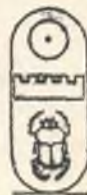
It would also appear that this Emperor who was evidently highly intellectual and scientifically trained, but with a very exaggerated opinion of his own powers and abilities, wanted to create the impression in the minds of the people of the future that all advanced knowledge and all high developments of civilization among the Chinese began during his reign as emperor. In other words, it was his intent to create the impression upon posterity that up to the time of his reign the Chinese dwelt in great ignorance, and that it was his learning spread among his people and promoted by him, and his great scheme for the development of Chinese civilization that gave to the Chinese people the high culture which they had at the close of his reign. He therefore ordered all manuscripts of learning and knowledge to be burned or otherwise destroyed. He issued a proclamation much to the effect that every manuscript or every written or engraved material that would reveal the culture or scientific or educational standing of the Chinese people preserved in any place whatever, or possessed by anyone, should be destroyed and nothing of this nature should be preserved except that which was written and prepared during the latter years of his life. This would create the impression that all scientific and cultural knowledge began during his reign.

The Emperor therefore engaged the learned priest to act as the author of several manuscripts which were to be prepared in a manner that would last for many centuries. These manuscripts were to contain an outline of the scientific and cultural knowledge possessed by the Emperor and his people at the

time they were written. The wording is such as to pay high tribute to the genius and influence of the Emperor, but it also proves that many hundreds of years ago this Emperor and his people were possessed of knowledge and ideals, laws and principles which we are apt to think are quite modern. For instance, the manuscript shows that the Chinese Emperor and his people had adopted the LAWS OF MANU which were written in the Vedic language ten thousand years ago. In fact, these laws became the basis of Chinese law at the time the Emperor ordered the manuscript prepared. Secondly, the manuscript reveals that the Emperor and his people were well acquainted with the so-called Darwinian theory of human evolution, and that this law was well understood in China several thousand years ago.

Another important secret contained in the manuscript pertains to the methods whereby the patriarchs and mystics in those days preserved a private formula for lengthening their lives. Touching upon the Darwinian theory an extract in the manuscript reads, "From the plants life passed into fantastic creatures which were born of the slime on waters; then through a series of different shapes and development of nature, man gradually changed from animal to his present form."

Touching upon the matter of the secret of long life, the manuscript intimates that some of the patriarchs and mystics lived to an extremely old age, if we are to believe that their calendar and length of year was the same as ours today. In their secret formulas for lengthening life, there is reference to the use of the juices of the cypress tree which, by the way, is regarded today as the tree of death. However, the cypress tree is known to be the longest living tree the world has ever known. Undoubtedly, some part of the juice of the cypress tree was extracted, and from this, cultures of some kind were made and taken into the human body, as these cultures added to the length of life of the tree. It would be interesting to note that in our own present century several eminent scientists determined to find out the secret of the longevity of the famous sequoia, or redwood trees,



of California. They found that the reason why many of these trees have lived thousands or more years, some of them having been standing at the time that Christ was born, is that a certain protective cell or germ in the juice or the sap or pitch of the tree overcame all diseases or tendencies toward old age, and a breakdown of the vitality of the tree. These scientists succeeded in extracting from the sap of the tree these particular germs or cells which are not found in other trees. They believe that this extract can be injected into the sap of other trees and thus help to preserve them and triple or quadruple their length of life. If the cypress trees contain such a germ as would prevent old age and disease, it may be true that the Chinese mystics and philosophers or scientists did discover what it was and did extract it and make a medicine of it for the prevention of disease and old age.

It is claimed by many of the mystics and wise men of China today that there are members of their secret brotherhoods who still possess this ancient secret, and that some of their members have reached a very old age. They claim that at the present time there is living in the province of Szechwan, a Chinese man named Li Chang Yun, who is 252 years old and still very active. They claim that he has survived twenty-three wives and is now living with the twenty-fourth. This man has intimated a number of times in newspaper interviews that his secret will be found in the cypress tree and similar plants. Of course, with the various changes of the calendar that were made in the last

252 years, and considering any possible difference in the way of computing time according to the Chinese calendar, this man may not be actually 252 years old as we figure time. Reports that have come to us intimate that according to our modern calendar and length of year he would be about 137 years old.

Another interesting fact revealed by the manuscript is that about the time it was written the priest of the mystic temple who did the actual writing for the Emperor and a large number of philosophers and mystics with whom he was in contact had a close connection with similar mystics and philosophers in India and other countries of the Orient. And there is one intimation of correspondence or indirect contact with a people living in a distant country to the east of China, which would appear to be a reference to ancient America, or America during the primitive Indian days. We should not overlook the fact that many scientists and philosophers have claimed that the ancestors of the American Indian were undoubtedly persons who had mixed their blood with Chinese blood, or who had come to the American continent from China via the Bering Strait after having intermarried with Chi-

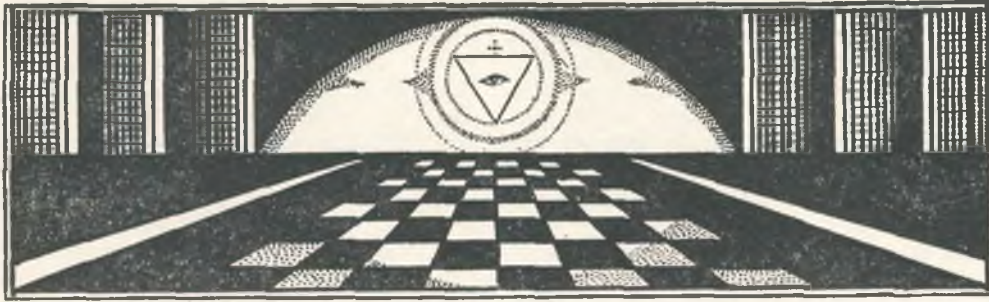
nese. Others claim that these primitive American Indians were descendants of one of the lost tribes of Israel who passed through China and lived in China a number of centuries intermingling their blood with Chinese blood, and the new race formed thereby going onward toward the East and

## Names and Their Meaning

This month, for our readers' entertainment or enlightenment, we have chosen nicknames. Our authority was **AMERICAN NICK-NAMES** by George Shankle, Ph. D.

- **Uncle Sam** was the popular nickname for the genial, kind, and upright Samuel Wilson who during the War of 1812 shipped large quantities of meat from his slaughter houses in Troy to American forces. These shipments were usually marked "E. A. U. S."—the initials of Elbert Anderson, the government contractor, plus the initials of the consignee, the United States Government. The soldiers from Troy knew that the goods so marked were being handled by their Uncle Sam or Samuel Wilson and they jokingly referred to the meat as being "Uncle Sam's beef." The expression took among their fellow-soldiers who soon applied it to all government property. The national cartoon figure of a tall, "spare old gentleman with a kind face," dressed in the civilian costume of 1812 is said to have been patterned after Samuel Wilson.
- **Uncle Sam's Crib** is the U. S. treasury because as a storehouse of money it is similar to a farmer's crib for grain.
- **The Melting Pot.** The United States has thus been called by those who believed that all naturalized aliens would become good law-abiding citizens with the same ideals and patriotic enthusiasm as the native-born.
- **The Forgotten Man.** This term was used in 1932-35 by political speakers and economists to refer to the common working man of America who earns his livelihood day by day. The name implies that in the past this class have not had the consideration of governmental agencies.





## Attaining Universal Brotherhood

By E. R. COPELAND, JR., F. R. C.

(Condensed from address delivered at Hermes Lodge March 26, 1944)



THE secret of universal brotherhood is revealed in an old fable which informs us that in the beginning the gods divided man into men, so that man could be more helpful to himself, just as the hand is divided into fingers, to serve its purpose better. The legend assures us that the whole man still lives—that he is present, in part, in all particular men, through their respective services to the whole. Each individual man is a needed characteristic of the universal man. He is a good finger, a sturdy neck, a strong arm, a trusty limb, so long as he remains in contact with the *one great trunk*; when separated he exists as a walking monstrosity.

In the nature of things, the principle of universal brotherhood must always have been an actuality, in the cell, in plant life, and in the animal kingdom, even before man. The brotherhood principle needs only to penetrate the consciousness of men as a basis for rational idealism, to come into full flower as a reality. The *brotherhood of nations* which by slow and painful degrees is taking hold of the human consciousness, is the ultimate expression of this principle.

To approach the meaning of brotherhood, let us consider some of the phases of man's development. During the past twenty years the theory of evolution has found growing acceptance in thinking minds. Most men agree that some

form of evolution must have taken place in animal and plant life several million years ago. The statement that our modern horse was once a small animal called the *Eohippus*, no larger than a dog, or that birds descended from reptiles, gives rise to no great controversy. The average American citizen who has read H. G. Wells' *Outline of History* accepts the general proposition that his very ancient ancestors came up from savagery through ages of semi-brutal existence; that at some point in the world's history they dressed in skins, lived on roots and berries, used stone bludgeons for weapons, discovered fire, invented the bow and arrow, tamed animals, discovered the use of metals, and tilled the soil.

The many faculties of which man is composed are now in different stages of evolution.

Dr. Richard Maurice Bucke, in his *Cosmic Consciousness*, tells us that simple animal consciousness in man is millions of years old, but man has been *self* conscious for perhaps only 300,000 years. Millions of years transpired before man could say, "I think, therefore I am." General eyesight is millions of years old; yet color sense is perhaps only 25,000 years old. Man heard with his ears millions of years ago, but his musical sense is only now appearing. Sexual instinct or passion arose back in the geologic ages; yet the idealistic conception of love which culminates in matrimony does not appear to have existed for many thousands of years. Intellect is 300,000 years of age; but



genius is rare, and the human moral nature is still a swaddling infant.

The recent evolutionary developments—color sense, musical sense, idealism, higher intelligence, and the moral sense—exist in mankind today in widely varying degrees. All men are not yet artists, musicians, poets or great thinkers, and all men are not yet moralists, but all men are potentially these.

Science tells us that the measure of man's intellect is his vocabulary—the number of words he knows. Marie Beynon Ray's book *Doctors of the Mind* states that when man ceases to acquire words he has reached the ceiling of his intelligence, and although he will go on thinking, he may use only the ideas, the words, he has already acquired. The successful people in professions and in business are usually those who rate high in word tests. Milton is said to have had a vocabulary of 15,000 words. Shakespeare distinguished himself as a mental giant with a vocabulary of 20,000 words.

#### *Evolution of the Intellect*

The human intellect is made up principally of *concepts*, just as an edifice is constructed of bricks, and a city is made up of buildings. Concepts are the mental images of things, acts and relations. The registration of concepts is called *memory*, the comparing and relating of one concept with another is called *reasoning*. The growth of the intellect is the growth of concepts, the process of constantly building from the simple concepts into the complex.

Language is the vehicle of the intellect; for every word of every language there is a concept, and for every concept, a word. Words and concepts co-exist; neither can exist without the other. Without words, or speech, there can be no reason, and without reason, no speech.

It is evident that the evolution of the intellect must be accompanied by the evolution of language. When we reflect that the millions of words now in use sprang from about one hundred root words, or concepts, that these in turn must have come from perhaps a half-dozen, and when we remember how closely reason and speech are related, we glimpse the human intellect as it once was. We see how far it has come.

The evolution of the human intellect from a single initial concept, may be compared to the complex human body, which with all its tissues and organs is built up of hundreds of millions of cells, each of which is lineally descended from the one primordial cell in which each one of us had his origin. As the body grows, so also grows the intellect day by day, individually and collectively. Would you check up on your own progress? Would you see evolution in action? Check then your vocabulary with that of your wife, your child in school, with your business associates, and others.

#### *The Special Senses*

What about the special senses of man? What evidence have we that man's sensory apparatus evolves?

Consider the color sense. Bucke tells us that the primitive Aryans, perhaps 20,000 years ago, knew only one color. When Rig Veda was composed, probably 2,000 years before Christ, the colors red, yellow, and black were recognized as three separate shades, but throughout the Rig Veda, the Zend Avesta, the Homeric poems, and the Bible the color of the sky is not mentioned. The sky and heaven are mentioned in the Bible more than 430 times, but they are colorless. Etymology assures us that less than 4,000 years ago blue was unknown. Then, gradually, names for blue began to emerge from the names for black. The word *nil*, for example, which now in Persian and Arabic means blue, is derived from the name *Nile*, that is, the *black river*. The Latin *Niger* is a form of the same word.

We are told that the first color which man saw was red, from which he later found also white and yellow. From black he found green and blue. Why, did he first see red? Because of the simple law of physics, that the force of a light wave, or its power to excite vision, is proportional to the square of its amplitude. The energy—the power of provoking comprehension—of the red rays is thousands of times greater than that of the deeper colors. Thus, when man's brain had developed sufficiently to detect and classify light waves the color of red, the most persistent color vibration, broke through. The prevalence of color-blindness among men



proves the youthfulness of color sense in terms of evolutionary development.

Another peculiar treasure of mankind which is still in the process of becoming is the sense of fragrance. The Bible first mentions the fragrance of flowers in the *Song of Songs*. Vegetation of the Garden of Eden was only "pleasant to the sight and good for food." We may infer that the ancient minstrels who described the original Paradise, had no appreciation, no concept of fragrance.

### *Prenatal Development*

Testimony to the processes of evolution is to be found in the embryologist's account of the prenatal development of all living things. In his mother's womb man relives in a few brief months the whole physical evolution of the human race from the initial unicellular form in which all life begins, through the intervening phases of insect and animal life, from the amoeba to the human form, each day reliving the slow evolution of millions of years.

The born child proceeds to relive the whole evolution of the psychic man. As he grows to his fifth or sixth year, his mind acquires, in exactly the same succession, each of the phases of mental development accomplished by the human race in its thousands of years of development. Intellect is born in the child as it was in the human race, when the first word is uttered.

### *Moral Nature*

We have briefly considered the evolutionary character of the intellect and the special senses. What of man's moral development?

Whereas the intellect *knows*, it is the moral nature which *feels*. The acts of the intellect are in a series, each is individual and each instantaneous, whereas the states of the moral nature are more or less continuous. If language, which derives mainly from the cerebrospinal nervous system, may perfectly express the intellect; the moral or emotional nature, which belongs to the sympathetic nervous system, may be better expressed by music and art. Music has thus been truly called the "language of the soul." Again, while intellectual acts are complex, that is, divisible into per-

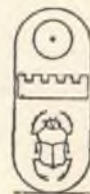
haps thousands of separate concepts, moral states, which are composed of the few elements of love, fear, and hate are relatively simple. Finally, moral states have a range of intensity, unknown in purely intellectual acts.

Courage, sympathetic affection, and personal force characterize the civilized mind. The savage mind is characterized by terror and anger. These are moral differences, based on differences in intellect. The lower the mind the more it lacks in faith, courage, personal force, in sympathy and affection, in peace, contentment, health, and happiness. The lowly evolved mind is easy to anger, hatred and rage, and spends its time in unrest, discontent, unhappiness, and often disease. It lacks the moral sense, lacks the understanding which brings mastery to the emotional life and turns it to productive use. Its concepts of beauty and harmony are lacking in full development.

We are told in our studies that early man, in passing from the Paleolithic Age to the Neolithic Age, gradually changed his place of abode from the banks of rivers to the high cliffs. Here he eventually discovered fire. With the greater security provided in his cliff dwelling he had time to fashion weapons and tools from stone. Eventually, he discovered metals and passed into the Bronze Age. He now had sharp tools and knives for killing animals, cutting foods, and for his own defense. He was able to fell trees and build better homes for himself and his family. With this protection he was able to indulge in periods of relaxation, and thus came the opportunity to meditate. Meditation wrought a decided change in man's evolution.

As man assured himself of his ability to protect his dwelling against intrusion, he lost some of his fear of other human beings. Tribal villages came into existence. A community of interest developed, and men began to formulate laws and rules for the protection of each other's property and possessions. With each new measure of security, man derived self-reliance and greater freedom from fear. These were the early beginnings of man's moral nature, the evolution of his personality, the selfhood within.

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## LIGHT FROM CHINA

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finally settling in various parts of the new continent of America.

Very recent discoveries of old Jewish synagogues and temples hidden in secret parts of China brought to light the fact that many hundreds of years ago a large number of Chinese persons in various parts of China were of the Jewish faith and had married into Jewish families, and the temples and ornaments within revealed Jewish emblems and symbols with a distinct Chinese character. And many of the ancient Jewish scrolls in typically Jewish form were found buried in these Jewish synagogues with Chinese characteristics about them indicating that Chinese skill had made them, but following a Jewish form. We know from many ancient mystical manuscripts that those tribes or groups of Jews who wandered away from Egypt or Palestine or both countries and found a pathway into India and China carried with them into those countries the mystical teachings of Egypt and of India and that these finally passed on into China and Japan and even into Korea. If it is true that any of these persons of Chinese-Jewish ancestry did

find their way into America and their children were gradually molded by the climate and environment of America, we would have a good explanation of the strange blendings of Oriental and Western World mysticism which the American Indians displayed in their rituals and art. In fact, most of the American Indian art is identical with that to be found in China, India, Egypt and the Yucatan, and a book could be written on this subject, and perhaps it will be some day.

Regarding the manuscript found in the Wall of China, it was finally taken to London and turned over to a group of Chinese experts headed by Professor Anthony Craeme, for translation. When the first translations of it were shown by Professor Craeme to Sir Walter Budge of the British Museum, it is claimed that he said that the manuscript was of even greater value than the Codex Sinaiticus which is acknowledged today to be one of the oldest and most valuable of religious manuscripts. Thus we see that old light hidden for centuries under the Great Wall of China may become a new light today, but whether old or new according to epochal standards, such truths are always eternal truths.



Do not weaken yourself; discontent, doubt, self-pity, all consume the psychic energy. The success of perfection begins with self-perfection.—AUM.

## INTERESTING NEW BOOKS

As previously announced, the Rosicrucian Supply Bureau has a number of interesting new books which are being offered to our members. Among those of general interest to each member is the book *Man Does Not Stand Alone*, available at the economical price of \$1.25. It gives the views of a scientist concerning the nature and existence of a Supreme Being. Particularly desirable by parents, and others interested in the welfare of children, are the following books: *Beginnings of Life and Death*, \$1.50; *The Beginnings of Earth and Sky*, \$1.25; and *Child of the Sun*, \$1.75. These books are recommended by the Secretary General of the Junior Order of Torch Bearers, and we are sure you will find them instructive as well as entertaining for your own children, or valuable as gifts to friends. These books may be ordered from the Rosicrucian Supply Bureau at the prices quoted, postpaid.

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## THE MYSTICAL TRINITY

(Continued from Page 42)

### *Rosicrucian View of Life*

What do the Rosicrucians say of life? We say that life—physical existence—so far as mankind is concerned, is for a very definite purpose. We are permitted to experience it so that we may learn the laws of existence, our own and that of other things. This is accomplished through our combatting the forces of nature, which are around us. Only as we face opposition, only as we place ourselves where we are exposed fully to the laws and phenomena of the universe are all of our faculties, all of our powers drawn upon. One who excludes himself from the world, who becomes an anchorite or a hermit, fails to utilize all of that of which he is capable, and consequently learns little of the laws of existence. For analogy, we are given eyes to perceive that substance and matter visually, which might destroy us, crush us out of existence, if we could not perceive it. In fact, all of our objective senses—seeing, feeling, tasting, and so forth, are given us because our existence is in that dimension where we need these senses to cope with other substances, other masses such as ourselves.

To live in accordance with those laws, those physical properties which have given us being, we must use the senses by which they can be discerned. However, we have also been given, besides our peripheral senses, an emotional nature. This has been conferred upon us for the purpose of evaluating the relationship of things to ourselves, so that we may establish such notions as good and evil, order and disorder, et cetera. Each thing lives fully, only to the extent that it expresses all of those functions of which it is capable. A deer which cannot run, or a rooster which cannot crow is not living fully, according to those functions which it has. It is not true to the cause of its existence. Likewise, a man who does not exercise his reason, or a man who does not employ his emotional and psychic faculties and powers is not living as a human. He is neglecting that of which he is capable. In other words, he is opposing the very order of his ex-

istence and he can come to know only ennui by such living.

The Rosicrucian conception of proper living is, first, to departmentalize your being, determine what are the principal elements or factors of which you are composed. This is not difficult. You recognize your physical and material being. You know that if you neglect your body, the physical side of yourself, you are closing a door on part, *an important part*, of the complexity of your nature. Again, you recognize that you have an intellectual part to yourself, that you have such faculties as reason, cogitation, and imagination. If you neglect them, then again another part of your being is deteriorating, atrophying from disuse. If you neglect any part of your being, it is like blindfolding one of your eyes. The range of your vision becomes limited; therefore, your conscious existence may become distorted.

And now for a consideration of the second dimension of our existence, *Light*. Of all of the contraries in nature, the opposites—light and darkness—are the most obvious. To the primitive mind, both light and darkness have a positive quality. Darkness has as much an actuality to the primitive mind as does light. There are some myths of primitive peoples which have light being created out of the nature of darkness, but these are comparatively few. There are many experiences which are common to *light* and which we are accustomed to associate with the word *light*. By light all of those things which constitute our visual world have existence to us. Even dangers are tangible, definite things in *light*, because they can be perceived. Their visual form depends upon light. When we open our eyes, light pours in and with it comes vision and all of those scenes, events, and circumstances which we associate with light. Conversely, when we close our eyes or when the sun is veiled by clouds, or by the curtain of night, darkness comes, and with darkness all of those things which we have known and which we have associated with light disappear.

In darkness lurks the terror of the unbridled imagination, things can be conceived but not perceived. In death,



also, there is no objective vision but only darkness. Thus darkness symbolizes death and oblivion. In Egypt, darkness and light were not conceived alone as two different qualities, but two different forces, like poles of a magnet. We know that the god, Ra, was symbolized by the sun, and represented the positive, creative force of the sun; and darkness was symbolized by the god, Set. It represented inertia in contrast to the activity related to the power of the sun; consequently, darkness was a negative state. In fact, the Egyptians referred in their psalms to the sun forcing its way through the billowing clouds of darkness, of night, to emerge in the dawn, indicating that darkness was considered an inert opposition to the active forces of light.

### *Light As Illumination*

In the Book of Genesis, in the Old Testament, it is said: "Let there be light." Then we are told that God divided light from darkness. This very definitely indicates that darkness and light were considered by the ancient Hebrews as separate creations. It also indicates that the light of day was considered *a physical condition* and was referred to in that sense. The Greater Light had no mystical, no allegorical significance in this reference, because later we are told that God said: "Let there be light in the firmaments of the heavens," and this referred to the stars and the moon, the lesser light. It concerned physical light, not a metaphor or an allegory.

The symbolism of light and darkness does not definitely appear in the Bible until the New Testament, several centuries after the books of the Old Testament. There darkness is made to represent *concealment*. Under cover of darkness, most sins are committed. Consequently, darkness takes on the moral value of evil. Conversely, light represents action in the open—things frankly and honestly done—and so light is symbolically associated with goodness and virtue. Then, we are told that our eyes may be open and our vision may be good, and yet we may not see. This implies that the mind is closed, that the mind is in darkness. Consequently, ignorance becomes associated with dark-

ness. Wisdom is related to light and to the open and searching mind.

It is often said that those who search for knowledge and for learning are *dwellers in light*. It naturally follows that light is commonly held to be synonymous with learning and knowledge. In fact, there are a number of fraternal organizations today who oblige the candidates, or applicants for membership to state in their applications that they are searching for light, before they can be admitted. It is meant that they are searching for knowledge and for further learning; however, the mystics had a far different conception of light. To them, it did not just mean knowledge and learning, and the mystics and the Rosicrucians of today distinguish between *light* and *illumination*. The distinction is a fine one, but worthy of our comprehension. Our eyes may be open, and our vision good, and we may see things which we have never seen before; consequently, we have knowledge of their existence, and yet having seen them and knowing that they are, they are without purpose to us. We are still puzzled, still in doubt about them, and therefore our visual experience has little value to us. For example, we may be shown a large and complicated piece of machinery or laboratory apparatus. Our vision of it is quite clear. We can describe what we see, as well as the one who has pointed out the machinery to us, and yet it is still puzzling and confusing. We may, therefore, have intellectual light—an accumulation of facts—and yet remain very much mentally in the dark. Consequently, to the mystics, illumination means *understanding*.

One may travel in light. Thus, one may be a searcher for knowledge, for new and strange facts, for unearthing information, probing into tomes, and yet that is not sufficient. He must, with all of his light, eventually attain *illumination*, or comprehension. In the *Confessio Fraternitatis*, which was one of the earliest works issued by the Rosicrucian Order in the Seventeenth Century, there was a statement to the effect that the world must awaken out of its stupor and go further to meet the sun of the morning. Now, during those days there was an interest in knowledge and in learning. Men had vision,



they could see, and many of them sought light. But the *Confessio* meant more than that; it meant that in going further to meet the sun and awakening out of its stupor, the world would sometime have an understanding of itself and its purpose. Certainly today humanity is still greatly in need of understanding, even with all of the light and knowledge which we have.

In the Rosicrucian studies, it is said that illumination follows a period of *meditation*. This meditation is a deliberation upon the knowledge which the Rosicrucian student has acquired from the degrees of his study. Consequently, it proves that illumination is understanding, a something which must follow knowledge. One of the Rosicrucian Degrees is known as the *Illuminati*. It means that at that time the student's consciousness, the various aspects of his consciousness, should be imbued with an understanding of that which he has studied. We therefore in life should make profound comprehension our goal, not just a greater fount of knowledge, or a greater accumulation of external things and facts. Light must mean to us *illumination*.

### *Kinds of Love*

Of the three dimensions of our existence, *love* is perhaps the most perplexing to mankind, and yet it is an experience had by almost every individual to some extent. Love is not a product of the mind. It is not an intellectual achievement, but an emotional, psychic one had by the self, and because it is such, it has been idealized by the poets and bards to such an extent that most persons believe that love is something to be left to a chance experience, or to be mysteriously attained without formula or method. There are various kinds of love. In Sufism, Mohammedan mysticism, God's love is said to be expressed in man's love of the Divine, for it was God, according to Sufism, who made it possible for man to love the Divine; and so when man expresses Divine love, a love of God, God is really loving himself. When man therefore denies himself Divine love, he is restricting the nature of God, and Sufism, therefore, holds Divine love to be the most exalted.

Dhu Dum, Mohammedan mystic, asked what is pure love, love free from

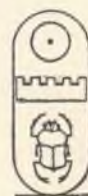
depletion; then he replied to his own question, for the enlightenment of his disciples. He said that it is love of God, because the love of God is so absorbing that no other love can compete with it or detract from it. He further said that this love of God, *pure love*, is a disinterested one. By that, he meant that it is not affected by benefits which may accrue from it. In other words, one who has this pure love will not love God any more, because of what may flow to him as a result of it, nor will he love God any less, because it will require him to make sacrifices to love his God.

Al Ghazali, Mohammedan philosopher and mystic of the Tenth Century, taught the Islamic doctrines in Baghdad. He distinguished admirably between three kinds of love. The first is *self love*, and that is engendered by the instinct of self-preservation. Though many mystics and philosophers have execrated this self love, he holds that it is very essential because at least we must love our existence sufficiently to want to be; for if we do not, we cannot experience any of the other loves.

The second is a *love of others*, because of the benefits which they bestow upon us. It is a natural love, and, in a sense, it is somewhat the same as the first or self love, such as our love, for example, of the doctor because of his healing art, or our love of the teacher because of the instruction which he expounds.

The third and highest love, according to Ghazali, is the love of a thing for its own sake, not for any benefits which may be derived from it. The thing itself is the essence of its enjoyment. It is liked for its own nature, just as the essence of beauty is the delight which we derive from it. He uses the analogy—the love of green things, the love of running water. These are not always loved just because green things may be eaten or running water may provide drink, but they are also loved for the mere sight of them, for their own essence, for the beauty which exists within them.

Ghazali concludes with, "Where beauty exists, it is natural to love." If God is beautiful, most certainly He will be loved by all of those to whom He



reveals Himself, and the more beautiful a thing, the more it is loved.

Plotinus, Father of Neoplatonism, and who contributed much to the world's mystical doctrines, also declared that there are different loves; for example, the love of creation, as a craftsman's love of his work, the love of a cabinet maker for his work, or a goldsmith for the fruits of his art, or a student for his studies. The highest love, says Plotinus, is the *Hierarchal love*. It is the love of the Universal Soul within us for the Absolute, for the oneness, of which it is always a part.

What do the Rosicrucians say of love? From a Rosicrucian viewpoint, a rational approach to love is necessary. We realize that love is not an intellectual experience; but, on the other hand, we also realize it is essential to understand the causes of love, so as to be able to produce the most lasting effect. First, we say that all love is desire, basically. It is a yearning or an appetite, if you will, for that which brings us *pleasure*. No one has ever loved that which brings pain, suffering, misfortune, or torment.

This brings us to the point of considering just what is pleasure. It is a satisfaction which arises from experiencing the plenitude of our being, the fullness of ourselves. The harmony of our being consists in the complete functioning of all of its qualities or properties. All of those impressions which we receive and which when translated into sensations, complement and advance, as well as integrate, the qualities of our whole being, are pleasurable to us. Man, therefore, loves that which causes

*pleasurable sensations*. The causes of these pleasurable sensations, whatever they may be, he designates as beautiful, but beauty has different and equivalent terms. To the sense of smell, beauty is known as fragrance; to the sense of taste, beauty is known as delicious; and to the sense of hearing, it is known as harmony. That which is beautiful, therefore, is that which is harmonious to our being. Consequently, we Rosicrucians contend that love is the desire for harmony.

However, love of that which would be harmony only to the physical senses would leave certain other loves unrequited. The love of the intellect for the realization of its ideals would be neglected. The love of the emotional self would be forgotten, leaving it torn with fears, perhaps. The love of the *spiritual self* to express its sentiments psychically would also be submerged, if we were to concentrate on a love which brings harmony alone to the physical senses. Only as we experience the harmony of our whole being, all aspects of ourselves, do we experience *absolute love*, complete satisfaction. This absolute love is found in the health of the body and in the desire to maintain itself. It also consists of the love to exercise the creative powers of the mind and the love to express the spiritual values, such as compassion and self-sacrifice. The unity of these three loves, then, results in that great Rosicrucian ideal, *Peace Profound*.

This concludes our analysis of the three dimensions of our consciousness, of our existence, that mystical trinity of *life, light, and love*.



## BIRTHSTONE FOR MARCH

The *bloodstone* (heliotrope) is the birthstone for March. It is a variety of chalcedony of a green color, with small spots of red jasper. During the early ages of the Christian Church it was used for the engraving of sacred subjects, the figures being so arranged that the red spots were made to represent drops of blood. It is sometimes called St. Stephen's stone. It is still frequently used as a seal.

It was known to the ancients, who valued it for gem purposes. Wisdom and courage are the attributes which the bloodstone brings to those who wear it continually.





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 benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE SIMPLE LIFE



HERE exists almost a tradition in American life that the wage earner and the executive look forward to a time when they will retire from the pressure of making a living, to a small farm or chicken ranch and live there a simpler life for the rest of their days. Statistics of insurance companies prove that this plan actually exists more in theory than in practice. Few who aim at such an idea attain it, through one reason or another, and few of those who do, find the adjustment satisfactory. There are still others who from time to time indicate the desire to live a less complicated life, to take up some easier form of existence, and in so doing they deny themselves the com-

plexities and responsibilities of life in order to live simply.

This idea of a simple life has at various times become a fad, and there have been those who have attracted attention to themselves by being its exponents. A few years ago this idea was a common plot for fiction, usually humorous, as the consequences of such an adjustment and the ideas of what some considered a simple life created amusing situations.

To consider this subject without reference to fads and fancies, there have been those who have actually lived a withdrawn and simple existence in a complex world. These individuals found true satisfaction in so doing, and we realize their contribution to the culture and welfare of civilization. To name a few, there was Diogenes who left a



life of luxury to live in utmost simplicity. Buddha gave up riches and position in order that his life might be in practice as well as theory, dedicated to the purpose and ideals which he wished to pass on to those who listened to his words. In more modern times, such men as Gilbert White, John Burroughs, and Henry Thoreau are examples of individuals who had a sincere desire to make their purpose in life far exceed in value the benefits that could come through worldly possessions or position. It is extremely interesting that almost all who have read Thoreau's *Walden* feel a secret admiration for his seclusion and life at Walden Pond. Here a man lived hermit-like, proving to himself and to the world that so little in terms of what we ordinarily classify as valuable, was necessary for a full, well-rounded existence.

These men, it must be clearly understood, did not choose this type of life to attract attention; in fact, they wished to avoid it. They merely were trying to find the environment in which they could best express their wholeness of purpose in living. Such individuals are surely more highly advanced in the scale of evolution than we who live normally. It may seem peculiar that the individual who would return to what we would normally call a degree of primitiveness should actually be further advanced from the standpoint of evolutionary progress. However, it is an indication of mental evolution, at least, when men are able to successfully free themselves from the limitations and confines of those physical attachments that hamper the best in them. It is a matter of values. Value by these

individuals was based on what they produced. Their ideas have affected posterity and civilization. They saw beyond the need of material possessions alone—their views and purposes transcended the physical world which, after all, is only a medium for expression. They were able to express themselves better because of their true evaluation of matters of the mind and soul.

It is not for us, or, in fact, for anyone to advocate the type of life that another individual should live. Not all of us would be a success in merely renouncing the complexities of modern-day living, and we can look to these examples as extremes, if we wish, of those who had vision beyond their physical attachments. We can gain, however, from their writings and inspiration the vast field of values which lie outside of that which we can acquire through wealth and position.

It is not necessary for every man to go into retreat to fulfill his destiny. In fact, the very opposite may be true as we can name equally as many who have given the best expression of themselves by being directly a part of a complex social structure. These, too, realized that full value was not within the system itself, but they were able to use the social system of which they were a part, as a medium through which to express their higher ideals.

True values for man cannot be confined to the physical and the material, and until we can see beyond this score, we are slaves to environment. We do not provide an opportunity for the real and permanent part of our being to have its best expression of fulfillment.

### KNOW YOUR CONSTITUTION

Both your privileges and your rights as a member of the Rosicrucian Order are defined in the Constitution and Statutes of the Grand Lodge. To be familiar with these, you should have a copy of the Constitution. In order to enable each member to have reference to the Constitution and Statutes, we have had it printed as economically as possible and have made it available to the members at cost. The Constitution and Statutes also provide a suitable place for entry of your progress as a student through the various degrees of the Order. A copy may be secured from the Rosicrucian Supply Bureau for the small sum of fifteen cents, postpaid.

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## ATTAINING UNIVERSAL BROTHERHOOD

(Continued from Page 53)

The condition of the moral nature is the key to our past, present, and future. Every age, according to the moral nature of the race at that time, has interpreted the universe for itself. Changes in the moral nature of man have made the world in his eyes seem to be a vastly different place. However, as each age advances, evolving man continues to create God in his own image; for the moral nature, like the intellect and the special senses, is an evolutionary development. There is no other road.

### *The Strange Frontier*

Seekers of higher thought, we find ourselves standing on a strange frontier. We have traversed the great wilderness of time. We have contended against the savage influences of ignorance, selfishness, and low desires. We stand on cleared ground. We can see ahead. Great empires of the mind loom in the distance. They are ours for the taking—but, wait! We are not alone.

No, we are not alone. On every side we are beset with men and women who are still struggling in the wilderness through which we have passed. Men and women who are still belabored with ignorance, selfishness and disease.

As we step forward and press ahead—it is as though we find ourselves facing a great mirror which reflects the whole long journey behind us, and brings into clear vision all the men and women we left behind us still enmeshed in the toils of the journey of evolution. The weak, the immature are there, struggling, needing help.

The closer we press on to the promised land, the closer we approach the mirror, and the more distinctly we behold our brothers and sisters down the trail. Can we ignore them? Can we press on, without trying to help them along with us?

Eric Knight's novel *This Above All*, gives this vivid description of a soldier who survived the Battle of Dunkirk:

"Coming up through the garbage of the streets, coming up through a loneliness like Sunday in a business center, coming through the mist that was smoke of burning houses, and the pall

of pulverized brick dust and smashed mortar. You saw them among the rabble; the dead ones in the myriad unbelievable, undignified postures that sudden death invents, and the badly hurt and dying ones wrapped in some curious isolation that made them untouchable.

"It was no use trying to touch them or help them. If you, torn by the shame and hatred of your own being alive and going out and leaving them, if you tried to help, it was no use.

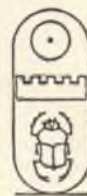
"You knew that, yet you went to them. You went to them for exactly the same reason that a wealthy man gives a beggar a half-crown—to quiet your own conscience.

"—You couldn't walk on. . . . You stopped and said: 'Can I do anything, chum?'"

Another good example is given in the journal of an ancient fraternity which tells a new story of the California Gold Rush of '49:

"Lodges at Nevada City, Auburn, Grass Valley, and Placerville were formed by hardy men who came over the mountain passes to seek their fortunes. They were hardly organized when sick and needy brethren or destitute families began to pour in upon them over the same trails. In these and in other similar localities the brethren would more than open their pocket-books or untie their buckskin sacks. They worked by day and divided their earnings in generous fashion. At night they sat by the bedsides of the sick to nurse them back to health, or to wrap shrouds about them if their eyes were closed by death. Taking spades in hand they prepared suitable graves, then formed into solemn procession to deposit the remains in keeping with the solemnities of the craft, leaving symbolic sprigs or a square and compass to mark the spot. There was a practical charity, a brotherly love which came from faithful breasts."

Two widely divergent examples, yet they illustrate with equal force what lies deep within the human breast when it is swept bare by stern reality. These



men could not escape the impact of reality. The slaughter and bewilderment of hundreds of young men slain in battle are seen with a shock and horror deeper than the physical eye alone can sense. The plight of sick and destitute travelers far from home is sensed with a sympathy and understanding which far surpasses mere recognition of a civic problem. In great emergencies, the instinct of race preservation overcomes the first rule of nature — self-preservation. Rather, the two great instinctive drives become interdependent and are temporarily merged. Thus, the oneness of true brotherhood is achieved. . . .

In our relatively secure community life, this achievement is not easy. To be sure, exigencies exist, but do we see them? Do we feel them?

Only those who have learned to see with the eyes of responsibility can recognize when they are confronted with casualties of the war of circumstance. They alone stand before the great mirror which *knowledge*, facet by facet, has built into their minds. They see, and somehow cannot pass by without offering to help. They find themselves daily beset with brothers and sisters coming down the same long trails of civilization that they have passed, who are still suffering the privations and hardships of the journey. The understanding man or woman sees, feels, senses his oneness with these casualties. He realizes his responsibility to help them. He somehow accepts a measure of *responsibility* for his neighbor, as the boy on the battlefield views the plight of his wounded comrades and as the early settlers received those who followed them along the trails.

### The Keynote

The word, then, which is the keynote of brotherhood, is *responsibility*. A man who fully senses his responsibility is a man whose understanding has expanded until it comprehends the race. The man who is thus illumined is not alarmed when he sees about him men and women groping, trying, undergoing temptations, suffering; nor does he shrink from those in trouble. He does not have the temerity to say, "There, but for the grace of God, goes John Bradford." He says, rather, "There I have been." Walt Whitman sings this principle like beautiful music in nearly every line:

"I am of old and young, of the foolish as much as the wise . . . I play not marches for accepted victors only, I play marches for conquered and slain persons. . . . Not a youngster is taken for larceny but I go up too, and am tried and sentenced. . . . I am the hounded slave, I wince at the bite of the dogs. . . . Agonies are one of my changes of garments. I do not ask the wounded person how he feels, I myself become that wounded person. My hurts turn livid upon me, as I lean on a cane and observe. . . . In all people I see myself, none more and not one a barley-corn less, And the good or bad I say of myself, I say of them."

When man thus identifies himself with his fellows, he discovers that the help he intends for others is really given to a vital part of himself. He realizes that the uplifting of his neighbor, is a prerequisite of his own advancement. Thus man enters the *Brotherhood*.

Editor's Note: Of the books mentioned in the above article, only *Cosmic Consciousness*, by Bucke, is on sale at the Rosicrucian Supply Bureau.



### RACIAL PROVERBS

Did you *give*, forget it; did you *accept*, mention it.—Hungarian

*Ignorance* is the night of the mind.—Fijian

The *lightning* discovers objects which the paper lantern fails to reveal.  
—Chinese

It is no easy thing to guard a house that has two *doors*.—Spanish

How nearly a man may approach to *guilt* without being guilty.—Latin

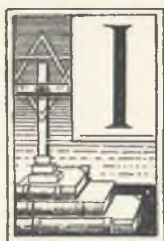
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## Temple Echoes

By PLATONICUS, F. R. C.



**I**N 1936 the late Emperor of AMORC, Dr. H. Spencer Lewis, and the then Supreme Secretary, Ralph M. Lewis, decided the time was ripe to expand the Order's influence in Central and South America. Frater Cecil A. Poole, who had been serving in the capacity of national lecturer with the courier car, was selected to head the growing Spanish-American division. For three years, until he assumed greater responsibilities as Supreme Secretary, Frater Poole capably engineered the growth and development of the Spanish-American division.

Soror Mary Gurrola joined the staff of AMORC in 1937, as a secretary to Frater Poole. Her intimate knowledge of the Spanish language and the psychology of the Spanish-speaking peoples made her a splendid asset to the organization. Her abilities and judgment continued to mature, and in 1940 she was appointed Secretary-General of the Spanish-American Division of AMORC.

Last year Soror Gurrola became Mrs. Gilbert P. Belgin. Her husband, integral part of a tank-destroyer battalion of the U. S. Army, has been reported missing in action since the Ardennes counteroffensive of the Germans in December, 1944. We all hope with her that he may soon be found listed as a prisoner of war, or otherwise located as safe and sound.

Soror Belgin finds much personal delight in the progress of the Spanish-

American division. She reports that since 1940 its membership has more than doubled, and that several thousand members now study the Rosicrucian teachings in the Spanish language. Furthermore, the Spanish students become very enthusiastic members. As she says, "They love and adore the Order." Rosicrucian groups in Mexico City, Buenos Aires, and Santiago, Chile, are very active at present, and they are only forerunners of an immense growth to take place in the coming years of peace. Large numbers of home-study members are to be found in Mexico, Argentina, the West Indies (especially Cuba), Venezuela, Guatemala, Costa Rica, El Salvador, and nearly every country of Central and South America.

Assisting Soror Belgin in conducting the affairs and correspondence of the Spanish-American division (under the aegis of the Supreme Grand Lodge) are six sorores, including Dolores Chandri, from Puerto Rico, by way of New York City (and its AMORC Chapter), translator Clara R. Leal, from South America, and Sara Fernandez, from Mexico. Congratulations to these ladies for the fine work they are doing. Strong, vital seeds are being sown, which will yield a significant harvest in coming decades. As said before in this column, Rosicrucian members throughout North, Central, and South America increasingly will form strong links in the chain of hemispheric solidarity.

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Most students of mystical history and biography in Europe in the seventeenth



and eighteenth centuries are quite familiar with the name and some of the exploits of the celebrated Count de Saint-Germain. Not so well known publicly, but equally illumined in many respects, was the Spanish adept and theurgist, Martines de Pasqually.

Little definitive information is available on the background and early life of Martines de Pasqually. Some authorities contend that he was a Portuguese Jew, but others, like Dr. Gerard Encausse (Papus), former president of the Supreme Council of the Martinist Order, deny this assertion. From his mature life and teachings it was quite evident to his intimates that Martines had travelled extensively in Eurasia and North Africa, and that during his travels he had been initiated into the Mysteries of the Kabbalists, Rosicrucians, Hermetists, and other worthy arcane schools of his era.

Eighteenth century France seethed with intellectual and spiritual unrest. Many secret societies were being formed for revolutionary purposes. Into this excited and potentially dangerous milieu stepped the sage Pasqually, with the stature of an Adept and Master Rosicrucian. In 1754 he founded a joint Lodge of Rosicrucians and Illuminists in Paris, and after working for some months with his students he retired to the comparative quiet of Bordeaux. It was there that he perfected the elaborate rituals, magical operations, and profound doctrines of his Rite of the Elus Cohens, or Elect Priests.

While in Bordeaux, Martines attracted to himself two men who were to become his best-known disciples—Louis Claude de St. Martin and Jean Baptiste Willermoz. The latter, a merchant of Lyons, was particularly interested in the ceremonial and theurgic, or magical aspects of Martines' teaching. He labored patiently for more than ten years before finally securing in his ceremonies a definite manifestation of *La Chose*, which was Pasqually's enigmatic designation of the active power of the Invisible World and its higher intelligences. Willermoz was a successful leader of Masonic bodies, and from them drew advanced members worthy of being initiated in the new Martinist Rite.

Louis Claude de St. Martin, from whom the modern Martinist Order has taken its name, stressed in his unfolding years the individual spiritual progress of the Man of Desire, or man of esoteric aspiration. Although the early influence of Martines de Pasqually never left him, in later life he developed his own original approach, and was deeply impressed when past the age of fifty by the mystical writings of Jacob Boehme, Teutonic philosopher and Rosicrucian.

Martines stressed to his disciples that all men are in a deplorable state of privation, that humanity has fallen from a primordial state of Divine attunement and felicity. As a result of this Fall most men are in a condition of ignorance and spiritual darkness, awaiting their redemption and restoration to the happiness, knowledge and paradise of God. Besides acquainting his initiates with the origin, nature and reason of the Fall, Martines taught the technique of personal reintegration (or restoration), and furthermore, the fruits and spiritual joys of the reintegrated soul.

Martines de Pasqually passed through transition in 1774 at Port-au-Prince, Haiti, with the mystery and profundity of his life never fully unveiled. His influence has never ceased to be felt from that day forward, through the active works and inspired teachings of St. Martin and Willermoz, and permanently through the Traditional Martinist Order and Synarchy, which is expanding its operations and esoteric power in America at the present time.

\* \* \*

Americans are notoriously inventive. We express great pride in uncounted unique mechanical inventions, and glory in original conquests and discoveries in realms of physics, chemistry, medicine, applied mechanics and mathematics, and so on through the physical and natural sciences. Yet with all this potential inventiveness, we still lack measurable and definite control of the prime factor in human advancement—MAN! It is a truism that science has advanced to the point where its extended application in a third World War would probably write *finis*



to what we optimistically call modern civilization.

Hence there is pressing need for *social inventiveness*, for new techniques and workable controls in human relations, so that humanity may be saved from the insane fate of destroying itself. Without going into great detail, it may stimulate thought among our readers to suggest a limited number of broad areas in which workable *social inventions* are urgently needed.

1. Monetary reform: We need a new approach to the ancient problem of a medium of exchange. Society must and will reward those who contribute to it, in terms of some *unit* of reward or service; but the trafficking in the *units themselves* must somehow be controlled and directed for the larger public welfare.

2. Frame of Reference, or Plan of Organization: Although there is wide agreement on the ideals and principles of democracy, there is little unanimity as to the specific socio-political pattern which will implement those ideals. In our highly industrialized, technological, interdependent modern society this problem is critical, and must somehow be solved within the next two decades, else democratic ideals will be rejected as unworkable and quite impractical. Totalitarianism threatens democracy with a highly organized, coherent, and in some respects, dynamic social pattern. What is America's answer, not just in terms of rhetoric, or bombs and armies, but in new and successful techniques of social, economic, and political adjustment? The over-all solution of this problem, the provision of a just, workable, intelligent, and idealistic *pattern* for the *New America* to be born from the throes of war, will automatically suggest solutions for hundreds of lesser and related social problems.

3. Education: Once we have decided what to teach (and that will sorely tax the best minds to be found in our country) there is need for reorganizing and redirecting the entire educational sys-

tem of America. Conceivably, children with ability will be provided with educational opportunities to the limit of their capacities, with the understanding that their debt to society shall be fully paid in terms of useful service, and possible leadership in the arts, sciences, industry, or government. In the just society to which we aspire, the ideals and processes animating the educational system will not differ substantially in motive and purpose from the underlying drives of social and economic life. Is it inconceivable that a society should be conducted *educatively*, with its high and firm goal the true welfare and advancement of all its citizens?

4. Energy Releases: New ways, nobler channels of releasing and expressing the driving energies and impulses of mankind must be sought. Must a sordid, selfish will to power drive nations into ceaseless conflict? Is there no hope of a moral equivalent for war? Surely this problem is not so insoluble that we should give up in despair. Too much is at stake—including all the higher goals and hopes which mysticism has lastingly expressed.

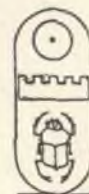
5. Genuine Internationalism: As part of the foregoing, new modes of international relationships are to be devised and established. Although it is extremely doubtful that we shall attain the *millennium* of this generation, still we can make substantial advances toward the imperative goal of a lasting Federation of men and nations.

6. If space permitted, one could list hundreds of areas and problems which require searching insight and true social creativeness. If you are interested in these problems, send brief summaries of your ideas, perhaps your *social inventions*, to the Temple Echoes Editor, care of AMORC. Remember, the most basic problem is a philosophical one, requiring a new synthesis of thought. For this labor of integration, the mystic has distinct and unusual qualifications. Above all, the illuminated Rosicrucian thinker should contribute much in this critical field of inquiry.



"A peaceful life is the intelligent evaluation of what is good in existence and the obtaining of it, for that brings satisfaction as lasting as our days."

—Validar





## SANCTUM MUSINGS

### OUR IDEALS

By THOR KIIMALEHTO, Sovereign Grand Master



**R**OSICRUCIAN ideals are sublime and Universal. They comprise at the same time a working philosophy of life, a platform for individual and group action, and a revelation of God's Plan of Evolution. The history of the entire human race may be compared to a magnificent and stupendous symphony with its movements, its principal and subordinate themes, its changes of key and tempo, its contrasts of gay melody and somber harmony, and finally the chord that sums up all, The Lost Word, the awe inspiring Coda—the music of the spheres. God may also be termed the Great Architect of the Universe, and the divine Plan of Evolution may be considered the blueprint of the trestle board. This plan of the Universe includes the planets, the human race, and the kingdom of Nature as a whole.

The Rosicrucian philosophy includes the mystic way and the occult power. It comprises knowledge and action. Our great aim is to fit ourselves for our part in the universal drama and to play that part to perfection. Cooperation with the great plan implies knowledge and the ability and the power to perform the assigned tasks. In the orchestra of the universe each human being has his place, his instrument, and

his note. He must know the entire symphony, so he may play his part harmoniously. The greater his knowledge and the greater his power the more effective will be his performance. At first his part is a simple melody, played with the fingers of one hand. As his knowledge and ability increase, his part becomes more complex, but far more interesting. He soon can play with both hands. He can play concertos and solo parts. He can play several instruments with equal skill. He can compose his own music and even lead the orchestra with consummate skill and mastery.

The Rosicrucian philosophy implies this full course of training and development. First comes the glimpse of the great Plan to fire the student's imagination, to arouse his full-hearted desire to cooperate. The very sight of the score, though he understands not a note, the very sight of the blueprint, though he understands not the lines, completely changes his outlook on himself, humanity, and the world. No longer dare he say: "There is no Plan. It is all futility." No longer will he say: "Life is a dream. It has no reality." No longer can he say: "My life is my own. I may do with it what I will."

What lover of music has seen the new score of a great, creative composer and has not immediately longed to seize it, to study it, to master it, and to play



it? What lover of architecture has not seen the blueprint of an unusual structure and has not longed to assist in its construction? What human being, when self-consciousness appeared, the thought and wonder dawned, did not long to know the mystery of it all?

We begin, therefore, with that glimpse of the great Plan that will help the student to understand his own life and his place in the Universe. We teach him such laws and principles that will enable him to make himself a better vehicle for the work of the soul, that will enable him to gain the utmost from the experiences of life, and that will enable him to work with increased effectiveness in his own sphere, no matter how limited.

However, man lives not by bread alone. Man lives not for himself alone. The destiny of the human being is linked with that of the entire human race. Of what avail are all our hopes, our plans, our aspirations in a world of turmoil? Universal peace and tranquillity are needed that mankind may play its destined part. More is gained for universal uplift from peace than from war. Surely the results of evolution are more to be desired than the blood-stained fruits of revolution. It is true that in the past revolution has terminated corrupt conditions and war has put an end to effete and crumbling civilizations and compelled shifts of whole populations through incredible pain and suffering and agony. It is true that mankind has been guilty of such acts of cruelty, such unbelievable baseness and perfidy that war alone could wipe out the stain and restore the Karmic balance.

This may have been true in the past. This may be true in the present. It need not be true in the future. We plan today for tomorrow. We work today and thereby create causes that will control tomorrow. Our great ideal is the Brotherhood of Man—a universal brotherhood of humanity. Our method is to infuse the realization of unity with all life. Our need is universal peace—a peace based on true friendship; on brotherly cooperation; on reverence for human life because it is the vehicle of the divine life; on the recognition of the need of humanity for the contributions of every race,

every individual; on the great divine principle of the fatherhood of God and the brotherhood of man. Only in a condition of peace can the reign of horror be brought to a close. Only in a reign of peace can man work hand in hand with the Cosmic forces to fulfill God's will on earth. Let us bear in mind that there is only one will in the universe—the divine will. That way alone lies joy and peace profound.

Our planet is a living organism. It is not mere earth, mineral, and plant. Each human being is a cell in this wonderful organism. As the hand is unable to function if a finger is injured; as man becomes a mere savage brute if his mind is twisted, or if his selfish, bestial desires run wild; so the human race suffers, becomes degraded, and retrogresses, when any group is not permitted to function in peace, when the best minds and the noblest souls are persecuted or scorned.

Each human being is a potential genius. Given the proper conditions of growth, a man's genius will appear and function. His genius is his path of achievement. His genius is his path of service for humanity. Only in a reign of peace can man develop himself and give his best service to the world. Whatever qualities war may develop can be developed more effectively in a time of peace. Is man yet so undeveloped that only through bloody and destructive war can he learn the lessons of sacrifice and cooperation for the universal good? May not these sublime lessons be learned through love and love alone, through love of God and man?

Is it easier to be inspired by hate than by love? Is it easier to write a song of hate than of love? Is it easier to bear grudges, to torment and to slay than to forgive, to heal, and to create? Is there more happiness in hatred than in love? Is conflict more beautiful than harmony?

Despite far-flung battle lines, we are convinced that the masses of the world abhor war. The soul of man writhes in anguish and cries for peace. The intelligence that could invent the airplane, the submarine, the radio, that could imitate the lightning, that could split the atom, that could build a skyscraper, that could perform a delicate



brain or eye operation, could also learn that the heart is as important as the head, that cooperation is better than competition, that evolution is better than revolution.

Our ideals have an irresistible appeal for every human heart. They awaken the divine in each and every one of us. They strike the chord of our universal humanity. Therefore we dream and work for the brotherhood of mankind. We train ourselves for the life of love and service. We believe in the sacredness of human life. We believe that every man's heritage is lofty, of a life beyond life, of life everlasting and infinite degrees of glory. Man's immortality, however, must be achieved through understanding, through study, and through effort. In his great adventure he is not alone. The Elder Brothers guide the younger Egos. They work with us and inspire us. They patiently wait for us to understand and cooperate, because it is only through the human being they can manifest their endeavors. Our destiny is to work consciously with the Brotherhood of the Masters of the Ancient Wisdom as their disciples.

Our philosophy is not for the study alone, or for the few. Our philosophy is not mere theory. It embraces every sphere of practical, everyday living. We do not merely glorify love as the greatest thing in the world. We want it spread like the waters over the thirsty earth. The sun was pictured in ancient Egypt with innumerable hands extending in every direction. The sun represents not only the fiery orb that is the source of light and heat and energy, but also the Spiritual Sun, the source of Wisdom and Love. Love must infuse every human heart and make it gentle,

tender, and compassionate. It must turn the hearts of parents toward children and children toward parents. It must turn the heart of man toward his brother. It must make marriage once more sacred and beautiful and fruitful, particularly mentally and spiritually. Husband and wife must be genuine companions materially, mentally and spiritually.

People speak of impractical idealists. To the mystic student this reproach is meaningless. Mystic idealism is not impractical. Far from it. It is a practical plan of action in daily life and in helping the world. We aspire to bring our own lives in accord with our ideals, as difficult as it may be. We refuse to be fainthearted, or disillusioned or discouraged. We keep right on. We want the world to know that we are working with the forces of evolution, that our allegiance is to the Cosmic hosts. We have set our faces against the spiritually destructive forces of the world. We refuse to condone treachery, corruption, and cruelty. We refuse to excuse selfishness, predatory aggression and lust for power. We refuse to relegate our ideals to the poet. We want those ideals working in every sphere of human life—in economic life, and in social life. We are convinced that our principles can make political life equitable, economic life stable, and social life fraternal. To us the brotherhood of man is a fundamental axiom, to be materialized on earth through cooperation in the economic realm, through a world federation in the political realm, through intermingling of the populations of the world socially, united by interest in the love for adventures of the mind and spirit, the arts and sciences.

## OUR CONVENTION PLANS

In answer to many inquiries from members, we wish to state that at this time our plans for the annual Rosicrucian Convention scheduled for July 8 to 14, are *continuing as usual*. Unless a further official announcement is forthcoming within the next sixty days, the 1945 Convention will become a reality. The Rosicrucian Convention is an institution that has become a vital link in the work of the organization as a whole. Naturally, we will conform with any Government regulation in regard to conventions, but pending such announcement, we feel warranted in continuing our plans. The Rosicrucian Convention is devoted seriously, not only to the welfare of the organization and to each member, but to the postwar plans for the good of society as a whole. Our members may look forward to further announcements concerning the 1945 Convention, which will come by official communication or in the pages of this magazine.





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(Federation Uni-  
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## THE PURPOSES OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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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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.

#### ARIZONA

Tucson:  
Tucson Chapter. Dr. Charles Tomlin, Box 2344, Tucson, Master; Mr. Charles Daniel Mills, 1208 West Niagara Street, Tucson, Secretary. Meetings first and third Fridays at 8 p. m., 135 South Sixth Avenue.

#### CALIFORNIA

Los Angeles:  
The Hermes Minor Lodge, 148 Gramercy Place. Mr. E. R. Copeland, Jr., Master, 229 North Manhattan Place, Los Angeles 4; Ruth Farrer, Secretary. Regular convocations Sundays 3:00 p. m., all members welcome. For schedule of review classes, social and other events consult the monthly Lodge bulletin which will be mailed on request. Library, reading rooms and inquiry office open 10 a. m. to 10 p. m. daily. Telephone Gladstone 1230.

Oakland:  
Oakland Minor Lodge. Pacific Building, 16th and Jefferson Streets; Mrs. Emmeline Hand, Master; Mrs. C. V. Jackson, Secretary. Convocations 1st and 3rd Sundays, 3 p. m. in Wigwam Hall; Library, Room 406, open afternoons 1 to 3:30 except Saturdays; Tuesday and Thursday evenings, 7:30 to 9:30. Phone Higate 6996.

Sacramento:  
Clement B. LeBrun Chapter. Mrs. Lottie D. Ziegler, Master; Mrs. Mildred S. Christian, Secretary. Meetings 2nd and 4th Thursdays at 8 p. m., Friendship Hall, Odd Fellows' Bldg., 9th and K Streets.

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

San Francisco:  
Francis Bacon Minor Lodge. L. R. Keith, Deputy Master, 2205 Sacramento Street, San Francisco 15, California. Meetings every Monday 8 p. m., 1957 Chestnut Street.

#### COLORADO

Denver:  
Denver Chapter. Mrs. Edna D. Burtch, Master, 1021 Julian Street; Secretary. Mrs. Ethel M. Johnson, 1259 Elati Street. Meetings every Friday, 8 p. m., C. A. Johnson Bldg., 609 17th St., Room 302.

#### DISTRICT OF COLUMBIA

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

#### FLORIDA

Miami:  
Miami Chapter. Mrs. Myrtle Wilson, Master; Mrs. E. H. Smith, Secretary, 3239 N. W. Ninth Avenue, Miami 37. Meetings every Sunday evening, 7:30. Biscayne Temple, 120 N. W. 15th Ave.

#### ILLINOIS

Chicago:  
The Nefertiti Minor Lodge. Mrs. Eva H. Read, Master; Miss Mary M. Gonser, Secretary. Reading room open daily, 1 to 5 p. m. and 7:30 to

10 p. m.; Sundays 2 to 5:30 p. m. only. Lakeview Bldg., 116 South Michigan Avenue. Rooms 408-9-10. Lecture sessions for ALL members every Tuesday night, 8 p. m.

#### KENTUCKY

Louisville:  
Louisville Chapter. Miss Mildred White, Secretary. Meetings second and fourth Fridays at 8:00 p. m., Shibboleth Lodge, 919 Baxter Avenue.

#### MARYLAND

Baltimore:  
Mr. Herbert J. Hoff, Master; Mr. William H. Eby, Jr., Secretary, 2905 Baker Street, Tel. Lafayette 2386. Meetings 1st and 3rd Wednesday of each month at 8:15 p. m., I. O. O. F. Temple, 100 West Saratoga Street at Cathedral.

#### MASSACHUSETTS

Boston:  
Johannes Kelpius Lodge. Mr. William A. Corey, Master, 545 East Broadway, South Boston, Mass.; Mrs. Earl R. Hamilton, Secretary. Temple and reading room, Suite 237, 739 Boylston St. Convocations for members Thursday evening and Sunday afternoon. Special Convocations for all members and for all degrees, both local Lodge members and Grand Lodge members, the first Sunday of each month at 8:00 p. m. from September to June.

#### MICHIGAN

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

#### MINNESOTA

St. Paul-Minneapolis:  
Esene Chapter. Mrs. A. M. Ronning, Master; Mrs. S. M. Penniman, Secretary, 1410 Jefferson Street, St. Paul, Telephone EM 0225. Meetings 2nd and 4th Sundays at 3 p. m., Andrews Hotel, Minneapolis.

#### MISSOURI

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

#### NEW JERSEY

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

#### NEW YORK

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

(Directory Continued on Next Page)

#### New York City:

New York City Minor Lodge. 250 W. 57th St. Mr. Wm. Duffie Johnson, Master; Mrs. Bertha C. Armstrong, 50-71 Forty-First Street, Long Island City 4, New York, Secretary. Mystical convocations each Wednesday evening at 8:15 for all grades. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.  
Booker T. Washington Chapter. Albert J. Marks, Master, 1174 Forest Ave., Bronx; Mrs. Catherine E. King, Secretary, 64 E. 134 St., New York City. Meetings every Sunday at 8 p. m., 69 West 125th Street, Room 63.

#### OHIO

##### Akron:

Akron Chapter. Mr. L. B. Bolden, Master; Mr. Clayton Franks, Secretary, Route 4, Box 536, Akron 1, Ohio, Telephone MI-3971. Meetings every other Sunday, 7:30 p. m., Mayflower Hotel.

##### Cincinnati:

Cincinnati Chapter. Mr. Carl A. Hartsock, Master, 3655 Middleton Avenue, Telephone AV 7673; Mrs. Emma L. Ransick, Secretary, Telephone JE 1726. Meetings every Friday at 7:30 p. m. 204 Hazen Building, 9th and Main Streets.

##### Cleveland:

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

##### Dayton:

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

#### OKLAHOMA

##### Oklahoma City:

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

### Principal Canadian Branches and Foreign Jurisdictions

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

#### AUSTRALIA

##### Sydney, N. S. W.:

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

#### CANADA

##### Toronto, Ontario:

Toronto Chapter. Mr. L. H. Richards, Master. Address all correspondence to Mrs. Cecile I. Barnick, 42 Bain Avenue, Toronto 6. Sessions 1st and 3rd Sundays, 7:30 p. m., 10 Lansdowne Ave.

##### Vancouver, British Columbia:

Canadian Grand Lodge, AMORC. Mr. E. A. Saville, Master, 5975 Balsam Street, Phone Kerrisdale, 0440L; Mr. Melford Hardy, Secretary, Suite 9, 3636 Fraser Ave., Vancouver. B. C., Canada, Phone Fairmont 2897-R. AMORC Temple, 878 Hornby Street. Grand convocations held each evening Monday through Friday.

##### Victoria, British Columbia:

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

##### Windsor, Ontario:

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

##### Winnipeg, Manitoba:

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

#### DENMARK

##### Copenhagen:

The AMORC Grand Lodge of Denmark. Mr. Aruthur Sundstrup, Grand Master; Carli Ander-

#### OREGON

##### Portland:

Portland Rose Chapter. Harold Myron Quayle, Master; Ruth A. Melville, Secretary, 1011 S. E. 32nd Avenue., Portland 15.

#### PENNSYLVANIA

##### Philadelphia:

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

##### Pittsburgh:

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

#### TEXAS

##### Fort Worth:

Fort Worth Chapter. Mrs. Ivory A. Jeffries, Master, Rt. 2, Box 188, Telephone 6-4009; Georgia G. Appel, Secretary, 3201 East First St. Meeting every Friday 7:30 p. m., Elks Club, 512 West 4th Street.

#### UTAH

##### Salt Lake City:

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

#### WASHINGTON

##### Seattle:

Michael Maier Minor Lodge. Harold M. Rial, Master; Dr. Arthur J. Manley, Secretary, 1016 Union Street, Apt. 3, Seattle 2, Wash. Meetings every Monday, 1322 East Pine Street, 8 p. m. Reading room open Monday through Friday, 1 to 4 p. m.

#### WISCONSIN

##### Milwaukee:

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

sen, S. R. C., Grand Secretary. Manograde 13th Strand.

#### DUTCH AND EAST INDIES

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

#### EGYPT

##### Cairo:

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

##### Heliopolis:

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

#### ENGLAND

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

#### MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico, D. F. Dr. Pedro Najera, Master; Leonardo Acosta, Secretary, Calle de Jalapa 74, Dep. 5 Mexico, D. F., Mexico.

#### POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

#### SWEDEN

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

#### SWITZERLAND

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

### Spanish-American Division

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

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

#### JUNIOR ORDER OF TORCH BEARERS

A children's organization sponsored by the AMORC.

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





### AMORC SUNSHINE CIRCLE ACTIVITY

Packing the fifth recent shipment of clothing, toys, shoes, hats, handbags, and other necessities, to the Navajo Indian Reservation, St. Michaels, Arizona, is Frater Alfred Laszloffy, known to the Indians as White Beaver. Assisting him in this task are Soror Grace M. Ballantyne and Sunshine Director, George A. Baldwin, of the Hermes Minor Lodge, Los Angeles. This entire shipment consisted of 28 gunny sacks of clothing, in addition to several boxes.

Letters of appreciation received from a teacher at the Reservation, state that these Indians do not receive Government payment, as many tribes do, and that some of the children who walk five miles to school, often through snow and mud, would have been unable to attend, without this assistance.

This Circle, one of many AMORC Sunshine Circles, has been active in humanitarian service for the past ten years.

*(Courtesy Rosicrucian Digest)*



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# I Have Lived Before--

Says Aged Lama

## CAN WE RECOLLECT OUR PAST LIVES ?

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