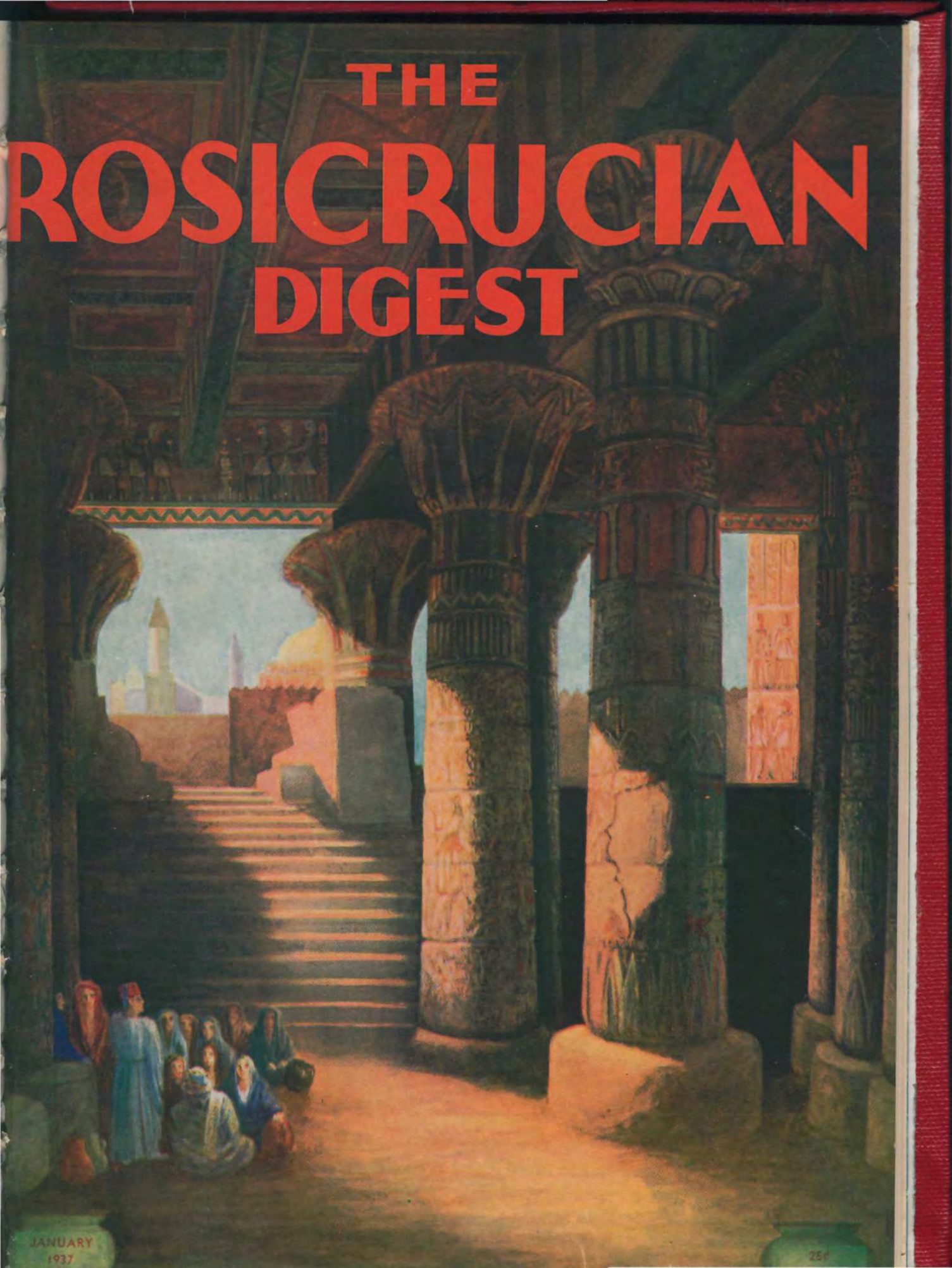


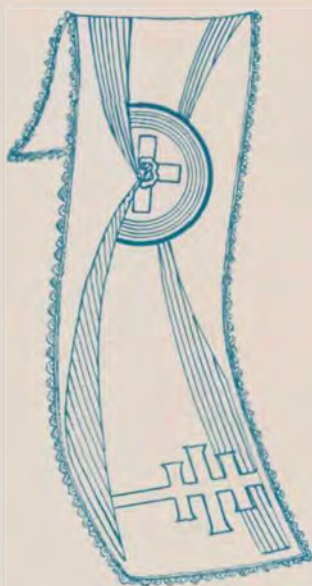
THE ROSIKRUICIAN DIGEST





Our Suggestion To You

EVERY HOME A TEMPLE



Sanctum Altar Cloth

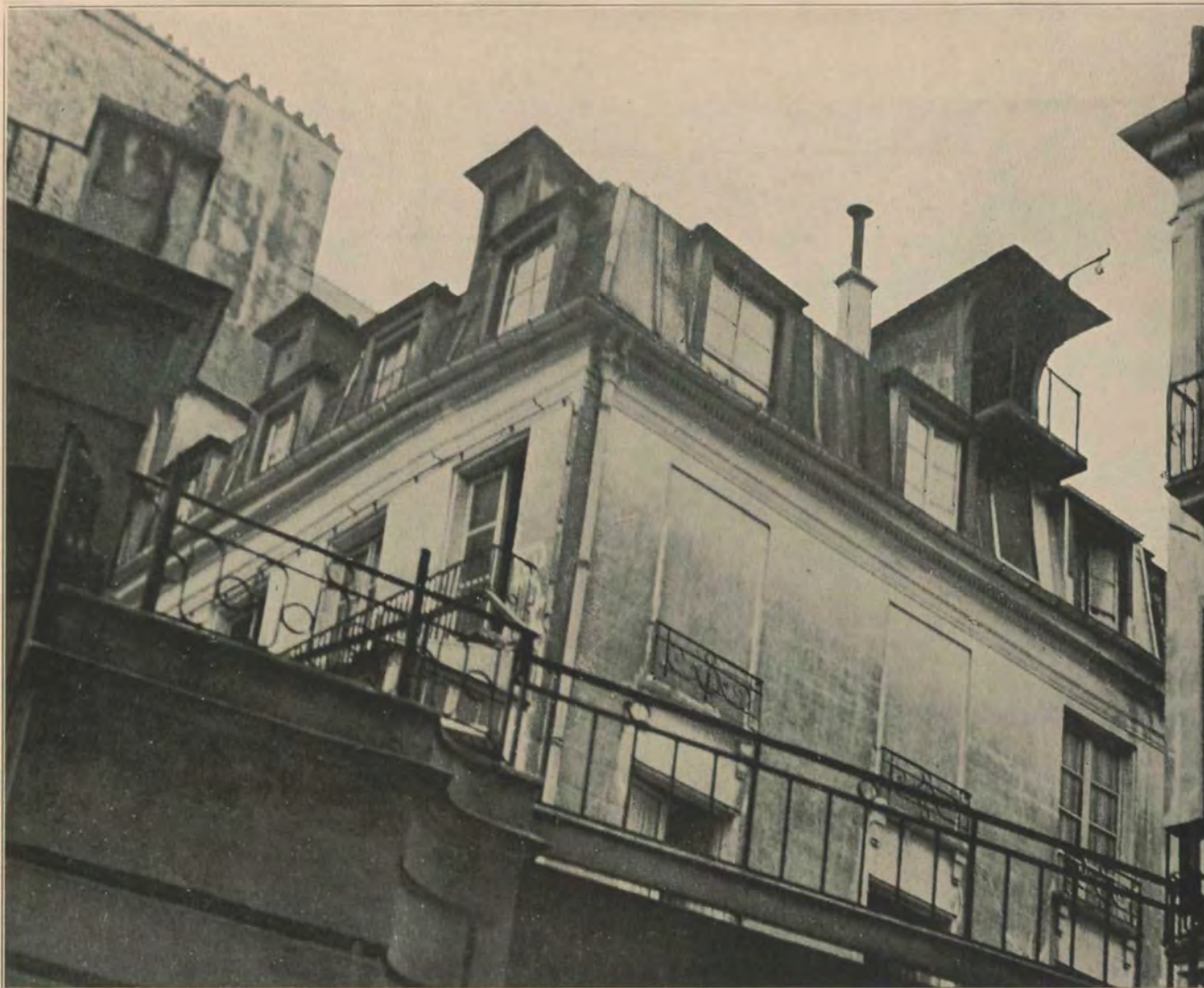
This altar cloth is thirty-eight inches long and eleven and one-half inches wide. The embroidered symbolism is of five colors, red, yellow, pale pink, rose, and black. It is specially priced, postage included, at

Only \$2.50 Each

The walls of your home form the temple of your ideals. The apartment skyscraper, the palatial manor, the rustic cottage on Main Street, all house the ideals of their occupants. The pictures on the wall, the books in the bookcase, and the selection of the furniture, indicate what the members of the family believe are the worthwhile things of life. The personal love of beauty, music, and nature, or the thrilling search for new knowledge, are reflected in the home and in the things with which people surround themselves. Thoughtless humans who live without purpose or an ideal, whose lives are a maze of unrelated events, instil confusion into their homes and they dwell in disorder. They live in dreary, depressing, prison-like environments; the home is to them but a temporary shelter from the more annoying severities of nature's elements.

Is one corner of your home dedicated to your dreams, ambitions, and highest hopes? Have you a corner of your home that represents a cultural influence? Have you set aside a nook for study or worship—a place to find guidance and the regeneration of your faith and courage? Make a corner your shrine, your temple of daily preparation, where you may find renewed confidence in yourself. Begin now by obtaining the Rosicrucian Sanctum Altar Cloth, with its beautiful, mystic symbology. It is made of beautiful white silk broadcloth, and is lined with cambric, and has an attractive lace edging. The design is handsomely embroidered. It will greatly enhance the appearance of your study or sanctum. Begin the new year right, by ordering this attractive article for your home, YOUR TEMPLE.

The ROSICRUCIAN SUPPLY BUREAU
 ROSICRUCIAN PARK SAN JOSE, CALIFORNIA



THE GARRET LABORATORY OF AN ALCHEMIST

In the heart of bustling, noisy Paris stands the solemn, attention-arresting residence of a famed mystic of nearly two centuries ago. Its high stone wall and wrought-iron gates shut out the strange new wonder and preserve its air of mystery.

On the super-imposed garret balcony the alchemist philosopher, Count Alessandro Cagliostro, hoisted from the cobblestone courtyard below his kegs of chemicals and boxes of instruments used in his secret alchemical experiments. Cagliostro, born in 1743, studied in the mystery schools of the Orient and later taught his knowledge to kings and potentates. Feared and hated for his wealth and power, he was libeled, persecuted, and finally wrongly imprisoned for life.

(Filmed by AMORC Camera Expedition)

(Courtesy of The Rosicrucian Digest.)



Do Unseen Powers Direct Our Lives?

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

Have You Had These Experiences?

... that unmistakable feeling that you have taken the wrong course of action, that you have violated some inner, unexpressed, better judgment. The sudden realization that the silent whisperings of self are cautioning you to keep your own counsel — not to speak words on the tip of your tongue in the presence of another. That something which pushes you forward when you hesitate, or restrains you when you are apt to make a wrong move.

These urges are the subtle influence which when understood and directed has made thousands of men and women masters of their lives. There IS a source of intelligence within you as natural as your senses of sight and hearing, and

more dependable, which you are NOT using now! Challenge this statement! Dare the Rosicrucians to reveal the functions of this Cosmic mind and its great possibilities to you.

Let This Free Book Explain

Take this infinite power into your partnership. You can use it in a rational and practical way without interference with your religious beliefs or personal affairs. The Rosicrucians, a world-wide philosophical movement, invite you to use the coupon below, now, today, and obtain a free copy of the fascinating book, "The Secret Heritage," which explains further.

USE THIS COUPON

Scribe S. P. C.

The Rosicrucians, AMORC, San Jose, California.

I am sincerely interested in knowing more about this unseen, vital power which can be used in acquiring the fullness and happiness of life. Please send me, without cost, the book, "The Secret Heritage," which tells how to receive this information.

Name.....

Address.....

The ROSICRUCIANS
(AMORC)

(The Rosicrucians are NOT a religious organization.)



PYTHAGORAS



AMENHOTEP IV



ST. FRANCIS



KEPLER



PAREZ



ARISTOTLE



NEWTON

ROSICRUCIAN DIGEST

COVERS THE WORLD

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

Vol. XIV

JANUARY, 1937

No. 12

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA



SOCRATES



EINSTEIN



ST. MARTIN



BACON

THE THOUGHT OF THE MONTH

STANDING BY OUR CONVICTIONS

By THE IMPERATOR



THROUGHOUT the past few months the civilized world has had an astonishing example of what it means for an individual to have some definite convictions and to stand by them even against the greatest odds and at great sacrifices.

Regardless of how we view the personal affairs of a man while he was the Prince of Wales, and later King, and regardless of whether his abdication was justified or contributory to the best interests of his country or himself, one outstanding fact must be admitted by all, and will go down in history as a magnificent example of steadfastness and sincerity.

The young King had certain convictions regarding his personal affairs and his right as a citizen of the world to create his own destiny and to work out his own life career. Just what these convictions were we can only speculate. Those of us who may consider the whole matter from a romantic point of view will find renewed faith in the old Latin proverb, "Love conquers all things!" Those of us who view the entire affair from the purely political point of view may feel that he put personal interests above and beyond the interests of his country and his people and took a purely selfish position in deciding the problem.

But from any point of view, all of us must admit that he demonstrated the

extreme attitude and the most admirable stand in harmony with his convictions.

Perhaps seldom in the life of any individual was such great pressure brought to bear to try and test the integrity and the stability of an individual's convictions and honest determination. Certainly seldom in the history of civilization has one individual been brought face to face with the necessity of making such enormous sacrifices in order to keep faith with his convictions.

All of us realize our own personal weaknesses and selfish interests to such an extent that we frankly admit that we hardly would have blamed, and most likely would have excused, the King if he had abandoned his plans and accepted the challenge of his country and given consideration to the threatened sacrifices. We would have said that in the circumstances, and in consideration of the personal and national losses that would follow, it was better to have abandoned our position and turned face about.

While the case is an outstanding one and will go down in history as a most remarkable illustration of personal will-power and firm conviction, we should thank God for the fact that it is not the sole example we have of noble or prominent individuals standing firmly by their convictions, nor of human beings being willing and ready to sacrifice everything of a worldly power and worldly glory to remain steadfast and walk in the path of sincere faith.

The development of civilization, the growth and development of nations in their progress toward culture, refinement, and universal brotherhood, is

spotted with thousands of examples of extreme sacrifices made in behalf of faith or in behalf of the individual's firm convictions.

Of what value is faith unless it creates in us certain convictions that are immune to all of the outside pressure and influence that is born of an opposite point of view? Unless one's faith in God and one's religion or system of worshipful devotion creates in him certain convictions that are unalterable and unchecked by opposition, threat, or personal challenge, it is a shallow faith, indeed. Unless one's faith in the integrity and soundness, goodness, and righteousness of one's country has developed convictions that will not be modified or set aside because of pressure of any kind, one is not a real citizen nor even a tentative asset to the country.

Unless one's faith in certain moral and ethical principles has created and built up certain convictions and standards in one's life, and unless these convictions are supported by every drop of blood in our bodies in all circumstances and under all conditions, one does not have a real code of life, but merely a weak belief and an intangible hope.

The greatest of civilization's institutions have come into realization for the good of all through the sacrifices and undying devotion to certain convictions on the part of those great lights among men who have kept the faith and will-

ingly sacrificed even their lives in support of their convictions.

The lesson we can learn from this great international incident is that if we feel we are correct in our beliefs and faith, we should turn the beliefs into convictions, and then stand by them, fight for them, and accept any sacrifices or any personal losses to maintain a firm stand in support of the convictions.

In this way only can we hope to attain the greatest heights. When we allow the threats of the multitude, the scoffing and sneering of the majority, the ridicule of the rabble, or even the threats of an entire nation or empire, to cause us to turn our back upon such convictions, or when we allow the doubts and questionings, the sarcastic comments and the smiles of friends and relatives and men of high position to change our opinions and reverse our convictions, we become weaklings and tear down the very strongholds of our character, and open the doorway to a disastrous career.

The world needs stalwart supporters of their beliefs and convictions, and it encourages those who are traveling on the very edge of vacillation and hesitancy of action, and helps us all to realize how truly our own destiny and fate lie in our hands, and how truly we can be captains of our own ships in this great sea of life.

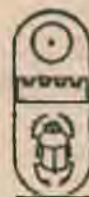


● READ THE ROSICRUCIAN FORUM ●

AN EXPRESSION OF APPRECIATION

All the officers of AMORC, and especially the Emperor and Supreme Secretary, wish to thank every member for the holiday cards and birthday cards that were received at Headquarters. They came from every part of the world, as did special letters and cablegrams, making it impossible to acknowledge each one individually. But we do want our members to know how sincerely we value and appreciate these kind tokens and good thoughts and we wish every member the same amount of joy and happiness throughout the holidays and the coming year that has been wished for all of us.

SUPREME SECRETARY.

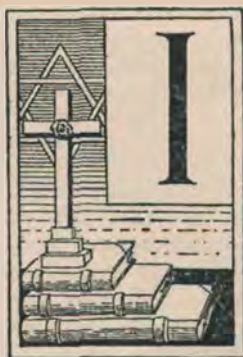




Misconceptions

HOW THEY PREVENT PEACE AND HAPPINESS IN OUR LIVES

By THOR KIIMALEHTO, F. R. C., Acting Grand Master



IN MY Convention talk, I pointed out that one of the stumbling blocks in the path of students was the absorption of ideas from other systems of thought. It is difficult for them, after having lived for years in the spirit of other teachings, to enter

the different mental atmosphere of our work and to take the right attitude toward the aim and content of our system of instruction. At this time I shall expatiate on this point. Although it may seem destructive, it should be remembered that even the divine creative force of the world has its constructive and destructive aspect. In our desire to help you, we must not only build up right ideas, but we must be just as careful in uprooting faulty ideas that are certain to be obstacles to a safe and balanced development. Since it is difficult to have a sound conception of the range and aim of our studies unless all the nine grades of work are completed, I in no wise blame those of our students who, not having been with us very long, read into our lessons ideas foreign to them.

In our course of study we give you the tried and tested wisdom of the ages.

Our aim has always been the truth. We have never been hampered, as religious institutions, universities, and individuals frequently are, by national aspirations, vested interests, or an inflexible creed, from which only limited deviation is possible. If experience proved a concept to be true, we accepted it; otherwise, we rejected it. Our attitude and our methods are scientific. You should not be surprised, therefore, in fact you should expect, as you proceed through the grades, to find it necessary to slough off some ideas, revise others, and even accept ideas entirely new to you. Your mind must be open to make the necessary changes, adjustments, and additions.

If you try to hold on to both the old ideas and the new, you will find yourself in a dilemma. You will have to departmentalize your mind. In one corner you will have one body of information, dear to you because you are accustomed to it. In another corner you will have another body of information irreconcilable with the first one and making you feel thoroughly uncomfortable. In order not to be torn by the conflict, you will unconsciously begin to rationalize (as psychology terms the process) your holding of incompatible points of view. When you rationalize, you are simply bolstering your own point of view instead of seeking only what is true. You will eventually not permit your left

hand to know what your right hand is doing. While the principle is admirable in the giving of charity, it is indefensible in building up an intelligent outlook upon life.

The time must come, if you are profiting at all from our course of instruction, when you will be compelled to change your attitude toward sectarian creeds and schools of thought of limited range and outlook. You can recognize the good that you originally derived from them; you can see their value for Souls that have not found, or are not ready for, the greater light. You can use them as a channel for service to the community, but in your mind you must readjust your whole scale of values.

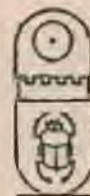
I shall list a few of the ideas that are derived from other sources and that Rosicrucian students must eventually discard. In the first place, many of our students with an orthodox religious background have a conception of God that is too personal and anthropomorphic to coincide with the Rosicrucian conception. God is a divine power, manifesting on earth through material phenomena and through human beings as instruments. This power works through universal law. By keeping in harmony with this power you can make yourself a channel for its flow. By learning the laws that govern this universe you can utilize this power to a certain extent. The Rosicrucian philosophy cannot accept the idea of praying for personal needs to a personal God, who may change His laws at the vagaries of each individual.

Don't ask for divine guidance every step of the way. Try to help yourself. There is plenty of good information available on every subject for every-day purposes. There are shoppers in the department stores to help you select your clothes. There are excellent books to teach you how to keep house and how to cook. If you want a job, prepare yourself for a definite kind of work. Make every effort to find a position yourself. It is legitimate to use every bit of influence that you have. We should permit our tastes, abilities, and talents to guide us in life. We should not ask the Cosmic to keep us well while we

ignore every physical requirement of health. If you need rest, take it. If you need sleep, you must get it. If you need food or fresh air, you must have them. There is no sin in eating meat. It is sometimes very essential, as it will increase the resistance and the magnetism of the body. Be well adjusted to your environment. Let your religion be one of kindly deeds. Do not worry about your past incarnations. You will do your work better today if you are not hampered with the memory of the dead hand of the past.

Above all, be yourself. Develop yourself as much as you can in the time allotted to you. Otherwise you are only a medium for other personalities and for other people's ideas. The more developed and successful a personality you are, the better instrument can you be for good and the better the Cosmic can use you. Do not imagine that you live on the *psychic* plane. Do not hope to converse with the Masters every minute of your life. They do not do that. Don't let your phantasy run away with your sense of proportion. You are here on earth and that is where you should stay. Keep your feet on the ground.

It is ridiculous to worship the heroes of books and prominent public figures when there are men in the family that need our help, our cooperation, and our moral support. Imaginary trials and tests are ridiculous. Life furnishes plenty of hardships, heartaches, and sorrows. Don't romanticize the Order or its officers. The aim of the Order is to help you live your life successfully, not to provide an escape from your problems. The Order is not divine, and the officers are not gods. You only embarrass them when you take that childish attitude. They sometimes make mistakes. They have different opinions and see the world through the medium of their own experiences and temperaments. They have all made mistakes in their own lives and they have all suffered sorrows and losses. Membership in the Order will not give you a magic alteration in your appearance, your character, and your personality, health, environment, and position in life. Your ambitions will not materialize over night. The Order



can only show you the way. These good things must be personally attained through knowledge and effort. Be human.

This world is the world of love and beauty. It is a magnificent world of sunshine, trees, flowers, children, and loving human beings. We can make it a paradise through sensible cooperation and determination. We do not need psychic experiences for that. Human adventures are just as interesting. We do not need psychic companions. Our friends, neighbors and relatives are sufficient on this earth. Most of us do not need psychic powers. We have not developed all our human talents and capabilities. We must learn to live in *this* world. We must learn to be efficient in our work. We must master the laws of nature. We must learn to keep our bodies in good condition. These are the tasks of most people today. We have not learned all that ordinary human life has to teach us. We still do not comprehend human nature in its complexity. We still have not completely conquered the material world and subdued it. We still have not learned world cooperation.

In the second place, we are absolutely opposed to the policy of certain sects of shutting our eyes to the evils of the world and ignoring the distress in the lives of other people and the lack of harmony in our own lives. This is the policy of the ostrich that sticks its head in the sand. We believe in facing conditions calmly and trying to overcome them. The slums would never disappear from our cities if public-spirited citizens did not get together and compel their demolition and the building of more sanitary dwellings. Franklin D. Roosevelt is our President today because the people elected him. Our teaching is that God works through human beings and that human beings by their thought and action can express the divine on earth. As the prophet said: "Woe to those who cry 'Peace, Peace!' when there is no peace."

In the third place, we are opposed to studying the mind power merely for the purpose of getting what you can out of life. Those of you who have practiced the principles for years know that there

are so many limitations to the use of divine power for personal ends that it is advisable not to employ it except in an extremity. As has been pointed out frequently, God and the Cosmic know best what is good for us to get and have, but that fact should not deter us from asking and seeking and petitioning God and the Cosmic to obtain the desire of our hearts.

There are many reasons why a certain lack exists in your life. Perhaps it is the spur that incites you to effort. Perhaps you owe a certain duty to certain people and therefore you are not free to step out and take what you want. Perhaps you need the experience and the knowledge to be gained from your restricted environment, not because of Karma, but because that knowledge will help you become a better leader in your community or in your field of activity. If you do not even know that such a menace to decent business as a "racket" exists, how can you help eradicate it from your city? If you have never heard of white slaves, how can you help break up white-slave rings?

Poets and writers go out of their way to gain the experiences in life at which you, perhaps, rebel. John Masefield, the present poet-laureate of England, once worked in a bar-room in Yonkers, New York. The late Vachel Lindsay tramped through the South exchanging his verses for a night's lodging. Walt Whitman sought for bus drivers and ferry pilots as a source of inspiration. Carl Sandburg, author of the famous poem, "Chicago," worked at any menial task that came his way. An outstanding example of what a blessing hardships can be in the life of an individual is the case of Charles Dickens. As a boy of nine he worked in a shoe-blackening factory. His father was thrown into prison for debt. These childhood experiences formed the content of his most powerful novels, and the laws of England were actually changed as a result.

In the fourth place, we believe that the purpose of prayers, affirmations, meditation, and the reciting of Psalms is psychological; to help put you into a harmonious frame of mind, to help you gain emotional control, to help keep

your vibrations high, to help keep your attention directed to qualities you should cultivate in yourself. You can achieve just as much peace and harmony by listening to beautiful music, communing with nature, reading inspiring books, associating with interesting people, and engaging in some form of creative work. The happiest people are those who are very active in the community doing good wherever they can or who are completely absorbed in creative work. These people do not need to spend hours listening to inspirational speakers, nor waste hours reading all the inspirational magazines on the market, because they themselves are an inspiration to others through the good work that they are doing.

In the fifth place, while we realize the fact that the Soul is more important than the body, and that the body is but the instrument of the Soul to function on the material plane, from a practical point of view we emphasize knowledge of and care of the body. If your health is reliable, if your brain is developed, if the coordination of body and brain is smooth, your body will serve as a superior medium for the functioning of the Soul. As the mystics tell us, we are here to develop a degree of heart, a degree of mind, and a degree of will. Every noble deed we do develops the heart—every bit of knowledge that we gain develops the mind—every task that we set before us and accomplish develops the will. We could not develop heart, mind, or will without the medium of the body. An excellent knowledge of the mechanism of the body will repay us in good health and high spirits. We should cultivate as many good habits as possible. Why should we scorn to make our bodies attractive and efficient instruments for use in this world? Is a reason necessary? To quote Emerson in "The Rhodora":

"Tell them, dear, if eyes are made
for seeing,

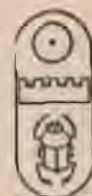
Then beauty is its own excuse for
being."

Sixthly, we emphasize community service. It is the duty of a Rosicrucian to be a force for good in his own circle and community just as far as he can. It

is not sufficient to do a kind deed wherever you can. You must cultivate a world-view-point. You must realize the dangerous limitations of being insular-minded or provincial in outlook. You must have an intelligent understanding of local, national, and international current events. In a splendid book, "New Frontiers" published only two years ago, Henry A. Wallace, our Secretary of Agriculture, points out that the one big obstacle to unprecedented prosperity in this country is the complete ignorance of most of our people of the double entry bookkeeping relationship existing between the United States and the countries of Europe. Our citizens do not really understand the fundamental issues involved and the physical facts behind our monetary policy, the tariff, and the question of private and public ownership of basic industries. Through knowledge, therefore, you can be a tremendous force for good.

Lastly, we emphasize the development of our potentialities to the utmost. We positively condemn crucifying the body or living an unworldly life, or being a recluse, hermit, or in any way separating ourselves from our fellow men. Very few of us have developed to the point where we can dispense with the experiences that the world can still give us. No matter what our stage of development, the world certainly needs what we have to offer in service. If you have a talent, it is your duty to cultivate it and to use it for the enrichment of mankind. If you have the ability to make money justly, it is your duty to become rich. The world certainly needs men who can earn money ethically and distribute it among noble causes generously.

To sum up, a Rosicrucian is a leader, a thinker, and a doer. To be as effective as he can in his sphere of service, he guards his health, trains his mind, and develops his latent abilities. He will serve for love of God and not for glory. He will serve in joy and not merely out of a sense of duty. Content with whatever sphere of service Karma permits him, he will be a source of inspiration to all who know him, and through his beautiful character and self-effacing



service he will point the way to the greater Light.

The goal of our Order lies within the Garden of Truth. It is the purpose of our Order to lead you along this path and take you to the great portals of that Garden and, if possible, help you to cross the threshold and enter. Not until we are all within the Garden, where the flowers of Truth constantly bloom and the weeds of Falsity have all been removed, will the Masters and Founders of this Order be satisfied with their work. In the Garden of Truth there are no purple flowers of personal opinion,

there are no yellow flowers of selfish desires, there are no blood-red flowers of passionate bias and self-deception—just the blue and white spotless flowers of truth and fact, purity and knowledge symbolized. To attain that Garden we have come together that we may journey there together. Yet some of us feel that we may be lonesome there without our favorite colored flowers and so we take some seeds along with us on our journey, to plant as we go on and on, dropping them here and there and cherishing the familiar blossoms as children of our fancy.



Important Warning!

DO NOT BE DECEIVED BY NEWSPAPER REPORTS

By THE EGYPTIAN TOUR SECRETARY



WE HOPE that none of our members is being deceived by the continuous publication in American newspapers and magazines of reports and featured stories telling of the "threatening war conditions" in Europe and various parts of the world. During the past six months we have had a repetition of what occurred in the fall and winter of 1935, with news items telling us that almost hourly and certainly within the week, the whole of Europe would be plunged into a great international war. Yet the fall and winter of 1935-36 passed without any general war, any new war, or any serious conflict. Despite the newspaper predictions throughout 1934 and 1935 that resulted in the postponement of many tours through the Mediterranean, those who did not believe the stories

and sailed through the Mediterranean never heard the shot of a single gun nor saw the least sign of conflict.

If you or any of your friends have been postponing joining with us on our tour around the Mediterranean and through Egypt, Palestine, and other mystical lands early this coming winter because you have believed that new wars and warring conditions would break out in various parts of Europe and from points around the Mediterranean, you should give up your fears at once and show that you have faith in the Cosmic revelations and faith in human nature.

The people of Europe do not want any more war and they are constantly negotiating for more peace pacts, more peace agreements, and more peaceful conditions than they have had in past years. The few remaining war lords of the world and war profiteers are still hoping that each can make another trillion dollar fortune by scaring some of the countries of Europe into war and then dragging the United States of America into it also. Newspapers and

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Digest
January
1937*

Four Hundred Fifty

magazines are making money out of increased circulations resulting from constant war scares.

Our Supreme Secretary and his group recently went to Europe, as you know, in the midst of the very hours when the direst of war conditions were being predicted in American newspapers and they were told that it would be unsafe for them to enter some of the countries surrounding the Mediterranean. Yet they went, travelled safely, conveniently, comfortably, and were never endangered or inconvenienced one moment by any sign of war or any effect of war, and they saw no more soldiers in any one of the Mediterranean countries than what we see in the largest of our American cities during peace time.

The Rosicrucian tour is going to be beautifully carried out unless some foolish country in Europe forces all steamships to cancel Mediterranean sailings. In such a case we will not even make the start on the tour. But if we once start out from New York we are going to have the most wonderful experiences, the most profitable, instructive, and in-

spiring hours that are possible to be crowded into sixty golden days and nights.

You have seen that all of our predictions made in our yearly books of prophecy have been fulfilled. You have seen how even now our predictions for 1936 are being carried out in Europe. Can you not have faith with us in what we say about the coming year? If you want to have the most economical trip through the finest parts of the mystical lands of the world—more economical than such a tour will ever be in the future—and with hundreds of enthusiastic members, there is still an opportunity for you to register and depart with us from New York on January 30 on the Italian steamship ROMA. But your request for reservations must be in our hands not later than January 15. Write or telegraph for tentative reservations and then interesting literature will be sent to you along with bulletins telling you how to get ready for such a tour. Address your communication to the Egyptian Tour Secretary, C/o AMORC, San Jose, California.

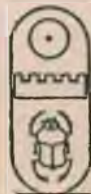
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SPECIAL BULLETIN

We are sorry to state that both the mental and physical condition of our beloved Grand Master Dr. Clement Le Brun have relapsed to a former low state, and that all of our combined efforts have not succeeded in doing anything more than giving him temporary improvement. The continuation of your prayers and good thoughts will help us in keeping him aware of our love and good thoughts for him, if nothing else.

TO MEMBERS AND FRIENDS IN SWITZERLAND AND EUROPE

We wish to call attention to the fact that a very inspiring and illuminating lodge of the organization is maintained in Switzerland and Lausanne. The Grand Master of Switzerland and the officers of the Lodge in Lausanne cordially invite all National AMORC members and all members of other jurisdictions and lodges to visit them and a cordial invitation is extended to all seekers and enquirers for mystical truths to get in touch either in person or by mail with the Grand Master or Grand Secretary and through them contact others in a like mind who will aid them in enjoying many fine books in the AMORC library of Switzerland and in carrying on their researches and enquiries in the most efficient manner. Address Dr. Ed. Bertholet, F. R. C., Grand Master, 6 Blvd. Chamblandes, Pully-Lausanne, Switzerland, or Frater Pierre Genillard, Grand Secretary, Surlac B, Mont Choisi, Lausanne, Switzerland.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most advanced and highly developed spiritual 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 this time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members by addressing their request 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 VALUE OF PRAYER



**The
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AT NO time, perhaps, in the last few centuries have so many individuals in every walk of life and in every circumstance and condition of worldly affairs united in their high opinion of the value of prayer as we have seen in recent years.

We find that even the meetings of large groups of business men representing the board of directors of national

and international corporations are beginning to see the value of opening their formal discussions with a prayer or an invocation to God petitioning his guidance in their deliberations. We find groups of men in factories and in large industrial centers joining in a new movement which is promulgating the idea that fifteen minutes of the noontime rest period should be spent in prayer and meditation, and we are pleased to find that thousands of men have found in this brief period of divine communion the inspiration and the strength and power that they have missed in their daily lives. We find many churches throughout the country realizing the

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great value of the noontime prayer and opening their churches to such a program. Business men and women, young and old, are finding it a sacred joy and Cosmic need to drop into these churches during their luncheon period and join in solemn thought and communion with God.

We see by the tendency in this direction that in another score of years prayer of a non-sectarian and universal Cosmic nature will be directed to the God of all beings, the Father of all beings, frequently and with more sincerity and with greater results than at any other time in the past history of civilization.

There is nothing as restful to the Soul and mind, and even to the body, as a brief period of complete relaxation while the worldly things of life are temporarily laid aside and even the objective consciousness of a physical existence is overcome by the transcendental sensation of spiritual existence, and we find ourselves unmindful of our worldly position, our worldly needs, our worldly problems. It is truly a tonic to the consciousness and every living cell. It broadens the view-point of life, it encourages the desire to live in harmony with Cosmic law, and divine principle. It cleanses our nature of human weaknesses. It supplants hate with love, intolerance with sympathetic understand-

ing, revenge with forgiveness. When a few minutes are spent daily in such holy communion in the privacy of one's home, or in the glorious and beautiful sanctuaries of the great outdoors, on the mountainsides, or by the river's edge, or on the lofty peak, or shaded nook, the consciousness is lifted up to the Cathedral of the Soul. In this invisible, intangible cathedral existing in the unknown space and in the presence of the only living God, we find that we are not only in Soul contact with the consciousness of the Creator of all created beings, but in attunement with millions of Souls who like ourselves know that God exists everywhere, and that we may rise up to Him through the Cathedral of the Soul, which we may make our Holy of Holies at any hour of the day in any place and under all conditions.

If you have not enjoyed this rich and beautiful experience, whether member or not, send for a copy of our free booklet *Liber 777*, and without any obligation whatsoever except to the God of your hearts, the Creator of the universe, become one with all mankind in worshipping and in finding spiritual wealth and peace, health and happiness. Begin today to contact the Cathedral of the Soul and to commune with God as one who is a child among the children of light under the Fatherhood of God and in the universal brotherhood of man.

WHAT WILL 1937 BRING FORTH?

Even since man has been conscious of the state of time and imagined a future moment, he has sought the answers to such questions as: What lies ahead of us? What pitfalls can we avoid? How may we prepare for eventualities? The philosophically minded know that the future of man, insofar as his activities are concerned, is made by man himself. Every act of the past, conscious or unconscious, is causative and finds its end in some result. What civilization, society and humanity began years ago may materialize in a startling event next year, or a century hence. A cause responsible for a result a millennium ago will bring about the same end today. Predictions, therefore, which may be based upon such sound methods of reasoning, investigation, and analysis are apt to be accurate in nearly every instance. Such prognostications do not depend upon fantasies or the weird interpretation of strange phenomena but rather upon scientific observations and classification.

The Rosicrucian predictions issued annually in booklet form are of such a kind. Their degree of accuracy and dependability has won for them public confidence. One need only read the booklet, "1936 and Conflicts," issued in 1935, to see how startling were its predictions for the last year, including even the references to the past English monarch's marriage.

The 1937 booklet will amaze you, will challenge your thought with its revelations based upon simple graphs and charts. Obtain free not only one copy for yourself, but as many as you need to give to friends and acquaintances. Order what you can use, and then USE WHAT YOU ORDER. Enclose with your request a few stamps for postage. (Foreign postage stamps cannot be used.) There is NO CHARGE for the booklets. Address: Rosicrucian Extension Department, San Jose, California.





The Village of the Devil

A STRANGE, FASCINATING STORY OF MYSTICAL PRINCIPLES

(Reprinted from the private records of "Cromaat" 1918)

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

CHAPTER TWO

(Continued from last month)



THEIR chateau, built upon the rocks, and now deserted, was given the name of *Pech des Deux Vierges*. This chateau became famous as the birth place of a brother of these two virgins, known as St. Fulcran, who was at one time a bishop of Lodeve.

In the *Life of St. Fulcran, Bishop of Lodeve*, we find these facts set forth, and in a rare and precious manuscript, which was discovered at Campous, where many monks retired after their expulsion from the abbey of St. Guillem-du-Desert in 1790, and which is now among the manuscripts possessed by M. Auguy de Vitry, of Gignac, France, we find the following interesting facts:

"There is a legend in a manuscript regarding St. Guillaume, entitled *Le Gallia Christiana Nov a Le Place Le 34*, which states that the Two Virgins (Deux Vierges) were of the antique family of Montpeyrroux. One can still see, on the crater of a mountain, situated

on one side of Montpeyrroux, a hermitage in ruins and some vestiges of the chateau where was born Saint Fulcran who was its Lord. It was called the *Chateau des Deux Vierges* because of two sisters of the same Saint Fulcran who lived in celibacy *And One Of Whom Is To This Day Known As A Saint.*"

But before these two virgins retired to the convent, they expressed their utter disgust for earthly matters by renouncing all claim to their property. Their particular motive was to make barren all that section of their property which was within the precincts of the Black Mountains.

But in doing this they realized that the many little villas situated therein would suffer and many would be deprived of their homes and lands. Consequently these two sisters decided to found a large city where all who then lived in the Black Mountains might have free ground and the other necessities of life. After careful consideration they selected as the site for this new city two divisions of their land situated on the banks of the Lez, about ten miles from the Mediterranean Sea. These two sections they called *Montpelier* and *Mont-*

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pelierette (from memory of the great bald mountain *Mont-Pele*, which was situated in the midst of the Black Mountains).

These facts are verified by statements to be found in *Verdale's Records* in the following words:

"From all time there has been a well-founded tradition supported by the public archives, which states that two sisters founded the city of Montpellier. One possessed Montpellier and the other Montpelierette adjoining. They were of ancient nobility, for it is proven that they were sisters of goodly Saint Fulcran, one time beloved Bishop of Lodeve."

In the testament of this St. Fulcran, which may be found in the ancient archives of Lodeve, and which is dated: "made on the 4th of February under the reign of Jesus Christ while hoping for a King," he mentions these two sisters, and calls them *Dames de Montpellier*, "because," says the commentor, "they were responsible for the origin of this village."

The two sisters demanded that a commission be appointed to govern this city and that it should be built, managed and maintained on progressive lines for the general education and uplift of its inhabitants. How well these plans succeeded may be seen by visiting the city today, and noting, as we shall do in a few minutes, the many historical sights.

Gradually every home in the Black Mountains was deserted; and, when the year 1000 came and God did not visit the earth or cause its destruction, thousands returned to France from the Holy Land to begin life anew. Montpellier, with its strange boundary walls, became thickly populated and by the middle of the 11th century all knowledge of the old villages in the Black Mountains, and especially the village where lived the *Brothers of the Devil*, was forgotten and one part of France, once famous and infamous, was lost in oblivion.

Chapter Three

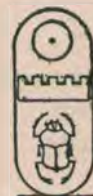
Let us now continue our journey by leaving the station at Montpellier and walking up the main street,—*Rue Ma-*

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guelone. We notice that modern Montpellier is a city of about 57,000 inhabitants, clean and cheerful and strangely white. This is due to the white limestone of the ground which lies pulverized upon the roads and streets and which the high winds keep constantly blowing over the buildings made of white rock. The appearance is like a city in a snow storm, for even the trees are always covered with this white powder and all the buildings are closely blinded with shutters thus whitened. While the effect is pleasing, and cooling in the shade, it requires one to keep well veiled when travelling, especially in automobiles; and in the sun it is anything but pleasing to stare into the reflected glaze of white light.

The streets are short and crooked, narrow and roughly paved. The buildings are generally very old and if we turn into some of the alleys we find many historical buildings being occupied by industries of modern times, for Montpellier is still progressive and cares naught for its antiquities.

On one side street or alley, unnamed, we can see the old Chateau de Aragon, where Dona Marie, Lady of Montpellier, lived and from which home she emerged in stately robes to become the Queen of Aragon in 1200. It is interesting, as a typical experience, to enter this old stone chateau. Its broad entrance, seen even in modern French buildings, designed to allow passage for horses and carriages, is paved inside the building with cobble-stones, and to one side is a very narrow door leading to circular stone stairs, about three feet wide, which give entrance to the various stone rooms and halls. While the main building looks small from the outside, we find that inside the adjoining buildings are all connected with secret passages and in many of the secret and oddly closed rooms one may still see beautifully carved mantles, doors and arches. This building, in 1909, while worthy of preservation for visitors, was occupied by a wholesale grocer as a storehouse, and in one of the prison rooms a coffee-roasting plant was in constant operation, much to the disgust of the antique and history-loving visitor, while on two upper floors there were old



Rosicrucian Lodge rooms which had been used from 1843 to 1859 by a Grand Lodge of Montpellier.

At the end of Rue Maguelone is the Place de la Comedie, adorned with the graceful *Fontaine des Trois-Graces*, built in 1776 and which faces the Theatre. At another part of the town we see the *Peyrou*, a fine promenade and park, and at the sides of the great railings of the *Peyrou* we see two stone groups, strangely, yet eloquently, telling the tale of the two sisters who founded the city; one group represents *Love Overcoming Strength*, and the other, *Strength Vanquished by Love*. At the end of the park is the famous *Chateau d'Eau*, constructed in 1753.

Let us now continue on our journey to Millau, situated about 60 miles distant from Montpellier on the left bank of the river Tarn. This city was called *Aemilianum Castrum* by the Romans and is today a city of about 16,500 inhabitants.

Here we enter the *Canon du Tarn* and the Black Mountains. As the name indicates, the Canon of the Tarn is comparable with the celebrated Canyon of Colorado and is as wonderful in beauty, if not more wonderful in construction, than the former. It is the most curious of the gorges produced in the *Causses* by the erosion of the streams during the glacial epoch in the *Cevennes*.

As we enter the Canon we notice the sheer rocks which rise to a height of from 800 to 1100 feet and that the distance between their summits varies from one-half to three-quarters of a mile. Here in this section are the original Black Mountains, formerly mentioned, and it is difficult to imagine anything more weird and impressive. Gigantic ramparts and perpendicular cliffs at one time overhang the River Tarn and in other places they retire in terraces formed of several strata of the limestone and as varied in outline as they are in those peculiar and delicate colors which seem to vie with each other in assuming strange markings; the rocks themselves are shivered into a thousand different shapes and there appears yellow limestone, black schistous mark and brown and pink dolomite.

In passing through the Canon, and especially through the Black Mountain section, we must take strange winding courses in order to follow any semblance of a path. At times we are upon some high and mighty ridge overlooking a vast and bottomless valley; at other times we seem to be descending into the very bowels of the earth and as the way grows darker and the many small and uninviting caverns are brought to our notice, we do not remember that this place was claimed as the domain of his Satanic Majesty. And, were it not for the occasional spring, the few beautifully colored flowers and some vegetation and vines, we would feel that we were passing through Jules Verne's volcanic entrance to the center of the earth and immediately retrace our steps.

But we hasten on to the village of Peyreleau, situated on the banks of the Jonte, reaching there by way of modern paths and easing our walk upon the backs of mules. Here we prepare for our interesting journey to the strange, mysterious city of The Devil.

Chapter Four

In order properly to enjoy and appreciate our visit to the Village of The Devil, we should spend at least two days there, but since the village is uninhabited, it is necessary to spend the nights at Maubret, a hamlet several miles distant, which boasts of only a few beds and accommodations for but two or three tourists at one time.

Nevertheless we prepare for one whole day by taking the necessary provisions, food being unattainable en route. It is necessary to dress comfortably, but suitably for mountain climbing and with as little luggage as possible.

There are several methods of transportation, each having its advantages and disadvantages, but at Le Rozier, the village adjoining Peyreleau, we may hire a carriage, seating three, for 15 francs (\$3) and proceed to Maubert, a ride of two hours. Here we secure a guide and the question of transportation to the Village of The Devil is decided according to the guide we select. M. Lavinne, the most popular of the two

rival guides, possesses a typical French mule-cart seating from two to four persons, and his enthusiastic arguments relative to the advantages of his guidance and means of transportation are convincingly explained by as many gestures as words, and it is amusing to see him hold up his hands in horror and derision when mention is made of M. Robert who possesses a few mules and who likewise, though less strenuously, claims his guidance and mule-ride the safest means of traversing the mountains.

If we are alone we accept the mule ride, but if there are three or four of us we are tempted to ride in the cart. About one-half mile distant we enter the borders of the Village of the Devil, and before actually passing through its stone Gates we ascend the mountains on the right, where there is situated the ancient *Citadel*, formed of rocks, and where, it is said, the Devil and his brothers who sought to marry Berthe and Albane, sent forth their midnight signals of fire and where the ghastly and villainous consultations were held. From this position we can overlook the city in general and stop a few moments to consider the story of the discovery of this city.

As formerly stated, this village was unknown to worldly history or research until the year 1883. This will not appear strange to those who have taken the journey. Until after its discovery there were no public guides to show the winding way, and the city of Mauber, if it may be called a city, was then unborn and there was no inducement for any tourist no matter how keen his delight in mountain climbing, to pass through these black mountains without food or place to rest.

But in 1833, Mons. L. de Malafosse, a Rosicrucian, whose chateau is near Mende, 35 miles distant, made the wonderful exploration of its location and called the attention of scientists to it. The matter greatly interested Mons. E. A. Martel of the French Alpine Club, who immediately visited the village and drew a plan of its *Streets and Boulevards*.

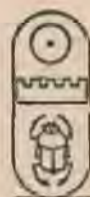
The village is situated upon a plateau one and one-half miles square and it

would seem that this plateau itself was especially created by nature for the sole purpose of supporting a village; for in such a mountainous region a level plateau of such extent is remarkable and there is no parallel to it in the whole of Europe, except possibly the much smaller *Bois De Paolive*.

Now, while Mons. de Malfosse made an explanation of its location and called the attention of scientists to its existence, I have ample proof that the Village of the Devil and its surrounding Valley of the Devil was known to a few mystics and learned men many years before 1883; for I have in my possession a rare record of the legends of Auvergne in which mention is made of the supposed council of the Devil and his two brothers as heretofore described and giving an original sketch of these devils holding one of their midnight councils; and while this rare record, which was first brought to light in 1838, gives a few minor details as to what was believed to exist in the Valley of the Devil, it does not attempt to give the complete story of the existence of the village and the romance connected with it.

Therefore, Mons. de Malfosse did not discover an hitherto unknown village, but, rather, rediscovered what was publicly and generally unknown. To quote de Malfosse in his original report: "We cannot, without having seen it, form an idea of this collection of apparent ruins, where, by the side of rocks representing gigantic monsters are facsimiles of imposing monuments. The whole entangled mass of streets, arches, passages and projecting cornices, sometimes intersecting one another at right angles, as in a town laid out by line, sometimes form a crescent or square, is a veritable labyrinth of about 500 acres. Isolated rocks, in the shape of towers or pyramids, are more than 300 feet high and some of the *Streets* pass between rows of *Edifices* 100 to 200 feet high. The whole of this huge space is abandoned to complete solitude."

This description presents the picture we see from the old citadel on its borders. Now let us descend the rock and enter the city itself by way of the main street, called the *Boulevard Diabolo*.



We are at once impressed with the fact that no hand of man ever laid out this city; for we cannot believe that there ever existed a brain so fertile in fantastic creation and so weird in constructive detail, as the intelligence which must have guided the building or planning of this strange city. And yet! Who can say that nature alone, even in her wildest dreams and most deluding schemes, ever produced the mystifying sights we now see? We try to be logical, reasonable and sane in our conclusions, but we are haunted with the possibility, yes even probability, that some diabolic power was manifesting itself when this city was built. The very atmosphere, heavy with the silence of death and laden with the pallor of solitude, mystery, and forgotten life, makes us whisper in reverence, — reverence for what *Was* and what *Might Have Been*. No revelry or mirth here and no heart that can help but feel that in this forsaken place God and Devil, happiness and sorrow, love and hatred, power and weakness, and life and death meet upon the borderline.

The ground before us is level, smooth, and in some places actually presenting a stone surface, like a paved street. On either side rise high *Buildings* carved by the mysterious hand into the semblance of chateaus, forts, and cottages. Windows, broad and imposing, door-ways, passages and even *balconies* are in evidence and we cannot help wondering at the strange sight of an occasional stoop or arch at some entrance and at the finely projecting cornices of the higher buildings.

Walking through this main street we come to what might be called a corner, for here we notice a cross street, at exactly right angles, and faced on either side by similar structures. Further on we come to an imposing structure with an enormous entrance and we rightly name this *Hotel Du Villa*, or City Hall; and with little stretch of the imagination we can picture the silent mysterious figures of the former inhabitants of this city walking slowly and dejectedly into its court to plan the diabolical work accredited to them in the years 800 to 1000.

Further on we enter a *Cirque* or circle, such as are so artistically built in

modern cities. We are told that this circle, one of the smallest in the city, is called the *Cirque Des Roquettes* and that its longer diameter is 1652 feet, the shorter diameter 650 feet and the walls 380 feet high. As we gaze upon this sight we allow our minds to wander and think of the legend of the Brothers of the Devil, who lived here and try to picture the use they may have made of this cirque. Were the many men and women who strangely disappeared in their time brought here and put to an ignominious death? Were the direst of pestilence, plague, and suffering kindled here, or were these brothers partly human after all and here worshipped a master of some kind? The human mind is fickle, its paths of reasoning are oddly branched with byways of enticing illogical pictures and when awakened and alive with the subtle power of suggestion we imagine many things; this may account for our sudden aversion to this cirque; for, do we not see in the interior gloom of this arena the transparent and luminous figures of men and women on bended knees begging for mercy and help? and cannot we hear the agonizing cries of children and the silencing groan of a life departing in agony while everywhere we see the dark crimson stain of innocent blood?

Horror fills our souls; we try to rise above the power that grapples with our reason, but we are held fast, captive in the hands of the same unseen and unknown might that wielded the instrument which carved the fantastic sight surrounding us.

We turn to the East and pass through another street unnamed but magnificent in its structures and passages covered with arches which darkened the unknown interiors of the courts; for while one may boast of having entered the various caverns of the Cevennes, especially those of Roquefort, where the famous cheese is made, and at other places where the environment may be as gloomy, still one would never attempt an entrance to the interior of these unknown courts and we are held, it seems, in iron bonds and our feet refuse the mental volition to trespass.

Before us we see the *Cirque Du Luc*, which is similar in construction to the *Cirque* just visited, but which at one

time contained water. Now, however, as if to add to the forsaken, forlorn and cheerless aspect of the scene, the cirque is dry and we cannot help feeling that perhaps nature has refused to furnish to this ungodly place one of its most bountiful, sustaining gifts.

Near here are several *Amats* or public *Squares* and again we stop to question whether nature alone constructed this village where there are so logically arranged and attractively located these circles and squares; and if further circumstantial evidence of this possibility we need only walk a short distance and view a perfectly proportioned *Forum*, in outline and contour similar to those often seen on the continent.

But perhaps the most weird and suggestive view of all is that of the *Boulevard Monument*, where are located seventeen obelisks or monuments, ranging in height from 100 to 300 feet. They stand at various open spaces between the numerous castles and each is different in shape and, apparently, designed to express symbolically the incident in memory of which they were erected. Of course, these are likewise more freaks of nature, like the trembling rock in the near locality, which trembles every midnight so violently that one fears it may fall and injure the bystander. Yet, like the trembling rock, legend says that these obelisks were erected by the Devil and his two brothers in memory of the terrible plagues, wars, deaths and crimes planned and consummated by them.

As we stand here and view these strange monuments in the lifeless city and note just outside of its boundary line the beautiful vines, the arbutes and holly flourishing at the base of the majestic pines, and, raising our eyes see the same blue sky, the same sun, and

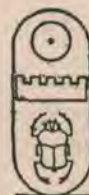
the same spotless groups of clouds as pass over more cheerful and divine dwellings, we marvel at what these strange streets may have once been, what the buildings may have contained and what the inhabitants of this Village of the Devil may have done that God and nature in evident chagrin, sorrow and repulsion, should have brought death, barrenness, infamy and disconsolate gloom upon only one section of the world and this in the midst of fertile regions, surrounded by wondrous beauty, God-fearing people and progressive, active and religious nations.

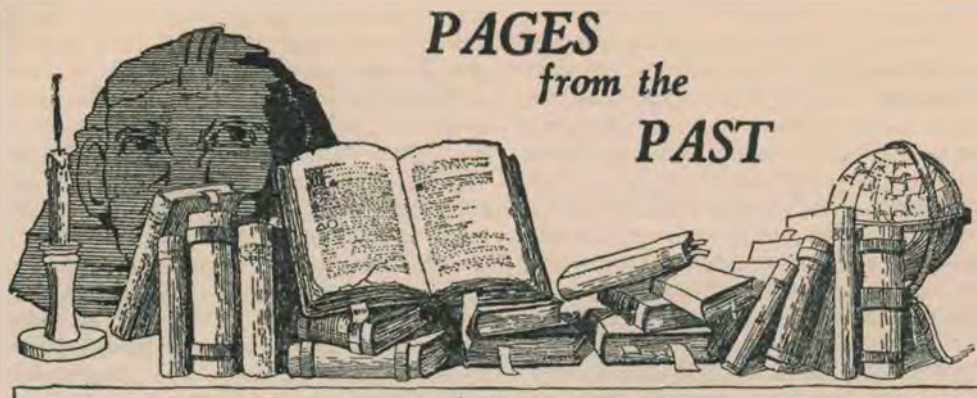
Passing to the South we leave the Village by one of its main entrances consisting of an arch typical of the Roman *Port* and flanked on either side by what may be called the Village Wall. We stand for a few minutes on a slight elevation which affords another general view of the streets and buildings and it is only at this time that we fully realize that all we have seen, the remarkable structures, the *Cirques*, arenas, forums, amphitheatres, castles, obelisks, etc., were the result of some strange freak of nature and that no human hand was concerned in the smallest detail of the construction of the village; that even the imposing courts, the doorways and windows were made by the action of water, wind and other elements in ages gone by and when all this part of the world was unknown to man.

Thus I leave you, my reader, on your way back to Montpellier and the land of the living. Your journey has been safe and interesting and we will rest a while in Montpellier while you review the wonders of the sights you have seen and I hasten on to my many other duties.

NEWARK, NEW JERSEY, CHAPTER INVITES YOU

The Newark, New Jersey, Rosicrucian AMORC Chapter known as the H. Spencer Lewis Chapter, invites all Rosicrucian AMORC members in that vicinity, or who are passing through, to visit it, or to join with the members in their interesting activities. Meetings are held each Monday evening at 8:15 at 443 Broad Street, Newark, opposite the Berwick Hotel, in the lodge room on the fourth floor. For further particulars, address Secretary, Mrs. Sylvia Kingsley, 31 Leo Place, Newark, New Jersey.





PAGES from the PAST

PLOTINUS

Each month we will present excerpts from the writings of famous thinkers and teachers of the past. These will give our readers an opportunity of knowing their lives through the presentation of those writings which typify their thoughts. Occasionally such writings will be presented through the translation or interpretation of other eminent authors of the past. This month we present Plotinus, the most original and important philosopher of the Neoplatonic school.

Plotinus was born in Lycopolis, Egypt, 205 A. D., supposedly of Roman parentage, but in keeping with his indifference of things human, "being ashamed almost to live in a body," he never divulged his parentage. He believed the body to be only a faint image of existence, therefore he never allowed his birthday to be celebrated, nor would he allow a painter or sculptor to perpetuate his features. To him his body was utterly contemptible and therefore not worthy of a physician's care when ill; he ate sparingly and eliminated meat from his diet. He was twenty-eight years old before philosophy seemed to interest him and while in Alexandria he found a congenial teacher in Ammonius Saccas. After ten years of ardent study and work, he became the chief representative and author of that school with the reputation of being an independent thinker who developed his theories to the fullest extent. In 242 he accompanied Emperor Gordianus' expedition to Persia, where he hoped to devote himself to the philosophy of the East. The emperor was assassinated in Mesopotamia, however, and with some difficulty he escaped to Antioch. In 244 he went to Rome, where he spent the remainder of his life. There he opened a school which was attended by men and women of the highest circles. His instruction was mostly oral, for he seemed little interested in conserving his teachings; however, to his pupil, Porphyry, we owe the preservation of his scattered lectures and teachings. Plotinus died after a long illness at the age of sixty-six, in 270 A. D. He was a man of saintly character and very attractive personality. He made no enemies and was revered by all who knew him. His philosophy tried to combine the systems of Anaxagoras, Parmenides, the Pythagoreans, Plato, Socrates, and the Stoa into one, and its influence upon modern philosophy is remarkable.

Below we give you excerpts from some of his teachings, which if carefully read will prove very interesting and instructive.

THE ONE IN ITSELF



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WHAT then will the one be; and what nature will it possess? Or may we not say that it is not at all wonderful, it should not be easy to tell what it is, since neither is it easy to tell what being is, or what form is. But our knowledge is fixed in forms. When, however, the soul directs

its attention to that which is formless, then being unable to comprehend that which is not bounded, and as it were impressed with forms by a former of a various nature, it falls from the apprehension of it, and is afraid it will possess (nothing from the view). Hence, it becomes weary in endeavours of this kind, and gladly descends from the survey frequently falling from all things, till it arrives at something sensible, and as it were rests in a solid substance; just as the sight also, when wearied with the perception of small objects, eagerly converts itself to such as are large. When,

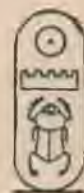
Four Hundred Sixty

however, the soul wishes to perceive by itself, and sees itself alone, then in consequence of being one with the object of its perception, it does not think that it yet possesses that which it investigates, because it is not different from that which it investigates, because it is not different from that which it intellectually perceives. At the same time, it is requisite that he should act in this manner, who intends to philosophize about *the one*. Since, therefore, that which we investigate is one, and we direct our attention to the principle of all things, to *the good*, and the first, we ought not to be far removed from the natures which are about the first of things, nor fall from them to the last of all things, but proceeding to such as are first, we should elevate ourselves from sensibles which have an ultimate subsistence. The soul, likewise, should for this purpose be liberated from all vice, in consequence of hastening to *the* (vision of the) *good*; and should ascend to the principle which is in herself, and become one instead of many things, in order that she may survey the principle of all things, and *the one*. Hence it is requisite, that the soul of him who ascends to *the good* should then become intellect, and that he should commit his soul to, and establish it in intellect, in order, that what intellect sees, his soul may vigilantly receive, and may through intellect survey *the one*; not employing any one of the senses, nor receiving any thing from them, but with a pure intellect, and with the summit (and as it were, flower) of intellect, beholding that which is most pure. When, therefore, he who applies himself to the survey of a thing of this kind, imagines that there is either magnitude, or figure, or bulk about this nature, he has not intellect for the leader of the vision; because intellect is not naturally adapted to perceive things of this kind, but such an energy is the energy of sense, and of opinion following sense. But in order to perceive *the one*, it is necessary to receive from intellect a declaration of what intellect is able to accomplish. Intellect, however, is able to see either things prior to itself, or things pertaining to itself, or things effected by itself. And the things contained in itself, are pure; but those prior to itself are still

purser and more simple; or rather this must be asserted of that which is prior to it. Hence, that which is prior to it, is not intellect, but something more excellent. For intellect is a *certain* one among the number of being; but that is not a *certain* one, but is prior to everything. Nor is it being for being has, as it were, the form of *the one*. But that is formless, and is even without intelligible form. For the nature of *the one* being generative of all things, is not any one of them. Neither, therefore, is it a certain thing, nor a quality, nor a quantity, nor intellect nor soul, nor that which is moved nor again that which stands still. Nor is it in place, or in time; but is by itself uniform, or rather without form, being prior to all form, to motion and to permanency. For these subsist about being which also cause it to be multitudinous. Why, however, if it is not moved, does it not stand still? Because it is necessary that one or both of these should subsist about being. And that which stands still, stands still through permanency, and is not the same with it. Hence permanency is accidental to it, and it no longer remains simple. For when we say that the one is the cause of all things, we do not predicate anything as an accident to it, but rather as something which happens to us, because we possess something from it, *the one* in the meantime subsisting in itself. It is necessary, however, when speaking accurately of *the one*, neither to call it *that*, nor *this*.

Emanation of Intellect and Soul From the One

"How does intelligence see; what does it see; and, in short, how does it subsist; and how is it generated from *the one*, so that it may see? For now indeed the soul perceives the necessity of the existence of these things. It desires, however, to understand this which is so much spoken of by the wise men of antiquity, viz. how from *the one* being such as we have said it is, each thing has its subsistence, whether it be multitude, or the duad, or number; and why *the one* did not abide in itself, but so great a multitude flowed from it, as is seen to have an existence, and which we think



should be referred to *the one*. We must say, therefore, as follows, *invoking God himself, not with external speech, but with the soul itself, extending ourselves in prayer to him, since we shall then be able to pray to him properly, when we approach by ourselves alone to the alone*. It is necessary, therefore, that the beholder of him, being in himself as if in the interior part of a temple, and quietly abiding in an eminence beyond all things, should survey the statues as it were which are established outwardly, or rather that statue which first shines forth to the view, and after the following manner behold that which is naturally adapted to beheld. With respect to everything that is moved, it is necessary there should be something to which it is moved. For if there is nothing of this kind, we should not admit that it is moved. But if any thing is generated posterior to that which the movable nature tends, it is necessary that it should always be generated in consequence of that prior cause being converted to itself. Let, however, the generation which is in time be now removed from us who are discoursing about eternal beings. And if in the course of the discussion we attribute generation to things which exist eternally, let it be considered as indicative of cause and order. Hence, that which is from thence generated, must be said to be generated the cause not being moved. For if something was generated in consequence of that cause being moved, the thing generated after the motion would be the third, and not the second from the cause. It is necessary, therefore, the cause being immovable, that if any thing secondary subsists after it, this second nature should be produced, without the cause either verging to it, or consulting, or in short being moved. How, therefore, and what is it necessary to conceive about that abiding cause? We must conceive a surrounding splendour, proceeding indeed from this cause, but from it in a permanent state, like a light from the sun shining, and as it were running around it, and being generated from it, the cause itself always abiding in the same immovable condition. All beings, likewise, as long as they remain, necessarily produce from their own essence, about themselves, and externally from

the power which is present with them, a nature whose hypostasis is suspended from them, and which is as it were an image of the archetype from which it proceeded. Thus fire emits from itself indeed heat, and snow not only retains cold within itself (but imparts it to other things). This, however, such things as are fragrant especially testify. For as long as they exist, something proceeds from them, of which whatever is near them partakes. All such things, likewise, as are now perfect generate; but that which is always perfect, always generates, and that which it produces is perpetual. It also generates something less than itself. What, therefore, is it requisite to say of that which is most perfect? Shall we say that nothing proceeds from it; or rather that the greatest things posterior to it are its progeny? But the greatest thing posterior to it, and the second, is intellect. For intellect sees it, and is in want of it alone. But this most perfect nature is not in want of intellect. It is also necessary that the thing generated from that which is better than intellect, should be intellect. And intellect is superior to all things after the first, because other things are posterior to it. Thus for instance, soul is the reason of intellect, and a certain energy of it, just as intellect of that first God (who is beyond intellect). But the reason of soul is indeed obscure. For as it is the image of intellect, on this account it is necessary that it should look to intellect. After the same manner also, it is necessary that intellect should look to the highest God, in order that it may be intellect. It sees him, however, not separated from him, but because it is after him, and there is nothing between; as neither is there anything between soul and intellect. But everything desires its generator. This also it loves, and especially when that which is generated and the generator are alone. When, however, that which generates is the most excellent of things, the thing begotten is necessarily present with it in such a manner, as to be separated by *otherness* alone.

"But we say that intellect is the image of this most excellent nature. For it is necessary to speak more clearly. In the first place, indeed, it is necessary that intellect should in a certain respect be

generated, and preserve (in itself) much of its generator; and also that it should have such a similitude to it, as light has to the sun. Its generator, however, is not intellect. How therefore did he generate intellect (so far as it is intellect)? May we not say, because intellect, by conversion, looks to him? But the vision itself is intellect. For that which apprehends another thing, is either sense or intellect. And sense indeed may be compared to a line but the other gnostic powers of the soul to a circle. A circle, however, of this kind is as it were partible. But this is not the case with intellect. Or may we not say that this also is one? But the one here is the power of all things. Hence intelligence surveys those things of which it is the power, divided as it were from the power; for otherwise it would not be intellect. For intellect now possesses from itself, a co-sensation as it were of the great extent of its power; in which power, its essence, consists. Intellect, therefore, through itself defines its own being, by a power derived from him (i. e. from the first God), and perceives that essence is as it were one of the parts of and from him, and that it is corroborated by him, and perfected by and from him into essence. It sees, however, itself derived from thence, as something which is as it were partible from that which is impartible; and not only itself, but life, and intellection, and all things, because the first God is nothing of all things. For on this account all things are from him, because he is not detained by a certain form. For he is one alone. And intellect, indeed, in the order of beings is all things. But he on this account is none of the things which are in intellect; and all things which

have a subsistence among beings are derived from him. Hence also these are essences. For they are now definite, and each possesses as it were a form. Being, however, ought not to be surveyed in that which is as it were indefinite, but as fixed by bound and permanency. But permanency in intelligibles is circumscription and form, in which also they receive their hypostasis. This intellect, therefore, which deserves the appellation of the most pure intellect, and which is of the genus of intelligibles, originates from no other source than the first principle. And being now generated, it generates together with itself beings, all the beauty of ideas, and all the intelligible Gods. . . .

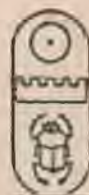
"On this account all things are distributed by Plato in a triple order about the king of all. For he says, 'that all things are about the king of all'; second things about that which is second and such as are third about that which ranks as the third. He also says that this king is father of cause, denominating intellect cause. For with Plato, intellect is the demiurgus. But he says that this cause produced soul in that *Crater* (mentioned by him in the *Timaeus*). The cause, however, being intellect, he says that the father is *the good*, and that which is beyond intellect, and beyond essence. In many places, also, he calls being and intellect idea; so that from Plato we may know that intellect and idea are from *the good*, but soul from intellect. . . .

"It has been shown, however, as far as it is possible to demonstrate about things of this kind, that it is requisite to think that beyond being there is *the one*, such as reason wishes to unfold; that next to this, being and intellect subsist; and that, in the third place, follows the nature of soul. . . ."

"THE CLASS WILL COME TO ORDER"

Will you be among those present on Monday, June 21, in the Assembly Room of the Rose-Croix University when the dean addresses the students, tells them what he expects of them, and when they are assigned to their respective classes and prepare for their investigations, studies and researches? Will you be one of those who will have a new vista of life and the universe by spending interesting hours in the Rose-Croix University, experimenting with nature's laws, seeking her secrets?

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Oriental Secrets For Health

AN OUTLINE OF THE LITTLE KNOWN SYSTEM USED IN
FOREIGN COUNTRIES TO PREVENT ILL HEALTH
AND OLD AGE

By THE EMPEROR



IF WE could personalize the various principles and practices of life now quite common, we could put upon a stage a play or drama of intense interest and considerable amusement.

If I could create characters representing the individuals of the modern, Western World who typify each of the motive and incentives for worldly existence, I would have one character in the form of a sickly-looking human being who spent all of his time ringing the doorbells of the homes and offices of physicians, ever looking for a miracle cure for some chronic trouble from which he has suffered for years, and always enslaved by the idea that he is a greatly neglected victim of some incurable illness which may yet be cured by a surprising discovery and a simple remedy.

I would have another character representing the individual who constantly seeks the attention, and especially the examination and careful analysis of a

physician in the hope that some day some doctor will verify the existence of the imaginary condition which the self-deluded patient carries as his cross. He is constantly seeking the impossible—the cure of an imaginary thing by means of a very scientific and materialistic system of medicine.

Then I would have the character who believes that his illness and physical ailment is a very unique thing that can only be cured by some astonishingly new remedy found by a man outside of the medical profession, who has not been keeping his nose to the grindstone but has experimented so extensively that at last he has found in the simple sands of the sea the world's elixir and life-giving balm. This type of person answers every medical quack advertisement and announcement that comes to his attention and spends years of time and every dollar of his income buying something new with the hope that some day one spoonful of something unusual and different will turn back all time and instantly make him young and healthy and ready to battle life and win.

Then I would have on this stage of drama a character representing the doubter, the one who believes that nothing can ever cure him, and that nothing

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has ever cured anyone, and that all illness or suffering and pain is due to God's will, and any attempt through any system to cure or alleviate physical pain and suffering is an attempt to contradict God's decisions, and supplant God's intentions with our own.

Then I would also have a character representing another strange attitude, the man who believes that only by developing the muscles of the body until they stand out on the arms and limbs like the swollen segments of tissue of some larger animal, can health be maintained. He is a walking gymnast, and can show you that he has more strength in one finger than the average person has in his entire body. He believes that the only thing necessary to redeem the world politically, socially, morally, and otherwise, is to put a full-size gymnasium in every home and make each member of the family an expert with the trapeze, the parallel bars, the Indian clubs, the punching bag, the fencing sword, and other pieces of mechanical equipment for exercise. He ignores the fact that world statistical records show that such overdeveloped persons with such unusual strength in their muscles seldom live to be as old and healthy as those who have used the gymnasium only occasionally but developed all of the body and not just certain parts of it.

I would also have a character representing the modern "New Thought" adept who walks around in our midst looking as though he were awaiting the undertaker, and certainly in need of something to keep him from slipping into the grave very quickly, and who spends much of his time affirming that he is perfectly well, and that there is nothing wrong with him except the thought in his mind. He thinks that all the other characters are wrong and out of step, and that he is perfectly right, and therefore he consults no one about his ailments, gets no real diagnosis, advice, or form of treatment other than what he reads in the affirmation books which he buys at the bookstalls.

I would also have a character that would represent the modern uprising, youthful, progressive young man or woman of today with their firmly fixed

ideas that all systems of therapeutics and exercises are unnecessary, if you just adopt the habits, customs, and methods of thinking of the so-called "Modern." He believes that if our architecture were changed and we had modern-style buildings with futuristic decorations and furniture, and abandoned all of our so-called ancient ideas and practices, and ate anything, drank anything, and even too much of it at times, smoked and gambled, slept at any hour of the day always being careful to be wide awake most of the night, and were up-to-the-minute in all of the slang wise-cracking phrases, we would be absolutely healthy because we would be living in accord with the ideas of the future race of man.

I would go on in this way and personalize each of the characters and philosophical ideas and theories of the human race of today, and have them argue and contend with one another in a drama of life that would portray precisely the conditions that we meet on all sides in our journey through life at the present time.

Then I would have a character come upon the stage at the last moment and dramatically raise his hand before all the others and say, "Stop! All of you are wrong in your ideas, and I am the spirit of the past, the spirit of the Orient, whose people learned long ago the secrets of life, proper living, and who tried to consistently practice the ancient principles based on truth and found the real secret to life and the solving of its problems!"

I would have this character outline the great wisdom of the past, and point out very convincingly how the spirit of the past could enter our modern times and show us the foolishness in our modern methods of living. So often we hear the modern person — physician, scientist, nurse, attorney, business man, and student — remark that after all is said and done the modernist may have invented great shortcuts and conveniences for the attainment of happiness, and the accumulation of health, but he has never succeeded in completely doing away with the fundamental knowledge that leads to perfect health and com-



plete happiness. These modern persons never hesitate to assure the rest of us that nothing of any value to us of today could possibly come out of the dark and musty past of the Orient, nor could the great knowledge possessed by the ancients be of any practical value to us today in any form. These persons especially criticize any attempt on the part of any school like our Rosicrucian organization, or on the part of any group of researchers, to point out to us today any feature of ancient activities that will serve us more efficiently than the things which are of today and strictly modern.

Yet the fact remains that the ancient mystic and philosopher, the old-time physicians and metaphysicians, as well as those trained in the sciences, did develop a knowledge or form of comprehension of our actual needs in life that is just as efficient and true as anything which the moderns have to offer us, if we lay aside our prejudices and honestly examine and test them. My attention was called recently to an announcement that there has recently been developed in Japan a system which is claimed to be very remarkable in its results. It is called, "A System of Health Engineering." Just why this system of health engineering should be credited almost wholly to Japanese adoption, I do not know, for every point that is contained in the newly announced system has been known to the mystics and philosophers of the past in almost all of the oriental countries. Many of these principles are incorporated in our Rosicrucian teachings, not solely because they were of the Orient and held in great respect by the Rosicrucian mystics of the past, but because of the efficiency of the system, and the results that they have produced down through the ages proving that they are based upon truths — fundamental truths that will never change regardless of all of our modernistic tendencies and our modernistic conception of life and its problems.

Let me take a few minutes to review some of these oriental secrets that constitute a health engineering plan. My readers will note that every point of the great system may be immediately adapted to our Western World living,

if we wish to carry them out and do not mind a little criticism on the part of our closest neighbors who may notice the changes in the lives of those who practice them.

In the Western World today our modern tendency of living and thinking has developed in us the idea that health is a normal, natural state, but a very rare state, and that ill health is the most prevalent condition like something to be naturally expected on the part of the majority — something to be overcome only by invading the domain of health, and discovering the cause of any mild disorder and curing it immediately by some system of therapeutics. We believe that the true work and purposes of any physician of any system of therapeutics is to heal us if we have become ill, and to show us how to correct the errors we have made and secure passable health while trying to cure others as well as ourselves of diseases and conditions which we look upon as inevitable and quite necessary.

In contradistinction to this, the Oriental believed that not only was perfect health a natural and normal state for all human beings, but that it is a condition to be sought for and retained by every human being except for the slight changes that take place from time to time due to some violations of natural law. In other words, the oriental mystic and philosopher believed that perfect health was the standard and, furthermore, he did everything within his power to maintain health as a standard normal life condition, and to look upon all disease, suffering, and pain as abnormal, uncommon, and even unnecessary. He believed it was the duty of the physician not to wait until we were ill to give us his very best services, but to help us prevent illness—to guide us in the proper ways of living so that we might prevent any kind of disease or abnormal condition taking hold of us—that we might even forestall the natural cycles of life in health so that we would be ready to go through life with an expectancy of normal health all the time. We of today feel that the person who says he is perfectly well and has never been ill is an uncommon person, if not an abnormal person. We look upon per-

fect health as the exception to the rule, and therefore the therapeutic physician of any school is a necessity in his labor of correcting ill health and curing disease. The Orientals looked upon ill health as the uncommon state, and the undesired condition with simple methods always at hand to prevent disease rather than cure it. So the ancient mystics and philosophers developed a system that might be called health engineering whereby they carefully planned the manner in which they would live so as to retain health and make ill health the exception.

We can do the same today with the same principles which the ancients used. In the first place, the ancients had a very different idea regarding the circulation of the blood, the nature of the blood stream, and the purpose of the blood itself. The same is true in regard to the nervous system. It has done us very little good in the past to change our ideas about the circulation of the blood, and the purpose of the heart and its functioning, for today we have more persons suffering from so-called heart troubles or functional and organic disturbances and abnormalities of the heart than at any other time in history.

The ancient mystics' idea that capillary action of the blood is responsible for its circulation rather than the pumping of the heart may seem strange to many of us today, but the truth of the matter is that even some of our modern scientists and eminent physicians have boldly stated that they are not quite convinced that blood does circulate in the manner outlined by Dr. Harvey in his writings some years ago.

With the fundamental understanding of the nature of the blood and its place in the maintenance of life and health, it was a simple matter to outline certain important points in the system of living that would enable the blood to carry out its purposes. For one thing, it lead to the development of the analysis of the benefits to be derived from fasting or from abstaining from food and drink for certain periods of each year in order to give the blood stream, and even the heart itself, an opportunity to rest and recuperate in power and strength.

We find in the ancient secret methods for maintaining health and preventing disease such other unique features as sleeping upon a surface that was hard with the correct posture of the body, emphasis being given to the correct posture while sleeping or in a relaxed state, while today very little thought is given to the fundamental principle of body posture, and the modern soft bed that allows itself to be molded to the form of the body and pressed against every point and part of the body with equal pressure, has been found to be a very useless and trouble-making incident of our daily lives.

With a greater knowledge of the existence of the nerve centers throughout the body, and their real functioning, the ancients recommended not only sleeping upon a hard surface, the very opposite of our modern mattresses, but of resting the head all night on hard pillows so that the vertebrae in the neck and the nerve centers there would receive reaction and massage and changeable pressure while relaxed. In this regard, the Japanese have gone to great extreme, but they have proved to the world that these hard pillows are very beneficial.

So we see that whenever we smilingly criticize the Orientals for their seemingly antiquated methods of living and their failure to adopt our Western World modified methods of living, we are simply poking fun at ourselves. Proper breathing exercises, the proper diet, the proper posture of the body in standing, walking, sitting, lying down, the proper view-point of life itself, accompanied by the proper analysis and study of our earthly problems, and in fact, a score of engineered principles of living, constitute today's great system of maintaining health, even in the face of criticism and the danger of being criticized by our modern companions.

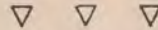
There is no question of our present-day submission to dictates by the medical profession in the care of our bodies and the prevention of disease. We have become so systematized in our way of thinking and our beliefs that our whole view-point in its relation to illness and



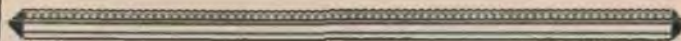
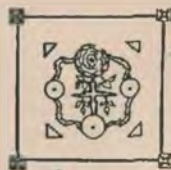
disease has been slightly changed. Our only hope for future races of man in the Western World is to see that we develop gradually a proper understanding of the entire physical body and of the cause and nature of disease and its prevention, rather than concentrating so greatly upon some system that will make a quick cure, or upon any combination

of systems that will undo the errors of our living.

Throughout the Rosicrucian teachings, emphasis is given to the prevention of disease and the maintenance of a healthy body. Until this is done we shall have no standard of health that is uniformly equal with the highest side of life.



• READ THE ROSICRUCIAN FORUM •



ANCIENT SYMBOLISM



Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light. For those who are seeking light, each month we will reproduce a symbol or symbols, with their ancient meaning.



The universe, a cell with a nucleus of terrific heat and gases. Around it, concentric rings of molten matter and flames. The illustration here is an early design of the universe used in the macrocosmical studies of the medieval mystics and philosophers. The theory is responsible for the simple circle being used so commonly as a symbol of the universe, even by our modern philosophers and metaphysicians.

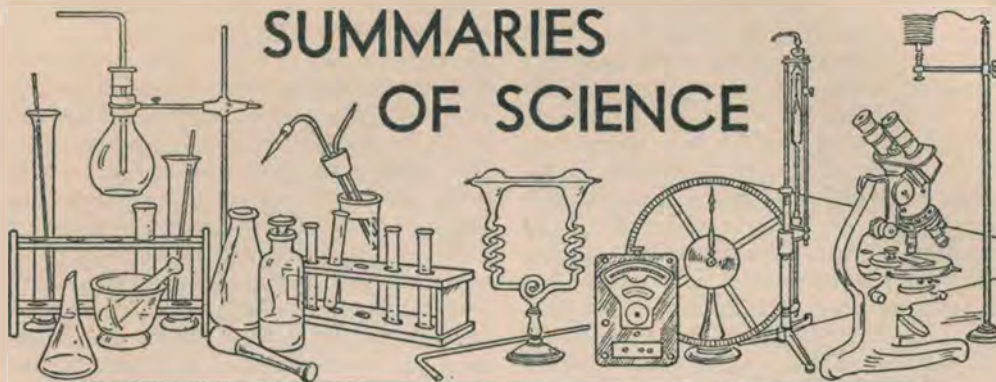
Allegorically, the circle also represents being, or the universe without beginning or end.



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SUMMARIES OF SCIENCE



Each hour of the day finds the men of science cloistered in laboratories without ostentation, investigating nature's mysteries and extending the boundaries of knowledge. The world at large, although profiting by their labors, oftentimes is deprived of the pleasure of reviewing their work, since general periodicals and publications announce only those sensational discoveries which appeal to the popular imagination.

It is with pleasure, therefore, that we afford our readers a monthly summary of some of these scientific researches, and briefly relate them to the Rosicrucian philosophy and doctrines. To the Science Journal, unless otherwise specified, we give full credit for all matter which appears in quotations.

Cosmic Rays



TO US mortals the universe is of two distinct qualities. One is mass, the other is energy. Try as we may to introduce a third quality, we fail, for all things ordinarily reduce to only these two. By mass we mean those things which have substance,

bulk, weight and dimension, whether they are living or not. Living matter is but a combination of mass and energy, which energy we may define as distinctly different than all others; yet for our purposes, it is but an energy in contrast to the substance of the thing. Energy is the more mysterious of the two qualities, for it seems to us to be more intangible. It does not have weight in the sense that mass has, nor dimension. In contrast to mass, it appears to be in motion. In fact, mass seems to oppose it,

to arrest it, as it were. When mass is in motion to our senses, it is only because of the actuating force of an energy. We are able to arrest, or rather control, energy only by mass, as for example directing an electric current along a wire.

We can increase and decrease the quantity of mass and we can combine it with another or others to produce a new form or variation of it. On the other hand, this combining is not possible with energies. We may retard or accelerate them, but we cannot alter their form of phenomena without causing them to cease their perceivable manifestations altogether. Thus, we can amplify and reduce an electrical current, but we cannot unite it with light, for example, to produce a distinctly different phenomenon.

For centuries, beginning with the ancient philosopher Democritus, theories were advanced to the effect that mass, regardless of form, was reducible to infinitesimal particles of like nature. Within comparatively recent years, this has been demonstrated as fact. Mass is



reducible to particles which no longer have the semblance of matter, but display all the characteristics of energy. As a matter of fact, we refer to them as electronic energy. We may have been inclined to think of the two universal qualities, mass and energy, as paralleling each other in relative importance, or at least that neither was dependent on the other. But with matter obviously losing its separate identity in an energy-like quality when it is reduced to the extreme, we are forced to admit energy seems to precede mass. It appears that mass is an accumulation of energy particles to such an extent that they manifest as the realities of matter. Consequently, mass is then not a quality of the universe apart from energy, but rather a manifestation of it.

Let us substitute the word "ray" for energy, because energies seem to have one common characteristic—they radiate, that is, they emanate or proceed from one common focus or source. Each of these rays is known to us only by its distinctive characteristics which constitute its particular manifestation. Do away with a ray's particular manifestation and the ray itself is not perceivable. As, for example, we know of light only through the colors of its spectrum and through the harmonious blending of those colors as seen in sunlight. If we do away with white light or the colors which compose white light, we no longer have light energy. It is conceivable therefore that mass, or matter, as we should now refer to it, is but the manifestation of one of these myriad of rays with which the universe seems impregnated. All, therefore, in our universe, insofar as we now know, is a network of radiations which produce separate results, and which also conflict with each other, altering the nature of each, and tending to produce still other manifestations. Some of these radiations seem to owe their existence to circumstances which are dependent on matter's composition, such as we experience in radio-active minerals. Others seem definitely related to magnetism. Some have their functions quite easily disturbed and still others have a very exact limitation of function.

The Cosmic ray is in its manifestation quite foundational. Its penetration

powers exceed all others and it is not limited to regions or conditions as are the others. It can penetrate anything in proportion to its intensity and exists everywhere, in the stratosphere and in the ocean depths. It does not destroy or disturb the electronic and atomic energy or composition of the matter which absorbs it. Other radiations do not conflict with it or vary its intensity. It is what we might term, "a free force," a primary element of the universe in which perhaps all other radiations originate, and to which matter returns. Its source is difficult of location, for it is found on and above the earth. With ascension into the stratosphere its intensity increases slightly. If it were due alone to the destruction of matter, a radiation due to the breaking down of the elements of matter, it would be found to increase in intensity closer to the earth. The fact that it does not, adds to the belief that it is a Cosmic radiation to be found everywhere throughout the universe, and not having a central point of focus or origin and not dependent upon any other manifestation.

The conviction is now growing in scientific circles, and it has been expounded for some time by philosophical movements, that it is in fact the very essence of the universe itself — that from which all things come. Perhaps it is not too great a stretch of imagination to say that even life itself may owe its existence to radiations or a radiation which has its origin in the Cosmic ray, but manifests in matter only under certain favorable conditions as found on earth. It is interesting to learn of the researches in this line of physics, about which very little has been published today. Professor Andrews Millikan has written the only complete text book on the subject today, and he is the outstanding authority. The following are excerpts from a recent article written by him on the findings in Cosmic ray researches.

"Cosmic rays were christened in 1925 when convincing evidence had been found that they could not have their origin either in the nearer or the remoter portions of our atmosphere, nor yet in the sun or visible stars, but rather came from remoter regions and were distributed essentially uniformly

over the celestial dome. At that time it was natural, if not inevitable, that one attempted to compute their energy from the enormous penetrating power which they were then found to have in snow-fed lakes. For this computation it was also natural, if not inevitable, that one use the known laws of absorption of x- and gamma-rays, which laws were based upon the principles of extra-nuclear electronic absorption. It was only when in 1930 Chao first brought clearly to light that with energies above two million electron-volts the nucleus begins to play not an insignificant but a very important role in absorption phenomena, that one realized the complete inadequacy of laws like that known as the Klein-Nishina law, for handling the absorption of high energy rays. One was clearly forced to make direct *energy measurements* by the cloud-chamber technique before he could hope to obtain any real knowledge of cosmic-ray energies. This need was first met in 1931 when Anderson, Millikan and Neddermeyer by such directly observed deflectibilities in a magnetic field pushed the definitely measured energies of cosmic rays up to 6 billion electron-volts and found a few particles of energies which were estimated to be not less than 15 billion electron-volts. These measurements showed that Millikan's earlier assumption that the whole of the cosmic ray energies might be accounted for by packing fractions was definitely incorrect. Nevertheless, experiments of this unambiguous kind have failed to clear up our still profound ignorance of the laws of nuclear absorption either for electrons or for photons. More experimental data are needed, a few bits of which have been recently supplied and are presented herewith.

"In the low energy region — from 2 million up to 15 million electron-volts — the theory developed first by Oppenheimer and elaborated by Bethe and Heitler—a theory which simply adds to Klein-Nishina's extra-nuclear absorption a potent nuclear absorption due to the conversion of photons into electron-pairs by impact with a nucleus — this theory predicted quite well the experimental results found by Lauritsen and others on the absorption of photons varying in energy between the afore-

mentioned limits in substances of different atomic number. The theory requires that the absorption in a given layer of matter be proportional to the energy of the incident photons and also requires it to vary at the square of the atomic number. Here, then, there seemed to be a real success and a promise that we had an approach to the laws of nuclear absorption for cosmic rays, for these same two laws apply also, according to the analysis of the foregoing authors, to the absorption of high energy rays consisting either of photons or of electrons. The first new results that I wish to comment upon looks like a still further extension of the Oppenheimer-Bethe-Heitler law of nuclear absorption into that cosmic-ray field.

"Anderson and Neddermeyer last summer took 10,000 cloud chamber photographs on the summit of Pike's Peak, using our powerful magnet, built in 1931 expressly for measuring the energies of cosmic rays. They have made laborious statistical studies of these photographs, and of a larger number taken at Pasadena, for the sake of directly measuring the loss of energy of electrons of various energies in traversing a plate of lead or of copper a few mm thick placed in the middle of the cloud chamber. These losses seem to check fairly well with the Oppenheimer-Bethe-Heitler theory in being roughly proportional to the energy of the incident electron up to 300 million electron-volts. They seem also to be proportional to the square of the atomic number. It was infeasible, however, to carry the measurements above the foregoing voltage. These experiments, again, seem to reveal the beginning of a real understanding of the nuclear absorption of cosmic rays.

"But there are some well-established facts that speak against this theory, or that show that at least it is very incomplete. Here they are:

(1) Neher and Millikan have taken up in bombing planes, at March Field near Pasadena to altitudes of more than 20,000 feet, electroscopes shielded by as much as 15 cm of lead, and in other cases 15 cm of iron, and in still others 15 cm of aluminum. The absorption law followed by these shields approaches



with increasing thickness a *first power law of atomic number rather than a second power law*. Similar experiments have been made at lower altitudes by Steinke and others in Germany with similar results.

(2) A second difficulty is that the total penetrating power of an electron of several billion electron-volts of energy is given by the above theory as less than three centimeters of lead, but in fact there is the best of evidence, both from electroscope readings and from counter experiments, that ionizing cosmic ray particles pass in straight lines through twenty or fifty or in extreme cases even a hundred cm of lead.

"To save the theory, and yet avoid these difficulties it has been commonly assumed by some that these long-range particle tracks are not electron tracks at all, but are rather the tracks of heavy particles. For heavy particles, such as alpha rays or proton rays, are not known to produce x-rays or gamma-rays in targets into which they plunge, while both electrons and photons are

well known to produce such secondary photons, electrons producing them (*bremsstrahlung*) with increasing copiousness and increasing efficiency as their energy increases. It is argued, therefore, that all the high penetration shown by cosmic rays may be attributed to heavy particles and that both such electronic and such photonic components of the cosmic rays as enter our atmosphere may indeed be absorbed in its very topmost layers, but that penetrating heavy particles in their nuclear collisions may produce electrons and that these electrons may then in their turn produce photons which quickly are changed into electron-pairs; so that all electrons and photons, however formed, may indeed be exceedingly rapidly absorbed as required by the electron-pair theory, while the heavy particles, though not themselves producing radiative collisions, may yet serve the purpose of carrying the cosmic-ray energy into the lower atmosphere and deep down into the great depths in water where it is actually found."

● READ THE ROSICRUCIAN FORUM ●

SPECIAL NOTICE TO ALL MEMBERS OF THE HIERARCHY

Members of the Hierarchy are hereby notified that the weekly meetings with the Emperor will be held as usual throughout February. The Emperor will be on the High Seas and the Mediterranean along with a group of the members of the Hierarchy who will be accompanying him. However, the same hour for these meetings will be retained, 8:00 P. M. Pacific Standard Time, or 11:00 P. M. Eastern Standard Time. As the Emperor and his party journey toward Egypt, the time will gradually change toward midnight, and then toward the early hours of the morning so far as the Emperor and his party are concerned; but members living in North America will keep the period beginning at 8:00 P. M. Pacific Standard Time, or 11:00 P. M. Eastern Standard Time on the following dates: Tuesday, February 2 (while the Emperor is on the Atlantic Ocean); Saturday, February 6 (while the Emperor is on the soil of one of the last-remaining islands of the lost Atlantis at Madeira); Thursday, February 11 (while the Emperor is on the Bay of Naples). At Noon on Tuesday, February 16, all the members of the Hierarchy will please assemble for a fifteen-minute period of attunement while the Emperor is conducting a special ceremony with members of the AMORC in Jerusalem in attunement with members of other Hierarchies in other parts of the world; Sunday afternoon, February 21, at 2:00 all members of the Hierarchy should unite in a fifteen-minute period of meditation and attunement with the Emperor who will be conducting a special mystical ceremony out in one of the deserts of Egypt surrounded by mystical music and the proper ritualistic setting and in cooperation with members of the Hierarchy present there with him, and those in attunement with him from various parts of the world. Do not miss this special occasion, and be sure to listen for the native music and chanting. The other Hierarchy periods for February and March will be announced in the next issue of *The Rosicrucian Digest*.

*The
Rosicrucian
Digest
January
1937*



SANCTUM MUSINGS

IMAGINATION—OUR MENTAL ALCHEMY

(A Special Contribution by Charles Allen Thatcher, F. R. C.)



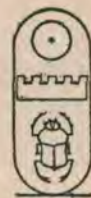
WEBSTER defines *alchemy* thus: "The medieval chemical science, the great objects of which were to transmute baser metals into gold and to find a panacea and a means of indefinitely prolonging life."

The preservation of life is one of the primal laws of nature. Even though the animal is in utter agony, yet, if it is in a rational state of mind, it still desires to live. Man is not an exception to this rule, but an exemplar of the laws' immutableness, for he very often goes to ridiculous attempts to maintain what he fondly believes is his fleeting grasp upon life.

As an organization, man has the intussusception of those harmonious rhythmic vibrations which flow eternally and unceasingly throughout the whole concourse of the noumenal and phenomenal, posited in Nature. Man is a universe within a universe, in which powerful forces play upon one another—acting and re-acting—blending and vibrating into a myriad of intricate designs of energy in motion. Each component part interacts in a reciprocal manner for

the protection and evolution of the whole being. When the harmonious rhythmic vibrations are interrupted in any single part, the organization becomes unbalanced; disease creeps in and the animal is said to be sick.

Now in this thesis, we are not chiefly concerned in a criticism of Webster's definition of the word, *alchemy*, although in the modern light of recent researches it can hardly be truthfully stated that the main object of the science was either to change the baser metals into gold or the indefinitely prolonging of life. The alchemists were the learned men of their time and they fully realized that the great natural law of the universe could not be negated or set aside or changed one iota from its preconceived system and order, and this system and order precluded any such possibility, for its chief tenet states as a fact that all forms change in measurable cycles or definite periods of time. Changing forms in a changing world. The very phrase of "indefinitely prolonging life" indicates a suspension of natural processes unthinkable to those mystic alchemists of old, just as it is to the Rosicrucian mystic of today. Then, too, these ancient scientists were forced to clothe their knowledge in mystical terms in order to keep their heads upon their shoulders, for the masses were



held in superstitious ignorance by the priesthood and the politicians, and every little excuse was seized upon by them to bring the learned to death, for they were jealous of their powers. They were persecuted by death then, just as today — some of the more enlightened ones being persecuted by the verbal imprecations of those who seek to keep their fellow-men in ignorance the better to control them for financial or political reasons. The same quality of perversity moves through the sub-stratum of human nature today as it did then, so that the old Latin saying: "*Damnatio quod non intelligunt*" (They condemn what they do not know), is equally applicable today.

Thus, alchemy is the science of the transmutation of elements. Used in its accepted everyday meaning, it is applied to the world of matter. However, it can be, and was, of old, used in the same sense to include the transmutations of the ideation of mental-images into various vibrating forces, operating either in the world of matter or in the world of mind, for these are the two worlds we will consider in this thesis, and we will call this division of the noble science: Mental Alchemy.

We have our existence, then, in the two worlds, i. e., the world of mental-imagery and its material projection. The projection is accomplished when the two worlds coordinate and the same is made manifest to us by a process called mental-awareness. This is the third point in our triangle of mental-creativity and may be called *consciousness*.

Our individual realization of an idea of a thing is dependent upon the laws of the association of memory; for we cannot realize a thing and accept it as a cognizant reality into our consciousness until it merges itself with an associated and correlated impression, contingent with a past experience along the same thought path. It follows, as a logical sequence of reasoning, that when we think of "I AM" as an attribute of self and as a realization of self-consciousness, then by this very ideation of self-recognition we create and bring into existence the necessity for a higher phase of self with which to measure self. Some other scale than self must be sought for, but only a correlated

ideation of it will be logical. In other words, there must be a higher, directing, intelligent force back of all forces. We will call this force: *the Infinite*, or *the Super-Conscious*. Realizing that we cannot know the actuality of the "thing-in-itself," except analogously, by inferences based upon previously posited ideations; we will use the above concept of the Super-Conscious as the motivating force, and as the creator of all ideation formed in the mind of man, and realized by him either objectively or subjectively; consciously or sub-consciously.

So that there will be no confusion in our understanding of the terms used in this postulation, and so that we may all meet upon the level ground of a common understanding of the meanings expressed here, let us agree arbitrarily (if you insist that my definitions do not agree with the accepted standards) to the following definition of words. These are the words that we will analyze: Objective Mind; Subjective Mind; Imagination; Super-Conscious and Mental Alchemy.

I have already shown you that to analyze self we must contrast it with a higher projection of itself which we arbitrarily selected as being an intelligent self-directing force, called, the Super-Conscious. We cannot create something from nothing, and it is self-evident that we are all living in a world of things (material objects), and have ideas (mental-images). So rather than use the stereotype method of setting down each subject and following it with a detailed definition, we will use the self-evident premise above, i. e., (that everything and all thought is a transmutation and an alchemical conversion from the Super-Conscious), and I will weave the thread of my thoughts back and forth across the spindle of your intellect, bringing out these definitions by the play of associated ideas. You know that if the picture-ideas which I am holding in my mind do not build up in your mind in the same manner, in a coordinated way as you are reading these lines, every individual will have a different mental-image and hence a contrary view-point of the thoughts "I am" trying to express. This is one example of mental alchemy—this transmutation of

our imagination or image-ideas from the picture form into a medium of expression in the material world, either by the stimulation of the optic nerve caused by a certain vibratory rate of light rays impinging upon it, or a different vibratory rate of the ether, stimulating the delicate auricular nerve paths of the brain. Still another phase of mental alchemy is the conversion of ideation into imagination, relative to the play of its force into a *material projection toward a practical end*. Just as these printed words form the connecting link in the chain of intellect for the play of those invisible forces operating between my mind and yours, just so, ideations in the form of invisible thought vibrations, generating images and imagination in our minds, must meet upon the common ground of a mutual conception, posited in a logical and commonly accepted premise.

The ability to form mental-images, at will, from either the memory of our personal experiences, or from the Akashic Records of the Super-Conscious — letting them play into the stream of our consciousness — is called *Imagination*. In proportion as we transmute our ideations from the Super-Conscious, so, in the same ratio, will our imagination override our lower natures; for the Higher draws the higher, and the lower the lower.

Under the *universal law of change* there can be no fixation of an idea or an ideal; for the mind of man is so constituted in his present stage of evolution, that when one plane of comprehension is reached, others appear imminent and just above his preconceived concepts. I say, "just above," because everything *changes position in evolution*, and it is the common acceptance of the idea that all material progress moves forward and its spiritual equivalent moves upward. This is due to the operation of the law of sequence in coordination with the previous correlated ideations, and their vibratory force forms in an ever increasing rate of motion—spiral-wise, upward and inward into the Store-House of Memory"; thence outward. This projected force, pregnant with undelivered potentialities for a material expression, is the mental-alchemical catalysis of creative thought-force, and the catalytic agent is the Super-Conscious.

Four Hundred Seventy-five

Now the detailed study of all these mental processes that go to make up what I call the noble science of Mental-Alchemy might seem to you to be but of passing interest, but this is because by their very familiarity to us, we lose their true perspective, and by this familiarity we lose interest in the subject and close our mental doorways upon any further ideas which might come to us. We have all heard the old adage: "For as a man thinketh in his heart, so is he;" until we have lost the conception of its real meaning entirely. But as disciples upon the Path of the Masters, unless we thoroughly understand the fundamental laws of Mental Alchemy, we cannot hope to control the manifestations in the realm of the psychic.

Man lives his real life in the mental world of his own conceptive creation. He carries this burden of his little universe about with him at all times. Even in sleep, a reflex image of it, more or less distorted, is presented to that part of his mind (subjective mind) which mirrors his wakeful state (objective mind). It is pitiful to see Man roam the earth in agitation, to find happiness, when in reality *the kingdom of happiness is within*.

Excepting, then, where universal comprehension, common awareness or consciousness meets in every individual's Mind and this collection of projected vibrations finds identical stimuli in each of our sense faculties. Man is alone in a universe of his own imagination. With it, he is privileged to mold a genie of evil portend, or, himself an Aladdin, he can rub his Lamp of Inner Wisdom and transmute dross into gold and create for himself a heaven or hell. It is an impossibility to carry the triple burden of doubt, worry and fear up the steep heights to happiness. We, first of all, have to stumble over the Rock of True Knowledge (philosopher's stone) and lose those things that weigh us down.

It is only when we come to study the variability of our impressions contrasted against the background of a changing world, that we realize how unstable and unreliable they can become when received through the five sense faculties. Man (as a composite entity of the human species), through centuries of



unremitting effort, has only succeeded in crystallizing those material expressions from the crucible of his mind, that were measurable to, and concordant with, his objective sense impressions founded upon the imperfect memory of past personal experiences. Nothing penetrates so deeply into our consciousness as personal experiences. We can study postulations of natural laws, and learn by a close observation of others' experiences, but it is only when these things commence to work out in our own lives, that the lessons from them are carried deeply into our consciousness so that we may later bring them from the "storehouse" of Memory in all of their pristine freshness; for the deeper a mental impression is posited in the sub-conscious department of the mind, the less likely it is to be eradicated by superficial ideations streaming into the memory.

We should not build the foundations of our Houses of the Mind upon the shifting sand of the uncertainty of our material, objective impressions lest they be washed away into the sea of Doubt with every flood of newer theories. It is because some of us still blindly neglect to posit our conceptual premises upon the Truth as revealed to us by the Super-Conscious, that our materialism is gradually becoming a Gargantuan holocaust of our own misdirected thought-forces; a treadmill upon which we keep constantly plodding in an endless circle of delusions.

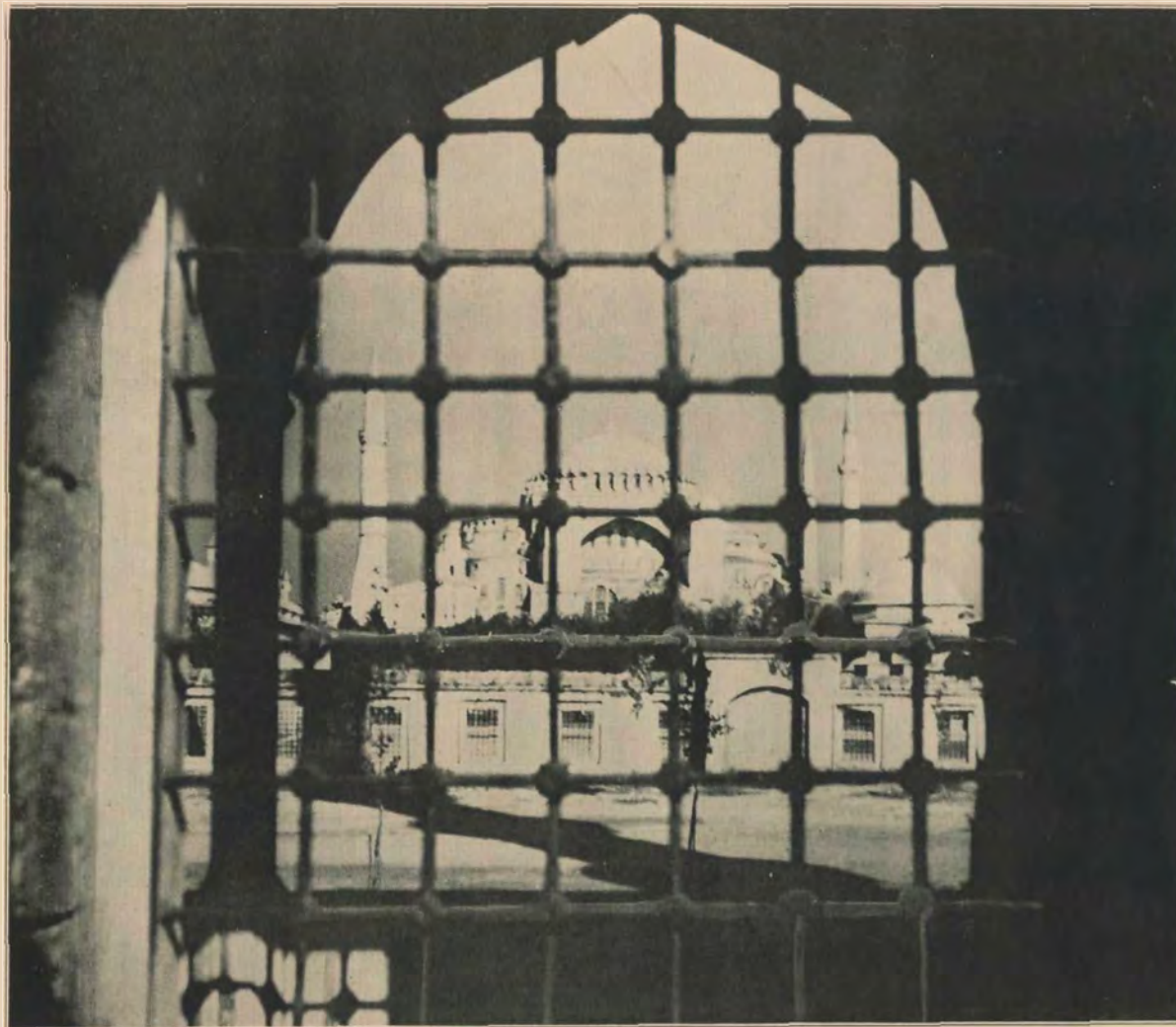
When the mind of man first emerged from the mist of the dawn of his creation and God whispered into it the *Lost Word* and the man-God stood erect, he became elevated above his previous posture. His perspective changed and he viewed his erstwhile existence from another plane of comprehension, and thus unconsciously he brought the Law of Association of Memory into his consciousness, for he was now able to contrast one plane of ideation with another. Slowly his imagination under the *Divine* nourishment from the Super-Conscious, grew stronger, the white light of spirituality blending with it married it to the

God-head of the Infinite — thus man's spirituality was created in the image of the spirituality of the sole-God of the universe of the Super-Conscious. Man brought about his own "fall" *voluntarily*, for when he turned his thoughts away from the spiritual and did not heed "the still small voice" of the commanding Super-Conscious, his imagination attracted the negative influence of materialism. He made of his imagination a mirror, but God was good; for the force which caused man to fall, also enabled him to see in this mirror of his imagination, his Higher and his lower self and the Path to his Kingdom of Happiness.

But, not all forsook the Path; still others, heeded "the still small voice" earlier in their de-evolutionary undevelopment and so checked their downward course, so that it came to pass, that in each community there were those illuminated in knowledge above the rest, and it was the drawing together of these advanced minds that formed the first wisdom school.

These first mystics, beholding their brothers trying to regain their lost kingdom, were touched with compassion. They displayed the Light of their Wisdom, and to those who asked for illumination, this Light was made to shine upon the Path. These early teachers realized that human arms and hands were made to reach down and reach up, and this, successively—lifting the neophyte up to each round on the Ladder of Life, while they, themselves, labored upward, just ahead.

The Order of Rosy Cross will truly show you how to transmute your ideas into golden opportunities fraught with happiness for you and others. Among other things, you will learn that imagination is the only framework upon which the super-structure of all human endeavor is built, and, by purging it of all dross in the consecrated fires of manful efforts rightly directed, you will each find your lost place upon the Path of Right Understanding; realizing that the *Kingdom of Happiness is within.*



WINDOWS OF THE EAST

From a griled arch of the quadrangle of the blue mosque, the visitor looks upon the stately, impressive beauty of St. Sophia, the greatest of all Mohammedan mosques. Built over the foundation of a Christian church begun by Constantine, it stands as a symbol of the Arab's fervent faith in Allah. Unshod feet beat a path across the wealth of rare rugs which cover its great flagging on the way to prayer and blessing.

(Filmed by AMORC Camera Expedition)



The Unholy Search!

DID NATURE REVEAL HER SECRET?

Meddlers in God's affairs. Triflers with sacred things, they were said to be. In musty garrets, in the eerie hours of the night, they bent low over iron crucibles and their strange smelling contents. Eyes lighted with feverish excitement, they looked for a sign that they had been victorious in their struggle with nature. Who were these beings who dared to invade the realm of natural law? By what right did they match human skill and intelligence with the forces of the universe and seek to know their causes and mysterious workings?

They were not demons or black magicians as the superstitious masses of the Middle Ages thought, but wise men, alchemists who strove to disclose nature's great secrets. They sought the key to the universe and the causes of all things. The most profound and challenging of their searches was a means to invoke man's inner powers — a method of releasing

the spark of mastership that makes for accomplishment in life and that is dormant in most humans. Did they accomplish their end?

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The Rosicrucian Order, existing in all civilized lands, is a non-sectarian, fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive, Cosmic forces for the attainment of health, happiness, and Peace.

The Order is internationally known as AMORC (an abbreviation), and the AMORC in America, and all other lands, constitutes the only form of Rosicrucian activities united in one body having representation in the international federation. The AMORC does not sell its teachings, but gives them freely to all affiliated members, together with many other benefits.

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New York City, New York:

New York Chapter, Rooms 35-36, 711 8th Ave., cor. 8th Ave. and 45th Street. Mr. W. J. Norris, Master; Margaret Sharpe, Secretary. Inquiry and reading rooms open week days and Sundays, 1 to 8 p. m.

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Thebes Chapter No. 336, Miss Ella A. Milliman, Master; Mrs. Pearl Anna Tift, Secretary. Meetings at the Florence Room, Tuller Hotel, every Tuesday, 8 p. m. Inquirers call dial phone Townsend 6-2967.

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Chicago Chapter No. 9. H. C. Blackwell, Master; Mabel L. Schmidt, Secretary. Telephone Superior 6881. Reading Room open afternoons and evenings. Sundays 2 to 5 only. 100 E. Ohio St., Room 403-404. Lecture sessions for ALL members every Tuesday night, 8:00 p. m.

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(Directory Continued on Next Page)

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